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**T H E
W O R K S**

Of that eminent Servant of **C H R I S T**,

Mr JOHN BUNYAN,

Minister of the Gospel, and formerly
Pastor of a Congregation at Bedford.

B E I N G

Several Discourses upon Various Divine Subjects.

With **COPPER-PLATES**, adapted to the **PIL-
GRIM'S PROGRESS.**

The SIXTH EDITION.

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All the Pieces which are to be found in the latest
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I N E I G H T V O L U M E S.

V O L. VII.

E D I N B U R G H:

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VOLUME SEVENTH contains,

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Some G O S P E L T R U T H S opened, according to the Scriptures, Or,

The Divine and Human Nature of CHRIST JESUS, his coming into the World, his Righteousness, Death, Resurrection, Ascension, Intercession, and second Coming to Judgement, plainly demonstrated and proved.

And A L S O,

Answers to several questions, with profitable directions to stand fast in the doctrine of JESUS the Son of MARY, against those blustering storms of the devil's temptations, which do at this day, like so many scorpions, break loose from the bottomless pit, to bite and torment those that have not tasted the virtue of JESUS, by the revelation of the Spirit of God.

Jesus saith, I am the way, the truth, and the life; no man cometh to the Father, but by me, John 14. 6. Neither is there salvation in any other, Acts 4. 12.

The A U T H O R to the R E A D E R.

SEeing the Lord hath been pleased to put it into my heart, to writ a few things to thee, reader, touching those things which are most surely believed by all those that are or shall be saved, Luke 1. 1.; Acts 13. 38. I think it meet also to stir up thy heart by way of remembrance, touching those things that are the hindrances of thy believing the things that are necessary to the welfare of thine immortal soul. And indeed this is the only thing necessary; it is better to lose all that ever thou hast, than to have thy soul and body for ever cast into hell: And therefore, I beseech thee, to consider with me a few things touching the stratagems, or subtle temptations of the devil, whereby he lieth in wait, if by any means he may, to make thee fall short of eternal life, 1 Pet. 5. 8.

And, first of all, he doth endeavour by all means to keep thee in love with thy sins and pleasures, knowing that he is sure of thee, if he can but bewitch thee to live and die in them, 1 Cor. 6. 9, 10.; 2 Thess. 2. 12. Yea, he knows that he is as sure of thee, as if he

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had thee in hell already, John 3. 19. And that he might accomplish his design on thee in this particular, he laboureth by all means possible to keep thy conscience asleep in security and self-conceitedness, keeping thee from all things that might be a means to awaken and rouse up thine heart: As, first, he will endeavour to keep thee from hearing of the word, by suggesting unto thee this and the other worldly business which must be performed; so that thou wilt not want excuse to keep thee from the ordinances of Christ, in hearing, reading, meditation, &c. or else, seeks to disturb, and distract thy mind when thou art conversant in these things, that thou canst not attend to them diligently, and so they become unprofitable; or else if thou art a little more stirred, he labours to rock thee asleep again, by casting thee upon, and keeping thee in evil-company, as among rioters, drunkards, jesters, and other of his instruments, which he employeth on purpose to keep thee secure, and so ruin thy soul and body for ever and ever.

If not thus, then peradventure he will seek to persuade thee it is but a melancholy fit, and will put thee upon the works of thy calling, or thy pleasures, or physic; or some other trick he will invent, such as best agreeth with thy nature; And thus thy heart is again deadened, and thou art kept in carnal security, that thou mightest perish for ever. But if, notwithstanding these, and many cunning slights, more which might be named, he cannot so blind and benumb thy conscience, but that it doth see and feel sin to be a burden, intolerable and exceeding sinful; then, in the second place, his design is to drive thee to despair, by persuading thee that thy sins are too big to be pardoned: he will seek by all means possible to aggravate them by all the circumstances of time, place, person, manner, nature, and continuance of thy sins; he will object in thy soul, thou hast outsinned grace, by rejecting so many exhortations, and admonitions, so many reproofs, so many tenders of grace. Hadst thou closed in with them, it had been well with thee, but now thou hast stood it out so long, that there is no hope for thee: Thou mightest have come sooner, if thou didst look to be saved; but now it is

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is too late. And withal, that he might carry on his design upon thee to purpose, he will be sure to present to thy conscience the most sad sentences of the scripture; yea, and set them home with such cunning arguments, that if it be possible, he will make thee despair, and make away thyself, as did Judas.

But if he be prevented in this his intended purpose; the next thing he doth beset thee with, is to make thee rest upon thy own righteousness, telling thee, that if thou wilt needs be saved, thou must earn heaven with thy finger-ends; and it may be, he represents to thy soul such a scripture, *If thou do well, shalt thou not be accepted?* And thou having (but in the strength of nature) kept thyself from thy former grosser pollutions, and it may be from some more secret sins, art ready to conclude, now thou dost well; now God accepts thee; now he will pardon, yea, hath pardoned thee; now thy condition is good, and so goest on till thou meetest with a searching word, and ministry, which tells thee, and discovers plainly unto thee, that thou dost all this while deceive thyself, by a vain hope and confidence; for though thou seek after the law of righteousness, thou hast not yet attained to the law of righteousness, nor yet canst, because thou seekest it not by faith, but, as it were, by the works of the law, Rom. 9. 31, 32. Here again thou art left in the mire; and now peradventure thou seeest, that thou art not profited by the works of the law, nor thy own righteousness: And this makes thee stir a little; but in process of time (through the subtle sleights of the devil, and the wickedness of thine own heart), thou forgettest thy trouble of conscience, and slippest into a notion of the gospel, and the grace thereof, and now thou thinkest thyself cock sure: Now thou art able to say, he that lives and dies in his sins, shall be damned for them: He that trusts in his own righteousness, shall not be saved: Now thou canst cry, grace, grace, it is freely by grace, it is through the death of the man Christ Jesus, that sinners do attain unto eternal life, Heb. 9. 14. This, I say, thou hast in the notion, and hast not the power of the same in thine heart, and so it may be thine head is full of the knowledge of the scriptures, though thine heart be

empty of sanctifying grace. And thus thou dost rejoice for a time. Yet because thou hast not the root of the matter within thee, in time of temptation thou fallest away, Luke 8. 13.

Now being in this condition, and thinking thyself to be wondrous well, because of that notion of the truth, and that notion thou hast in the things of God; I say, being in this state, thou art liable to these dangers.

1. Thou art like to perish if thou die with this notion in thine head, except God out of his rich grace do work a saving work of grace and knowledge in thy heart; for know this, thou mayst understand glorious mysteries, and yet be a cast-away, 1 Cor. 13. 1, 2, 3. Or else,

2. Thou art liable to the next damnable hereby that the devil sendeth into the world; see and consider, Luke 8. 13.; 2 Tim. 2. 18.: I say thou dost lie liable to be carried away with it, and to be captivated by it: so that at last, through the delusions of the devil, thou mayst have thy conscience seared as with an hot iron, so hard, that neither law, nor gospel, can make any entrance thereinto, to the doing of thee the least good. And indeed, who are the men that at this day are so deluded by the Quakers, and other pernicious doctrines, but those who thought it enough to be talkers of the gospel, and grace of God, without seeking and giving all diligence to make it sure unto themselves? *And for this cause God hath sent them strong delusions, that they should believe a lie: That they all might be damned, who believed not the truth, but had pleasure in unrighteousness,* as it is written, 2 Theff. 2. 11, 12. And indeed if you mark, you shall see, that they be such kind of people, who at this day are so carried away with the Quakers delusions; namely, a company of loose rangers, and light notionists, with here and there a legalist, which were shaking in their principles from time to time, sometimes on this religion, sometimes on that. And thus these unstable souls are deluded and beguiled. at last, 2 Pet. 2. 14. So that these who before (as one would have thought), had something of God in them, are now turned such enemies to the glorious truths of the gospel, that there is none so obstinately erroneous as they. And indeed it is just with God to

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give them over to believe a lie, 2 Theff. 2. 11. who before were so idle that they would not receive the truth of God into their hearts, in the love of it; and to be bewitched by the devil to obey his temptations, and be damned, who would not obey the truth, Gal. 3. 1. that they might be saved.

But you will say, what lies are those that the devil beguileth poor souls withal? I shall briefly tell you some of them; but having before said, that they especially are liable to the danger of them who slip into high notions, and rest there; taking that for true faith which is not. I shall desire thee seriously to consider this one character of a notionist. Such an one, whether he perceives it or not, is puffed up in his fleshly mind, and advanceth himself above others, thinking but few may compare with him for religion and knowledge in the scriptures, but are ignorant and foolish in comparison of him; (thus knowledge puffeth up, 1 Cor. 8. 1.); whereas when men receive truth in the love of the truth, the more the head and heart is filled with the knowledge of the mystery of godliness, the more it is emptied of its own things, and is more sensible of its own vileness, and so truly humbled in its own eyes.

And further, a notionist, though he fall from his former strictness and seeming holiness, and appear more loose and vain in his practices, yet speaks as confidently of himself, as to assurance of salvation, the love of God, and union with God, as ever. But now to return, and declare some of those lies which the devil persuades some of these men to believe:

1. That salvation was not fully and completely wrought out for poor sinners by the man Christ Jesus, though he did it gloriously, Acts 13. 38, 39. by his death upon the cross, without the gates of Jerusalem, Heb. 13. 12. compared with John 19. 20.

2. This is another of his lies wherewith he doth deceive poor sinners, bidding them follow the light that they brought into the world with them, telling them, that light will lead them to the kingdom; for (say they) it will convince of sin, as swearing, lying, stealing, covetousness, and the rest of the sins against the law, Rom. 3. 20. But the law is not of faith, Gal.

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3. 13. And then I am sure, that it, with all its motions and convictions, is never able to justify the soul of any poor sinner: For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things that are written in the book of the law to do them, Gal. 3. 10.; but that no man is justified by the law is evident, for the just shall live by faith, ver. 11.

Now, because I am not altogether ignorant of the delusion of the devil touching this grace of faith also, I shall therefore in short give thee (reader) a brief yet true description from the scripture 1. What true justifying faith is, and what it lays hold upon. 2. I shall shew who it doth come from. 3. That every one hath it not. 4. What are the fruits of it:

1. First therefore, true faith is a fruit, work, or gift of the Spirit of God, (Gal. 5. 22.; 2 Thess. 1. 11.; and 1 Cor. 12. 9.) whereby a poor soul is enabled, through the mighty operation of God, (Col. 2. 12.), in a sense of its sin and wretched estate, to lay hold on the righteousness, blood, death, resurrection, ascension, intercession, and coming again of the Son of God who was crucified without the gates of Jerusalem for eternal life, John 3. 16, 18. compared with Matth. 3. 17.; Gal. 2. 20.; Rom. 5. 8, 9, 10.; Rom. 3. 25; Acts 16. 31.; Heb. 13. 12.; according to that saying in Heb. 11.

1. Now, faith is the substance of things hoped for, and the evidence of things not seen, that is, the things that are hoped for, faith sees, lays hold upon, and embraces them, Heb. 11. 13. as if they were present; yea, it seals up the certainty of them to the soul. Therefore, saith the apostle, it is the evidence, or testimony, or witness, of those things that are not seen as yet with a bodily eye; which are obtained by the blood of the man Christ Jesus, Heb. 9. 14. compared with Heb. 10. 12, 19, 20. by which the soul sees, as in a glass, the things that God hath laid up for them that fear him, 1 Cor. 13. 12.; 2 Cor. 3. 18.

2. If you would know who this faith comes from, read Eph. 2. 8.: For by grace ye are saved (saith the scriptures) through faith, and that not of yourselves, it is the gift of God. Again, in Phil. 1. 29. it is thus written :

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written: For unto you (that are believers) it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake. And thus much do the apostles hold forth to us in their prayer or request to the Lord Jesus, when they say, Lord, increase our faith, Luke 17. 5.; and he is therefore called the author and finisher of our faith, Heb. 12. 3. Also we find in James 1. 17. that every good and perfect gift is from above, and cometh down from the Father of lights, &c. and therefore faith comes from God; for true justifying faith is a good gift, and perfect in respect of the author, God, in respect of its object, Christ; and in respect of the nature, though not in respect of the degree, and measure of it in us: Even as a grain of gold is as perfect gold, as a pound of gold, though not so much.

3. All men have not faith; this the apostle witnesseth in so many words, as we find, 2 Thess. 3. 2. and Deut. 32. 20; also in Tit. 1. 15: To them that are defiled and unbelieving is nothing pure, &c. It appeareth also in this, that all do not attain salvation, which they must needs do if they had true justifying faith; compare Luke 3. 24. and 1 John 5. 19. with Mark 16. 16; and Heb. 4. 3. with ver. 6. 11. they that believe shall be saved.

4. The fruits of it are, (1) to purify the heart, Acts 15. 9. and 1 John 3. 3.; and that as I said before, by laying hold on what Jesus Christ had done and suffered for sinners, Acts 13. 38, 39.

(2) It fills the soul with peace and joy, in that it lays hold on the things that are obtained for it, Rom. 5. 1.; 2 Tim. 1. 9, 10.; 1 Pet. 1. 8.

(3) It makes the soul to wait patiently, for the glory that is to be revealed at the second appearing of the man Christ Jesus, whom God hath raised from the dead, which hath also delivered it from the wrath to come, as in Tit. 2. 13, 14.; 1 Pet. 4. 13.; & 5. 1. 4.; 1 Thess. 1. 10.

But how (may some say), doth the devil make his delusions take place in the hearts of poor creatures?

Ans Why, 1. He labours to render the doctrine of the Lord Jesus, and salvation by him alone, very odious and low: And also his ordinances, as hearing, reading

ing, meditation, use of the scriptures, &c. telling poor sinners that these things are but poor, low, carnal, beggarly, empty notions; preached up by the clergymen who are the Scribes and Pharisees of this generation; who have the letter, but not the Spirit of God in them; which lead men into the form, but not in the power of the Lord Jesus; and with this persuasion he also represents the ungodly and base carriage or behaviour of some, who have taken in hand to preach the doctrine of the Lord Jesus Christ, and thereby he doth render the gospel of our Lord Jesus the more contemptible and base: But wo, wo, wo, be to them by whom such offences come, Matth. 18. 7.; Luke 17. 1, 2.

2. He pretends to lead them up into some higher light, mysteries, revelations of the Spirit, into which a very few have attained or can attain, also bewitching their affections, and taking them with an earnest pursuit after these his pretended truths; persuading them, that they shall be as God himself, able to discern between good and evil, Gen. 3. 5. And in this he is exceeding subtle and expert, as having practised it ever since the days of Adam. These things being thus considered, and in some measure hungered after, and the rather because they are good (as they think) to make one wise, Gen. 3. 6. The poor soul is all on the sudden possessed with a desperate spirit of delusion, which carries it away headlong with some high, light frothy notions, and spiritual wickedness, (which drown it in perdition and destruction), that doth feed and tickle the heart a while, to the end it may make way for a farther manifestation of itself in the poor deluded soul; which when it hath attained to, it doth then begin to bring the soul into a clearer sight of these things, which it was loth it should know at the first; but having fitted the soul by degrees for a further possession of itself, at last it begins to hold forth its new gospel, shewing the soul a new Christ, and new scriptures. The new and false Christ is a Christ crucified within, dead within, risen again within, and ascended within, in opposition to the Son of Mary, who was crucified without, dead without, risen again without, and ascended in a cloud away from his disciples into heaven, (Acts 1. 9, 10, 11.) without them.

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Now, this new and false Christ hath a new and false faith belonging to his gospel, which faith is this, to apprehend this Christ crucified within, dead within, risen again within, and ascended within : But ask them for a scripture that doth positively prove their doctrine, they also have a scripture, but it is within, it doth bear witness within, and if they had not that, (though that be of the devil's making), I am sure they would have none out of God's holy scriptures, for they will allow of no crucified Christ, but he that was crucified without the gates of Jerusalem, Heb. 13. 12.; John 16. 20.; dead and buried in the sepulchre of Joseph of Arimathea, John 19. 38,—42.; was raised again out of that sepulchre into which Joseph had laid him, John 20. 1, 12.; who went before his disciples into Galilee, Mark 16. 7.; and to Emaus, Luke 24. 16.; shewed them his hands and his feet, Luke 24. 39, 40.; where the nails had gone through : did eat and drin'c with after his resurrection; was seen of them on earth forty days after his resurrection, Acts 1. 3.; and after that ascended away in a cloud, out of the sight of his disciples, into heaven, Acts 1. 9, 10, 11. Which Christ ever lives to make intercession for us, Heb. 7. 24, 25. Who will come again also at the end of the world to judgement, Acts 10, 42. & 17. 31.; 2 Pet. 3. 10, 11.; Who also is the same that hath obtained eternal redemption for us, Acts 13. 37, 38, 39; Rom. 3. 25.; Eph. 1. 7.; Rev. 1. 5.; This I say, or rather the scriptures say, is God's Christ, Matth. 16. 16.; In whom he is well pleased, Matth. 3. 17.; Neither doth God own any other, or allow of any other: For there is none other name under heaven given among men, whereby we must be saved, than the name of Jesus of Nazareth, Acts 4. 10. compared with ver. 11, 12. But as I told you before, the way to be thus deluded, is first to render God's Christ odious and low, with a pretence of some further light and revelations; and thus professing themselves to be wise, they became fools, Rom. 1. 22. But you will say, doth the scripture mention of a Christ within? Col. 1. 27. and 2 Cor. 13. 5.; Rom 8. 10. I answer, 1. God's Christ was, and is, true God and true man; he was born of the Virgin Mary,

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Mary, true God, and true man. Mat. 1. 23. And they shall call his name Emmanuel, which being interpreted, is God with us, or God in our nature, according to 1 Tim. 3. 16. God was manifested in the flesh; And 1 John 1. 14. The word was made flesh, and dwelt among us, and we beheld his glory, as of the only begotten of the Father, full of grace and truth. And in Heb 1. 14. Forasmuch then as the children are partakers of flesh and blood, he (that is, God), Heb. 1. 8. also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil. Now as he was thus true God, and true man, so he became our Redeemer and Saviour, Compare the first and second chapters to the Hebrews together, and you may clearly see that this is a glorious truth, that he who is the first and the last, Rev. 1. 17, 18. & 2. 8. humbled himself, and made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And was this all? No: He humbled himself unto death, even the death of the cross, Phil. 2. 7, 8. compared with Rev. 1. 17, 18. & 2. 8. with Gal. 1. 4. Now after this Christ of God, true God and true man, had wrought out eternal redemption for us poor miserable sinners, Heb. 9. 14. compared with 1 Tim. 1. 15. I say, after he had done this, he ascended up into heaven, and there ever lives to make intercession for us. Now this Christ, having thus completely wrought out our salvation, sends his disciples abroad to preach the same to poor sinners, Acts 2. and 2 Cor. 5. 19, 20. and so many as were ordained to eternal life, when they heard the word, or the gospel, preached by the Apostles, which gospel was this Christ, 1 Cor. 1. 17. compared with ver. 23. I say, so many as were ordained to eternal life, when they heard the word, the Holy Ghost or Spirit of Christ fell upon them, Acts 10. 44. compared with Acts 13. 48 which did lead them into the redemption and glorious things that the Lord Jesus had laid up and prepared for them, John 10. 13. to 16.; 1 Cor. 2. 9. Which Spirit was the earnest of their inheritance, until the redemption of the purchased possession, to the praise of his glory, Eph.

Eph. 1. 13, 14. The earnest of their inheritance was a glorious encouragement to them that had it, to hope for the glory that was to be revealed at the appearing of Jesus Christ, which is the meaning of that place in Col. 1. 27. And that will be seen clearly, if we compare it with Eph. 1. 13, 14. before recited. Now this Spirit, which sometimes is called the Spirit of Christ, 2 Cor. 13. 5. this Spirit, I say, being given to all those that were ordained to eternal life, it must needs follow, that those that had not this Spirit, but did live and die without it, were not ordained to eternal life, and so were none of Christ's; but were reprobates; Rom. 8. 9. for the Spirit of Christ is the distinguishing character betwixt a believer and an unbeliever, he that hath it, and is led by it, is a child of God, Rom. 7. 14. but he that hath it not is none of Christ's.

So then, the answer that I give to the question, is, The Spirit of Christ that is given to believers is the earnest or hope of that inheritance that Christ hath already purchased, and is now preparing for so many as he hath given, or shall give this holy Spirit unto. And for the proof hereof, read Eph. 1. 13, 14. In whom (saith the scripture) ye also trusted, after that ye heard the word of truth, the gospel of your salvation. In whom also, after that he believed, ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance; (which inheritance is the eternal redemption that was purchased by Christ for poor sinners, Heb. 9. 14.) until the redemption of the purchased possession, unto the praise of his glory. Again. Gal. 5. 5. For ye through the Spirit wait for the hope of righteousness by faith. And Col. 1. 27. the Apostle, speaking of this great mystery saith, To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ, in you the hope of glory, which glory was then revealed to the saints no otherwise than by faith, as the Apostle saith, We rejoice in the hope of the glory of God, Rom. 5. 2. Which hope is begotten by the Spirit's shedding abroad the love of God in our hearts, ver. 5. which hope is not yet seen, that is, not yet actually enjoyed; for we are saved by hope: But hope

that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it, Rom. 8. 24, 25. And as, I say, the cause of believers hope is this, Christ, or the Spirit of Christ, in them, the hope of glory. And indeed he may well hope for glory to come, who hath already an earnest thereof given him of God, and that earnest no less than the Spirit of the Lord Jesus, Rom. 8. 16, 17.

But now, this Spirit, which is the cause of a believer's hope, all men have not, Jude 19; Eph. 2. 12.; Rom. 8. 9.; John 14. 16, 17.; Therefore what a sad doctrine is that which saith, follow the light that Christ hath enlightened every man withal which cometh into the world; which light is the conscience, that convinceth of sins against the law; and that you may see clearly if you mind that scripture, John 8. 9. which saith, That the Pharisees, which had neither the love of God nor his word, abiding in them, John 5. 38, 43. when they had heard Christ speaking thus to them, He that is without sin among you, &c. being convicted by their own consciences, went out one by one, beginning at the eldest, even to the least. But the devil, that he might be sure not to miss of his design, labours by all means to render the scriptures also odious and low, telling them of the scriptures within; which Christ never taught, nor yet his disciples; But they being given up of God to a reprobate mind, have given themselves over, rather to follow the suggestions of the devil, than the holy scriptures which God hath commanded us to betake ourselves to, Isa. 8. 20. compared with John 5. 39.; which scripture is called the sword of the Spirit, Eph. 6. 17. which weapon our Lord Jesus himself held up, to overcome the devil withal, Matth. 4. 4, 7, 10.; Luke 4. 8, 12. But this design (as I told you) the devil carries on, by pretending to shew them a more excellent way which they may attain to, if they be but wise, and follow what is made known unto them from the light within them.

But, (Reader), that thou mayst be able to escape the snares of this cunning hunter, I shall lay thee down some few directions, which if the Lord give thee grace

to follow, thou shalt escape these wicked delusions.

1. And, first of all, I do admonish thee to be very serious touching thine estate and condition, and examine thine own heart by the rule of the word of God, whether or no thou hast as yet any beginnings of desiring after religion; and if thou findest that thou hast lived till now in ignorance, and hast not set thyself to remember thy Creator as thou art commanded, Eccl.

12. 1. then I beseech thee consider that thou art under the wrath of Almighty God, and hast been so ever since thou camest into the world, Eph. 2. 1, 2. being thou in thy first parents didst transgress against thy maker, Rom. 5. 18.; Therefore as by the offence of one, (that is, of Adam) ver. 14. judgement came upon all men unto condemnation; besides the many sins thou hast committed ever since thou wast born; sins against the law of God, and sins against the gospel of the grace of God; sins against the long-suffering and forbearance of God, and sins against his judgements; sins of omission, and sins of commission, in thoughts, words, and actions; consider, I say, thy condition; yea, get a very great sense of thy sins that thou hast committed; and that thou mayest so do, beg of God to convince thee by his Holy Spirit, not only of sins against law, but also of that damning sin, the sin of unbelief.

2. If thou, by grace, art but brought into such an estate as to see thyself in a lost condition because of sin without the Lord Jesus; then, in the next place, have a care of resting on any duty done, though it be never so specious; I say, have a care of making any stay any where on this side the Lord Jesus Christ: but above all strive to believe, that that very man was born of the Virgin Mary, did come into the world on purpose to save thee, as well as other poor sinners; I say, thou must not be content till thou art enabled to say, He loved me, and gave himself for me, Gal. 2. 20. And that thou mayst be sure to attain to this most precious faith, (for so it is), be much in applying the freest promises to thy own soul: yea, those that have no conditions annexed to them, as these, or other like, Jer. 31. 3.; & 3.; John 6. 37.; & 14. 19; Hos. 14. 3. I say, labour to apply to thy own soul in particular, the most glorious

glorious and freest promises in the book of God. And if at any time the devil besets thee by his temptations, (for so is his wonted manner to do, and so much the more, as he sees thee labour to get out of his reach), I say, when he assails thee with his fiery darts, be sure to act faith on the most free promises, and have a care that thou dost not enter into any dispute with him, but rather resist him by those blessed promises that are laid down in the word of God: And withal, be sure to meditate upon the blood of the man Christ Jesus, who also is true God, and read those scriptures that do most fully and clearly speak of it; as, 1 John 1. 7.; Eph, 1. 7.; Heb. 9. 14.; Rom. 3. 4.

But if thou say, (as it is often the speech of poor souls lying under a sense of sin, and the apprehensions of wrath due to it), I cannot apply the promises to mine own soul; and the reason is, because my sins are so great, and so many; consider, and know it for a truth, that the more and greater thou seest thy sins to be, the more cause hast thou to believe; yea, thou must therefore believe because thy sins are great. David made it an encouragement to himself, or rather the Spirit of the Lord made it his encouragement, to crave, yea to hope for pardon, because he had greatly transgressed, Psal. 25. 11. For thy name sake, O Lord, (saith he), pardon mine iniquity, for it is great. As if he had said, O Lord, thy name will be more glorified, the riches of thy grace will be more advanced, thy mercy and goodness will more shine, and be magnified in pardoning me who am guilty of great iniquity, than if thou pardonest many others, who have not committed such heinous offences. And I dare say, the reason why thou believest not, is not because thy sins are great, but because thou dost reason too much with that wicked enemy of man's salvation, and givest way too much to the fleshly reasoning of thine own heart: For Christ hath said, He that cometh unto me, I will in no wise cast out, John 6. 37. And again, Though thy sins be as red as scarlet, they shall be as white as snow, Is. 1. 18. And Christ calleth those that labour, and are heavy laden, to come to him, with promise to give them rest, Mtath. 11. 28. Wherefore thou must not say, my sins are

are too big; but thou must say, because I am a great sinner; yea, because I have sinned above many of my companions, and am nearer to hell and eternal damnation than they; because of my sins, therefore will I cry unto the Lord, and say, O Lord, pardon my sins, for they are great.

Now, that thou mayest not be deceived in a matter of so great concernment, have a special care of these three things.

1. Have a care of putting off thy trouble of spirit the wrong way, which thou mayst do three ways.

(1) When thy conscience flieth in thy face, and tells thee of thy sins, thou dost put off convictions the wrong way, if thou dost stop thy conscience, by promising to reform thyself, and lead a new life, and gettest off thy guilt by so doing: for though thou mayst by this means still and quiet thy conscience for a time, yet thou canst not hereby satisfy and appease the wrath of God: yea, saith God to such, Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, Jer. 2. 22.

(2) If when thou art under the guilt of thy sins, thou puttest off convictions by thy performances or duties, and so satisfiest thy conscience, then also thou dost put off thy convictions the wrong way: for God will not be satisfied with any thing less than the blood, righteousness, resurrection, and intercession of his own Son, Acts 4. 12. And thou shouldst not satisfy thyself with any less than God would have thee to satisfy thyself withal, and that is the water of life, Isa. 55. 1, 2.; which water of life, thy duties, and all thy righteousness, is not; for it is but mensturous rags, Isa. 64. 6.

(3) Have a care, that when thou art under conviction, thou dost not satisfy thyself with a notion of the free grace of the gospel; my meaning is, do not content thyself with any measure of knowledge that thou canst attain unto, or bottom thy peace upon it, thinking thou art now well enough, because thou canst speak much of the grace of God, and his love in Christ to poor sinners. For this thou must have, and do; and yet be but a companion for Demas, yea, for Judas, and the rest of the damned multitude: As the Apostle saith, For all
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this thou mayst be but as sounding brasse, and as a tinkling cymbal; that is, nothing but a sound, 1 Cor. 13. 1, 2, 3.

But, 2. If thou wouldst not be deceived, then have a care to avoid false doctrines, which are according to the spirit of the devil, and not after Christ.

As, (1) If any doctrine doth come unto thee, that tells thee, except thou art circumcised after the manner of Moses, thou canst not be saved; that is, if any man come unto thee, and tells thee, thou must do such and such works of the law, to the end thou mayst present thyself the better before God, do not receive him: for to him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for righteousness, Rom. 4. 5.

(2) If any come unto thee, and bring such a doctrine as this, That thou mayst be saved by grace, though thou walk in the imaginations of thy own wicked heart; his doctrine also is devilish, do not receive him, Deut. 29. 19,—24.

(3) But if any come unto thee, and doth in truth advance the blood, righteousness, resurrection, intercession, and second coming of that very man in the clouds of heaven, that was born of the Virgin Mary, and doth press thee to believe on what he hath done, (shewing thee thy lost condition without him), and to own it as done for thee in particular, and withal doth admonish thee, not to trust in a bare notion of it, but to receive it into thy heart, so really, that thy very heart and soul may burn in love to the Lord Jesus Christ again; and doth also teach thee, that the love of Christ should, and must, constrain thee, not to live to thyself; but to him that loved thee, and gave himself for thee, 2 Cor. 5. 14, 15; Eph. 4. 21,—24.; 1 Cor. 7. 23. Ye are bought with a price, Be not ye the servants of men. If his conversation be also agreeable to his doctrine, a believing, honest, loving, self-denying, courteous conversation, (he also is a true Christian), receive that doctrine, and receive it really; for it is the doctrine of God, and of Christ, Gal. 4. 4.; Gal. 1. 4.; Eph. 1. 7.; Rev. 1. 5.; Acts 13. 38.; John 1. 19.; Acts 4. 12.; & 10. 40, 41, 42.; and 1 Thess. 1. 10.; Mark 3. Again,

13. ult. 2 Pet. 1. 5;—11.; considering the end of their conversation, Jesus Christ, yesterday, and to day, and the same for ever, Heb. 13. 7, 8.

3. Again, If thou wouldst not be deceived, then (1) Beware of slighting any known truth that thou findest revealed, or made known to thee in the gospel; but honour and obey it in its place, be it (as thou thinkest) never so low; John 14. 15.

(2) Have a care that thou do not undervalue, or entertain low thoughts of God, Christ the Son of Mary, and the holy scriptures, but search them, John 5. 39. and give attendance to the reading of them, 1 Tim. 4.

13. For, I will tell thee, he that slights the scriptures, doth also slight him of whom they testify. And I will tell thee also, that for this cause God hath given up many to strong delusions, that they might believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness, 2 Thess. 2. 11, 12.

Therefore I say unto thee, in the name of the Lord Jesus, the Son of Mary, the Son of God, the very creator of heaven and earth, and all the things that are therein, have a care of thyself; for the devil doth watch for thee day and night, 1 Pet. 5. 8. Thine own heart also doth labour to deceive thee, if by any means it may, Jer. 17. 10. Therefore do not thou trust it; for if thou do, thou wilt not do wisely, Prov. 28. 26. I say therefore, have a care that thou labour in the strength of the Lord Jesus, to escape all these things; for if thou fall into any one of them, it will make way for a farther income of sin and the devil, through whose deceitfulness thy heart will be hardened, and thou wilt be more incapable of receiving instruction, or reaping advantage, by and from the ordinances of Jesus Christ, the rather therefore give all diligence to believe in the Christ of God, which is the Son of Mary, and be sure to apply all that he hath done, and is doing, unto thyself, as for thee in particular; which thing if thou dost, thou shalt never fall.

And now, reader, I shall also give thee some few considerations, and so I shall commit thee to the Lord.

1. Consider, that God doth hold out his grace and

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mercy freely, and that to every one, Rev. 22. 17.; If. 55. 1,—8

2. Consider, that there is no way to attain to this free mercy and grace, but by him that was born of the Virgin Mary; for he himself saith, I am the way, the truth, and the life; no man cometh to the Father but by me, John. 14. 6. compared with Mat. 1. 20, 21.

3. Consider, if thou strivest to go over any other way, thou wilt be but a thief and a robber, John 10. 1. compared with ver. 9. And know that none of those (so continuing) shall enter into the kingdom of heaven, 1 Cor. 6. 9, 10.

4. Consider, that if the devil should be too hard for thee, and deceive thee, by perswading thee to embrace, or entertain a new gospel, which neither Christ nor his disciples did allow of, it would make thee gnash teeth when it is too late.

5. Consider, that though thou hast been deluded by Satan to this day, yet if now thine eyes be opened to see and acknowledge it, though as yet thou hast been either exceedingly wicked, 1 Tim. 1. 13. or an idle, Matth. 20. 6, 7. lukewarm, hypocritical, professor, Rev. 3. 17, 18, 19 and hast stood it out to the last, Ezek. 18. 21, 22. for all this there is hope; and if now thou receive the truth in the love of the truth, being as willing to be rid of the filth of sin, as the guilt of it, thou shalt be saved.

6. Consider, that the Lord will call thee to judgement for all thy sins past, present, and what else thou shalt practise hereafter, especially for thy rejecting and trampling on the blood of his Son, the man Christ Jesus: And if thou dost not agree with thine adversary now, while thou art in the way, he will deliver thee to the judge, and the judge will deliver thee to the officer; and if he cast thee into prison, I tell thee, thou shalt not come out thence till thou hast paid the very last mite, Luke 12. 58, 59.

And therefore I beseech thee to consider: Here is at this time life and death, heaven and hell, everlasting joy, and everlasting torment, set before thee. Here is also the way to have the one, and the way to escape the other. Now if the Lord shall do thee any good by what

I have spoken, I hope it will be a means to stir me up to thank the Lord that ever he did use such a sinner as I am in the work of his gospel. And here I shall close up what I have said, desiring thee (if thou be a Christian) to pray for him who desires to continue

Thy servant in the Lord Jesus Christ,
though less than the least of all saints,

JOHN BUNYAN.

The epistle write by Mr BURTON minister at Bedford.

To the READER.

REader, thou hast in this small treatise set before thee the several pieces of that great and glorious mystery, Jesus Christ, God manifested in the flesh: And if thou art enlightened by the Spirit of Christ here, thou mayst see by that Spirit how Jesus Christ, the Son of God, the Son of Mary, is both true God and true man, both natures making but one Christ, one Jesus, as Phil. 2. 5,—10.; where, speaking first of his being God, and then of his taking upon him the nature of man; afterwards in the 8th and 9th verses, he saith, he (meaning this Jesus) humbled himself, &c. and God (meaning the Father) hath highly exalted him, &c. speaking of both natures of God and man, as together making but one Christ; who is the Saviour, and is to be believed and trusted in for salvation, not only as God, but as man also; and those who do not thus make him the object of their faith, will surely fall short of pardon of sin and of salvation, Acts 13. 38, 39.: Through this man (speaking of Christ crucified at Jerusalem) is preached unto you forgiveness of sins: And saith he, There is one Mediator between God and man, (1 Tim. 2. 5.) the man Christ Jesus: and this discovers the damnable errors of those commonly called *Socinians*, who, on the one hand, deny him that was born of the Virgin Mary to be true God as well as true man; and this is also quite contrary to those commonly called *Familists*, *Ranters*, *Quakers*, or others, who, on the other hand, either deny Christ to be a real man without them, blasphemously fancying him to be only God manifest in their flesh, or else make his

human nature with the fulness of the Godhead in it, to be but a type of God to be manifest in the saints; and so, according to their wicked imagination, his human nature was to be laid aside after he had offered it upon the cross without the gate at Jerusalem, contrary to Acts 1. 1, 2, 3, 9, 10, 11. compared with the last chapter of Luke, ver. 39, 40, 50, 51. where it is clearly held forth, that the man Christ rose again out of the grave, with the same body which was crucified and laid in the grave, and was taken up above the clouds into heaven with the same real body, and that he shall again descend from heaven in that same glorious body of flesh, as Acts 3. 9, 10, 11. And this sure truth of Christ being the Saviour and Mediator, as man, and not only as God, will also shew serious believers what to think of some, who, though they will not (it may be) deny that Christ is a real man without them in the heavens as well as God, yet do own him to be the Saviour only as God, first dwelling in that flesh that was born of the Virgin, and then dwelling in saints, and thus both beginning and perfecting their salvation within them, and so indeed do hold Christ as man, to be only (I say to be only) the saved or glorified one of God, together with the saints his members, only something in another and more glorious manner and measure than the saints; and these high-flown people are in this very like to Familists and Quakers, undervaluing the Lord Jesus Christ, God-man; and though they may speak much of Christ, yet they do not rightly and savingly lay him for their foundation.

Now as a help against all these dangerous things, thou hast here the main things of Christ laid down before thee briefly, and fully proved by the scriptures: First, Of his being true God out of flesh from eternity, and then of his taking flesh, or the nature of man, upon him in the womb of the Virgin, and so his fulfilling the law, his dying for sins at Jerusalem, his rising again without, his ascending into heaven without, and not into a fancied heaven only within, as some say; his interceding in heaven for all his, and his coming again in his body of flesh to judge the world. And if thou art yet in a state of nature, though covered over with

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an outside profession, here thou mayst find something (if the Spirit of Christ meet thee in reading) to convince thee of the sad condition thou art in, and to shew thee the righteousness thou art to fly to by faith, and to trust in for salvation, when convinced of sin; which is a righteousness wrought by that God-man Jesus Christ without thee, dying at Jerusalem for sinners. Here also thou mayst see the difference between true and false faith. If thou art a true believer, as these things are the foundation of thy faith, so they may be of great use for thee to meditate upon, and to exercise thy faith in, particularly in meditation, and in this way to seek daily for a higher faith in these truths, to be given into thy heart from heaven; and there is a great need of this; for though these truths be commonly known amongst professors to the notion of them, yet very few know or believe them aright: nay, it may well be said in this age, that if the faith of the true saints was well sifted, and tradition, notion, and the apprehensions of their own reason and fancy was sifted out, most of them would be found to have very little knowledge of, and faith in, these common truths.

Secondly, These truths being put thus together, and plainly proved by the scriptures, may be a great help (through the Spirit concurring) to strengthen thee against all those damnable heresies which are spread abroad, which deny the Lord Jesus Christ either plainly, or more cunningly and mysteriously. And,

Thirdly, The more thou art rooted and set down from heaven in the faith of these truths of Christ, to believe fully the glorious reality of them, and their interest in them, the more heavenly peace and joy thou wilt have, 1 Pet. 1. 7, 8. and also thou wilt hereby attain the more true holiness and purity of heart and life, purifying their hearts by faith, Acts 15. 9. And then the more thou hast of the right faith of Christ, and of his things in thy heart, the more strong and valiant wilt thou be in spirit, to do any work private or public for Jesus Christ, like Stephen, Acts 6. 8. who being full of faith, and of the Holy Spirit, was also full of power.

In this book thou hast also laid down from the scriptures,

tures, how Jesus Christ is without the saints as man, and yet dwelleth within them, that is, something of his divine nature or his blessed Spirit dwells within them, which Spirit is sometime called, The Spirit of Christ, Rom. 8. 9. He that hath not the Spirit of Christ, &c. and sometime called Christ, If Christ be in you, &c. Rom. 8. 10. And also how we may know whether it be Christ and the Spirit of Christ within, or a false spirit calling itself Christ, and that is thus; If it be indeed Christ within, that is, the Spirit of Christ God-man; why then it teaches that man or woman in whom it is, to apply and trust in Christ without for salvation; Christ as born of the Virgin Mary, as fulfilling the law without them, as dying without the gate of Jerusalem as a sacrifice for sin; it teaches them to trust in the Man Christ as rising again out of the grave without them, as ascending into, and interceding in heaven without for them; and as to come from that heaven again in his flesh to judge the world. Thus the man Christ himself saith, When he (the Spirit of truth) is come, &c. he shall glorify me, John 13. He shall make you more to prize, admire, and glorify me, who am both God and man, and who shall be absent from you touching my body. Then follows, for he shall take of mine (of my glorious things) and shew them to you; he shall take my divine and human nature, my birth, my person and offices, my obedience, death, satisfaction, my resurrection, ascension, and intercession, and of my second coming in the clouds with my mighty angels to judgement, and shall shew them, or clear them up to you: He shall take of my salvation, which I have wrought for you in my own person without you: And he shall take of my glory and exaltation in the heavens, and shew to you. Now to mind this one thing, and to be set down in a right understanding of it, by the Spirit, from the scriptures, will be of great concernment to thee and me; for, for want of this, many professors have split themselves, some looking only on what Christ hath done and suffered without them, resting in an historical, traditional, and indeed a fancied faith of it, without looking for the Spirit of Jesus Christ to come with power into their hearts, without which they cannot

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not rightly know nor rightly believe in Christ the Son of God without them, so as to have any share or interest in him. If any man have not the Spirit of Christ, he is none of his, Rom. 8. 9. Others have been depending too much upon something they call Christ, and the righteousness of Christ within them, in opposition to Christ and his righteousness without them, from which all true saints have their justification and comfort, it being received through the operation of the Spirit which dwells in them; and however these may talk much of Christ within them, yet it is manifest, that it is not the Spirit of Christ, but the Spirit of the devil; in that it doth not glorify, but slight and reject the man Christ, and his righteousness which was wrought without them: Reader, in this book thou wilt not meet with high-flown airy notions, which some delight in, counting them high mysteries, but the sound, plain, common (and yet spiritual and mysterious) truths of the gospel, and if thou art a believer, thou must needs reckon them so, and the more, if thou hast not only the faith of them in thy heart, but art daily living in the spiritual sense and feeling of them, and of thy interest in them. Neither doth this treatise offer to thee doubtful controversial things, or matters of opinion, as some books chiefly do, which, when insisted upon, the weightier things of the gospel have always done more hurt than good: But here thou hast things certain, and necessary to be believed, which thou canst not too much study. Therefore pray, that thou mayest receive this word which is according to the scriptures in faith and love, not as the word of man, but as the word of God, without respect of persons, and be not offended because Christ holds forth the glorious treasure of the gospel to thee in a poor earthen vessel, by one who hath neither the greatness nor the wisdom of this world to commend him to thee; for as the scripture saith, Christ (who was low and contemptible in the world himself) ordinarily chuseth such for himself, and for the doing of his work, 1 Cor. 1. 26, 27, 28.: Not many wise men after the flesh, not many mighty, not many noble are called: But God hath chosen the foolish things of the world, &c. This man is not chosen

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out of an earthly, but out of the heavenly university, the church of Christ; which church, as furnished with the Spirit, gifts, and graces of Christ, was in the beginning, and still is, and will be to the end of the world, that out of which the word of the Lord, and so all true gospel-ministers must proceed, 1 Cor. 12. 27, 28. whether learned or unlearned, as to human learning. And though this man hath not the learning or wisdom of man, yet through grace he hath received the teaching of God, and the learning of the Spirit of Christ, which is the thing that makes a man both a Christian and a minister of the gospel, Isa. 50. 4: The Lord God hath given me the tongue of the learned, &c. compared with Luke 2. 18. where Christ, as man, saith, the Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, &c. He hath, through grace, taken these three heavenly degrees, to wit, union with Christ, the anointing of the Spirit, and experience of the temptation of Satan, which do more fit a man for that weighty work of preaching the gospel, than all university learning and degrees that can be had.

My end in writing these lines is not to set up man, but having had experience with many other saints of this man's soundness in the faith of his godly conversation, and his ability to preach the gospel, not by human art, but by the Spirit of Christ, and that with much success in the conversion of sinners when there are so many carnal empty preachers both learned and unlearned; I say, having had experience of this, and judging this book may be profitable to many others, as well as to myself; I thought it my duty upon this account (though I be very unfit for it) to bear witness with my brother to the plain and simple (and yet glorious) truths of our Lord Jesus Christ. And now, reader, the Lord give thee and me a right understanding in these things, that we may live and die, not with a traditional notional dead faith, but with a right spiritual lively faith of Christ in our heart, wrought by the mighty power of God; such a faith as may make Jesus Christ more real and precious to us than any thing in the world, as may purify our hearts, and make us

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new creatures, that so we may be sure to escape the wrath to come, and after this life enjoy eternal life and glory through the Lord Jesus Christ, to whom be glory for ever and ever. Amen. Farewell.

Thine to serve thee in the Lord Jesus,

JOHN BURTON.

Some GOSPEL-TRUTHS opened.

FOrasmuch as many have taken in hand to set forth their several judgement concerning the Son of the Virgin MARY, the Lord JESUS CHRIST; and some of those many having most grossly erred from the simplicity of the gospel, it seemed good to me, having had some knowledge of these things, to write a few words, to the end, if the Lord will, souls might not be so horribly deluded by those several corrupt principles that are gone into the world concerning him.

NOW that there is such a thing as a Christ, I shall not spend much time in proving of; only I shall shew you, that he was first promised to the fathers, and afterwards expected by their children: But before I do that, I shall speak a few words concerning God's fore-ordaining and purposing, that a Christ, a Saviour, should be, and that before the world began.

Now God, in his own wisdom and counsel, knowing what would come to pass, as if it were already done, Rom. 4. 17. he knowing that man would break his commandments, and so throw himself under eternal destruction, did in his own purpose fore-ordain such a thing as the rise of him that should fall, and that by a Saviour, Eph. 1. 4. *According as he hath chosen us in him* (meaning the Saviour), *before the foundation of the world.* That is, God seeing that we would transgress, and break his commandment, did before chuse some of those that would fall, and give them to him that should afterward purchase them actually, though in the account of God his blood was shed before the world was, Rev. 13. 8. I say in the account of God his Son was slain; that is, according to God's purpose and conclusion, which he purposed in himself before

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the world was; as it is written, 2 Tim. 1. 9. *Who hath saved us, and called us with an holy calling, according to his own purpose and grace which was given us in Christ before the world began.* As also, in 1 Pet. 1. 20. where the Apostle speaking of Christ, and the redemption purchased by him for sinners, saith of him, *Who verily was fore-ordained before the foundation of the world, but was manifest in these last days for you who by him do believe in God that raised him from the dead.* God having thus purposed in himself, that he would save some of them that by transgression had destroyed themselves, did with the everlasting Son of his love, make an agreement or bargain, that upon such and such terms, he would give him a company of such poor souls as had by transgression fallen from their own innocency and uprightness, into those wicked inventions that they themselves had sought out, Eccles. 7. 29. The agreement also how this should be, was made before the foundation of the world was laid. Tit. 1. 2. The Apostle, speaking of the promise, or covenant made between God and the Saviour (for that is his meaning,) saith on this wise, *in hope of eternal life, which God that cannot lie, promised before the world began.* Now this promise, or covenant, was made with the Son of God, the Saviour. And it must needs be so; for there was none with God before the world began, but he by whom he made the world, as in Prov. 8. from ver. 22. to ver. 31. which was and is the Son of his love.

This covenant, or bargain, had these conditions in it.

1. That the Saviour should take upon him flesh and blood, the same nature that the sons of men were partakers of (sin only excepted) Heb. 2. 14.; & 6. 15. And this was the will or agreement that God had made with him: And therefore when he speaks of doing the will of God, Heb. 10. 5. he saith, *a body hast thou prepared me, (as according to thy promise, Gen. 3. 15. which I was to take of a woman), and in it I am come to do thy will, O God, as it is written of me in the volume of thy book, ver. 7.*

2. The Saviour was to bring everlasting righteousness to justify sinners withal, Dan. 9. 24, 25. The
Messias,

Messias, or Saviour, shall bring in everlasting righteousness, and put an end to iniquity, as it is there written, to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness. This I say, was to be brought into the world by the Saviour, according to the covenant, or agreement, that was between God and Christ before the world began, which God, that cannot lie, promised at that time, Tit.

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3. He was to accomplish this everlasting righteousness by spilling his most precious blood, according to the terms of the covenant, or bargain; and therefore when God would shew his people what the agreement was that he and the Saviour had made, even before the covenant was accomplished and sealed actually, see for this Zech. 9. 11. (where he is speaking of him that should be the Saviour). And as for thee also, (meaning the Saviour), by the blood of thy covenant; or, as some render it, whose covenant is by blood, (which is all to one purpose), I (meaning God) have sent forth the prisoners out of the pit wherein there was no water. The meaning is this; As for thee also, seeing the covenant, or bargain that was made between me and thee before the world was, is accomplished in my account, as if it were actually and really done, with all the conditions that were agreed upon by me and thee: I have therefore, according to that agreement that was on my part, sent forth the prisoners, and those that were under the curse of my law, out of the pit wherein there is no water, seeing thou also hast completely fulfilled in my account whatsoever was on thy part to be done, according to our agreement. And thus is that place to be understood in John 17. 9. *I pray for them, I pray not for the world, but for those that thou hast given me, (which I covenanted with thee for), thine they were, and thou gavest them me, (but on such and such conditions as are before mentioned, Zech. 9.)* And again, *according as he hath chosen us in him, (that is in Christ), before the foundation of the world, that we should be holy and without blame before him in love.* Now, seeing this was thus concluded upon by those that did wish well to the souls and bodies of poor sin-

ners, after the world was made by them, and after they had said, *let us make man after our own image, after our likeness*, Gen. 1. 26. And after man, whom God had made upright, had by transgression fallen from that state into which God at first placed him, and thrown himself into a miserable condition by his transgression, then God brings out of his love that which he and his Son had concluded upon, and begins now to make forth that to the world, which he had purposed in himself before the world began, Eph. 1. 4, 9; 2 Tim. 1. 9.

1. Now the first discovery that was made to a lost creature of the love of God, was made to fallen Adam, Gen. 3. 15. Where it is said, *I will put enmity between thee and the woman, and between thy seed and her seed*, which is the Saviour, Gal. 4. 4. It shall break thy head, and thou shalt bruise his heel. This was the first discovery of the love of God to lost man; this was this gospel which was preached to Adam in his generation; in these words was held forth to them in that generation, that which should be farther accomplished in after generations.

2. Another discovery of the love of God in the gospel, was held forth to Noah, in that he would have him to prepare an ark to save himself withal; which ark did type out the Lord that was to come, and be the Saviour of those whom he before had covenanted for with God the Father: *And God said to Noah, the end of all flesh is before me; make thee an ark of gopher wood*, Gen. 6. 13, 14. & 7. 1. *The Lord said unto Noah, come thou and all thy house into the ark, for thee have I seen righteous before me in this generation.*

3. God breaks out with a farther discovery of himself in love to that generation in which Abraham lived, Gen. 12. 3. where he saith, *And in thee* (that is, from thee shall Christ come through, in whom) *shall all the families of the earth be blessed.* This was also a farther manifestation of the good-will of God to poor lost sinners; and through this discovery of the gospel did Abraham see that which made him rejoice, John 8. 56.

4. When the time was come that Moses was to be a prophet

prophet to the people of his generation, then God did more gloriously yet break forth with one type after another, as the blood of bulls, and lambs, and goats: Also sacrifices of divers manners, and of several things, which held forth that Saviour more clearly which God had in his own purpose and decree determined to be sent; *for these things* (the types) *were a shadow of that which was to come, which was the substance,* Heb. 9. 9, 10.; & 10. 1, 5, 6, 7. Now when these things were then done, when God had thus signified to the world, what he intended to do in after times, presently all that had faith to believe that God would be as good as his word, began to look for, and to expect that the Lord should accomplish and bring to pass what he had promised, what his hand and counsel had before determined to be done.

Now Abraham begins to look for what God had promised and signified, namely, that he would send a Saviour into the world in his appointed time, which thing being promised, Abraham embraces, being persuaded of the certainty of it, as in Heb. 11. 13.; and this did fill his heart with joy and gladness, as I said before: *for he saw it, and was glad,* John 8. 56.

2. Jacob also, while he was blessing his sons, concerning things to come, breaks forth with these words, *I have waited for thy salvation.* He was also put in expectation of salvation to come by this Saviour.

3. David was in earnest expectation of this, which was held forth by types and shadows in the law; for as yet the Saviour was not come, which made him cry out with a longing after it, *O that the salvation of Israel were come out of Sion*—Psal. 53. 6. And again, *O that the salvation of Israel were come out of Sion,* Psal. 147. The thing that David waited for, was not in his time come, though before his time it was promised; which makes him cry out, *O that it were come, that it were come out of Sion!* Where, by the way, take notice, that the true salvation and Saviour of Israel was to come out of Sion, that is, out of the church of God, touching the flesh, as it is written, *A prophet shall the Lord your God raise up unto you of your brethren, like unto me,* Deut. 18. 15, 18. And again, *I have*

have laid help upon one that is mighty: I have exalted one chosen out of the people, Psal. 89. 19.; Rom. 9. 5. Whose are the fathers, of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Christ, as concerning the flesh, did come of the fathers.

4. Isaiah did prophesy of this, that God would thus save his people: yea, he breaks forth with these words, *But Israel shall be saved with an everlasting salvation*, Isa. 45. 17. He also tells them how it shall be accomplished in that 53d chapter. Yea, he had such a glorious taste of the reality of it, that he speaks as though it had been actually done.

5. In the days of Jeremiah, this that God had promised to the fathers, was not yet accomplished: In chap. 23. 5. he saith, *Behold the days come saith the Lord, that I will* (mark, it was not yet done) *but I will* (saith God) *raise unto David a righteous branch, and a king shall reign and prosper. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name wherewith he shall be called, The Lord our righteousness.*

6. He was also to come in Zechariah's time, Zech. 3. 8. where he saith, *For behold I will bring forth my servant the Branch.*

7. He was not come in the time of Malachy neither, though he was indeed at that time near his coming. For he saith himself, *Behold I will send my messenger.* (meaning John the Baptist), Mal. 3. 1.; Luke 1. 76. *And he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in. Behold he shall come, saith the Lord of hosts.*

8. Old Simeon did also wait for the consolation of Israel a long time, Luke 2. 25. where it is said, *And behold there was a man in Jerusalem, whose name was Simeon, the same was a just man, and devout, waiting for the consolation of Israel, that is, waiting for him that was to be the Saviour, as is clear, if you read with understanding a little farther: And it was revealed to him by the Spirit, that he should not see death before he had seen the Lord Christ, ver. 26.*

And thus have I in brief shewed you, 1. That there is

is such a thing as Christ; 2. That this Christ was promised and signified out by many things before he did come; 3. How he was waited for, and expected before the time that God had appointed in the which he should come.

THE second thing that I will (through the strength of Christ) prove, is this, That he that was of the Virgin, is he that is the Saviour.

And, first, I shall lay down this for a truth, That it is not any spirit only by, and of itself, without it do take the nature of man, that can be a Saviour of man from eternal vengeance.

Or thus, That that will be a Saviour of man, must in the nature of man satisfy and appease the justice and wrath of God. And the arguments that I do bring to prove it by, are these.

1. Because it was man that had offended; and justice required that man must give the satisfaction: And therefore, when he that should be the Saviour, was come, *he took upon him the form of a servant, and was made in the likeness of men*, Phil. 2. 7. And in Heb. 2. 14. *Because the children were partakers of flesh and blood, he also himself likewise took part of the same*: To what end? *That through death he might destroy him that had the power of death, that is the devil*. And is that all? No; but also *that he might deliver them who through fear of death were all their lifetime subject to bondage*.

2. The second argument is this: Because if a spirit only could have made satisfaction for the sin of mankind, and have subdued Satan for man, without the nature of man, either there had been weakness in God when he made that promise to fallen Adam, *That the seed of the woman should break the serpent's head*; (for there had been no need of, and so no room for that promise), or else God having made it would have appeared unfaithful, in not fulfilling his promise, by redeeming the world without it.

3. If a spirit only could have made satisfaction, and so have saved man; then Christ needed not to have come into the world, and to have been born of a woman, Gal. 4. 4. But in that he must come into the world

world, and must be born of a woman, it is clear, that without this he could not have been a Saviour: *For he was made of a woman, made under the law, to this end, that he might redeem them that were under the law; implying, no subjection to this, (viz. the taking of the nature of man), no redemption from the curse of the law: But Christ hath delivered from the curse of the law, (all that believe in his name), being in their nature made a curse for them.*

And this is the reason why the fallen angels are not recovered from their damnable estate, because he did not take hold of their nature: *For he took not on him the nature of angels, but he took on him the seed of Abraham, Heb. 2. 16.*

Now then, seeing this is the very truth of God, I shall next prove, That Jesus that was born of the Virgin, to be the Saviour: And, first, I shall prove it by comparing some places of the Old and New Testament together, and by some arguments drawn from the scriptures.

And, 1. See Gen. 3. 15. where he is called the seed of the woman, saying, *I will put enmity between thee and the woman, and between thy seed and her seed; and so was Jesus, Gal. 4. 4. where it is said, God sent forth his Son made of a woman, or born of a woman.*

2. This woman must be a virgin, Isa. 7. 14.; where it is said, *A virgin shall conceive, and bear a Son, and shall call his name Emanuel.* And Jesus is he that was the fulfilling of this scripture, Matth. 1. 22, 23. Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, *Behold a virgin shall conceive, and bring forth a Son, and they shall call his name Emanuel.*

3. The Saviour must be of the tribe of Judah. And this Jacob prophesied of on his death-bed, saying, *Judah, Thou art he whom thy brethren shall praise, or honour, thine hand shall be on the neck of thine enemies, thy father's children shall bow down before thee.*

And again, Micah 5. 2. *But thou Bethel Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he come, that is to be ruler in Israel.* Jesus also came of the tribe of Judah, and that will
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clearly appear, if you read Matth. 1. Matthew he begins first with Abraham, ver. 2. and thence to Judah, ver. 3. from Judah to David, ver. 6 from David to Zorobabel, ver. 13 then to Jacob the father of Joseph the husband of Mary, of whom was born Jesus, ver. 16.

Now Mary was one of the same house also, and for this consider, Jesus came from the loins of David; see Matth. 1.; but that he could not do, if Mary had not been of the seed of David: For Christ came from her, not from him, for Joseph knew her not till she had brought forth her first-born, Matth. 1. 25. Again, the angel told her, that he was the Son of David, saying *And the Lord God will give unto him the throne of his father David*, Luke 1. 32.

And again, the Jews knew this very well, or else they would have been sure to have laid it open before all the world; for they sought by all means to disown him. And though they did through the devilishness of their unbelief disown him, yet could they find no such thing as to question the right of his birth from Mary. If it had been to be done, they would no doubt have done it; they did not want malice to whet them on; neither did they want means so far as might help forward their malice; without manifest and apparent injury; for they had exact registers, or records of their genealogies, so that, if they had had any colour for it, they would sure have denied him to have been the son of David. There was reasoning concerning him when he was with them, John 7. 27, 43.; and I do believe, that of it was about the generation of which he came. And this was so commonly known, that the blind man that sat by the way-side could cry out, *Jesus, thou son of David, have mercy on me; thou son of David, have mercy on me*, Luke 18. 38, 39. It was so common, that he came from the loins of his father David according to the flesh, that it was not so much as once questioned. And when Herod demanded (Matth. 2. 4, 5, 6.) of the chief priests and scribes of the people where Christ should be born, *They said unto him, in Bethlehem of Judea: For thus it is written by the prophet, and thou Bethlehem in the land of Juda, art not the least among the princes of Juda, for out of thee shall come a go-*

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vernor that shall rule my people Israel: (For out of thee) mark that; if Mary had not been of Judah, Christ had not come out of Judah, but Christ came out of Judah: therefore Mary is also a daughter of Judah. And this is evident, as saith the scripture, *for our Lord sprang out of Judah*, Heb 7. 14.

Again, when Christ the Saviour was to come into the world, at that time the sceptre was to depart from Judah, according to the prophecy of Jacob. 'The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come, Gen. 49. 10.

Now the sceptre was then departed from those that were Jews by nature, and also the lawgiver, and Herod who was a stranger, and not of Judea, was king over them, as Cæsar's deputy; and Cæsar Augustus imposed laws on them.

The stubborn Jews also confessed the sceptre to be departed, when before Pontius Pilate a Roman governor of Judea they cried out against Christ; 'We have no king but Cæsar, John 19. 15.

Nay, farther, the Jews from that day to this have been without a king of their own nation to govern them they never had the sceptre swayed since by any of themselves, but have been a scattered despised people, and have been as it were liable to all dangers, and for a long time driven out from their own country, and scattered over all the nations of the earth, as was prophesied concerning them, Jer. 14. 9.: Zech. 5. 14. and yet these poor souls are so horribly deluded by the devil, that though they see these things come to pass, yet they will not believe. And one reason among many of their being thus deluded, is this, they say that the word *sceptre*, in Gen. 49. is not meant of a kingly government but the meaning is, (say they), a rod, or persecutions, shall not depart from Judah till Shiloh come. Now they do most grossly mistake that place; for though I am not skilled in the Hebrew tongue, yet, through grace, I am enlightened into the scriptures: whereby I find that the meaning is not persecutions, nor the rod of afflictions, but a governor or sceptre of the kingdom shall not depart from Judah till Shiloh come. And that this is the meaning of the place, weigh but the very
next

next words of the same verse, and you will find it to be the sceptre of a king that is meant; for he addeth, 1 Nor a lawgiver from between his feet. Mark it, the sceptre, nor a lawgiver; the legislative power, depending on the sceptre of the kingdom, shall not depart from Judah till Shiloh come. According to that scripture, written in Isa. 7. 16.: 'For before the child shall know 'to refuse the evil, and chuse the good, the land which 'thou abhorrest shall be forsaken of both her kings;' which scripture hath been fulfilled from that same time.

But a word to the Jews exposition of the sceptre to be a rod, or persecutions; saying, that persecutions shall not depart from Judah till Shiloh come. This cannot be the meaning of the place; for the Jews have had rest oftentimes, and that before Shiloh did come; at one time they had rest fourscore years, Judges 3. 30.: Again, *And the land had rest from war, Josh. 14. 15.:* And again, *- And the Lord gave them rest round about, according to all that he sware unto their fathers, and there stood not up a man of all their enemies before them, Josh. 21. 44. And the land had rest forty years, Judg. 3. 11.* There was rest many a time from persecution and from the rod, though it were but for a season; but the sceptre, or kingdom, *did not depart from Judah, and a lawgiver from between his feet till Shiloh came.*

Again, to prove that Jesus is the Christ, it is clear from the hand of God against the Jews, for putting him to death, What was the reason why they did put him to death, but this, He did say that *he was the Christ, the Son of God?* Luke 22. 70. *Then said they all, Art thou the Son of God? And he said, ye say that I am:* that is, I am he as you say, *I am the Son of God; yea the only begotten Son of the Father, and I was with him before the world was.*

Now the Jews did put him to death for his thus owning his own; that is, for not denying of his Sonship, but making himself equal with God, therefore did they put him to death, John 19. 7.

Now God did, and doth most miserably plauge them to this very day, for their crucifying of him: But I say, had he not been the Christ of God, God's Son, he would not have laid sin to their charge, for crucifying

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him: but rather have praised them for their zeal, and for taking him out of the way, who did rob God of his honour, in that he made himself equal with God, and was not. He would have praised them for doing the thing that was right, as he did Phineas the son of Eleazar, for executing judgement in his time, on the adulterer and adulterers, Numb. 25. 8.

But in that he said he was the Son of God, and accounted it no robbery so to call himself, Phil. 2.; and seeing that they did put him to death, because he said he was the Son of God; and in that God doth so severely charge them with, and punish them for their sin in putting him to death, for saying that he was the Son of God, it is evident that he was and is the Son of God, and that Saviour that should come into the world. For his blood hath been upon them to this very day for their hurt, according to their desire, Mat. 27. 25.

Again, Jesus himself doth in this day hold forth that he is the Christ, where he saith, *the time is fulfilled, and the kingdom of heaven is at hand*, Mark 1. 15. What time is this that Jesus speaks of? Surely, it is that of Daniel's seventy weeks, spoken of in chap. 9. 24. where he saith, *Seventy weeks are determined upon thy people to finish transgression, and to make an end of sin, and to make reconciliation, or satisfaction for iniquity, and to bring in everlasting righteousness, and to anoint the most holy*: This time, that here Daniel speaks of, is it that Christ saith hath an end; and the argument that he brings to persuade them to believe the gospel, is this, *The kingdom of heaven is at hand*, (according as was prophesied of it by Daniel), *repent, and believe the gospel*. Repent, and believe that this is the gospel, and that this is the truth of God; consider that Daniel had a revelation of these days from the angel of God, and also the time in which it should be accomplished: namely, seventy weeks was the determined time of the Messiah's coming, from the time when the angel spake these words to Daniel: Seventy weeks, that is, about 490 years, if you reckon every day in the said seventy weeks for a year: A day for a year, a day for a year; for so is the Holy Spirit's way sometimes to reckon days, Ezek. 46. And this the Jews were convinced

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vinced of, when Christ saith to them, *Ye hypocrites, ye can discern the face of the sky, but can you not discern the signs of the times?* Matth. 16. 3. Do you not see that those things that are spoken of as forerunners of my coming, are accomplished? Do you not see that the sceptre is departed from Judah? Do you not see the time that Daniel spake of is accomplished also? *There shall no sign be given you but the sign of the prophet Jonah: O ye hypocritical generation!* ver. 4.

Another argument to prove that Jesus is the Christ is this, by his power the blind see, the lame walk, the deaf hear, the dumb speak, the dead are raised up, the devils are dispossessed. In Isa. 25. 4. it is thus prophesied of him, *Behold your God will come with vengeance; even God with a recompence; he will come and save you: But how shall we know when he is come? Why, then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped, then shall the lame man leap as an hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break forth, and streams in the desert,* ver. 5. 6. Now when John would know whether he were the Christ or no, Jesus sends him this very answer, *Go, and tell John, saith he, what you hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have the gospel preached unto them.*

Another argument that doth prove this Jesus to be the Christ, is this, namely, he to whom it was revealed, that he should see him, though he waited long for him, So soon as ever he did but see that sweet babe that was born of the Virgin Mary, he cried out, *Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before all people,* as it is in Luke 2. 26, to 32.; The prophetess Anna also, so soon as she had seen him, gave thanks to the Lord, and spake of him to all those who waited for the redemption in Israel, ver. 36, 37, 38.

Another argument is, the sign of the prophet Jonah: He, even Jonah, was three days and three nights in the whale's belly, Jonah 1. 17.; and Jesus makes this very thing an argument to the Jews, that he was the true
Messias,

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Messias, where he saith, *a wicked and an adulterous generation seeketh after a sign; that is, they would have me to shew them a sign to prove that I am the Saviour, and there shall no sign be given to them, but the sign of the prophet Jonah; for as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth, Matth. 12. 39, 40.*; And this the Apostle makes mention of to be accomplished, where he says, *the Jews slew Jesus, and hanged him on a tree, Acts 10. 39; and laid him in a sepulchre, Mat. 17.*; But God raised him up the third day, and shewed him openly, Acts 10. 40.

Another scripture-argument to prove that Jesus is the Christ, is this, that there was not one of his bones broken; which thing was foretold and typified out by the Paschal Lamb, where he saith, *Thou shalt not leave any of it until the morning, nor break a bone of him, Exod. 12. 46.*; Numb. 9. 12.; which thing was fulfilled in the son of the Virgin, (though contrary to the customs of this nation,) as it is written, *Then came the soldiers, and brake the legs of the first, and of the other that was crucified with him; but when they came to Jesus and saw that he was dead already, they brake not his legs, John 19. 31, 32; that the scripture should be fulfilled, a bone of him shall not be broken, ver. 36.*

Another scripture-demonstration is, in that they did fulfil the saying that was written, *They parted my raiment among them, and for my vesture they did cast lots, Psal. 22. 18.*; But this was also fulfilled in Jesus, as it is written, *Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part, and also his coat: Now the coat was without seam: they said therefore among themselves, let us not rent it, but let us cast lots whose it shall be, that the scripture might be fulfilled which saith, They parted my raiment among them, and for my vesture did they cast lots, John 19. 23, 24.*

Again, the scripture saith, *They shall look on me whom they have pierced, Zech. 12. 10.*; But the soldier thrust a spear into his side, that it might be fulfilled which was written, *they shall look on him whom they have pierced, John 19. 34,—37.* Now

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Now then, seeing this is the truth of God, that Jesus that was born of the Virgin is the Christ of God, how horribly are those deceived who look on Jesus the Son of Mary, to be but a shadow or type of something that was afterward to be revealed; whereas the scriptures most lively hold him forth to be the Christ of God and not a shadow of a spirit, or of a body afterwards to be revealed, but himself was the very substance of all things that did any way type out Christ to come; and when he was indeed come, then was an end put to the law of righteousness, or justification to every one that believeth: Christ is the end of the law, for righteousness to every one that believeth, as it is written, Rom. 10. 4.; that is, he was the end of the ceremonial law, and of that commonly called the moral law, the substance of which is laid down, Exod. 20. from the 1st to the 17th verse; though that law, as banded out by Christ, still remains of great use to all believers, which they are bound to keep for sanctification, as Christ saith, Matth. 5. 19. to the end of the chapter. But Christ Jesus hath obtained everlasting righteousness, having fulfilled all the law of God in the body of his flesh, wherein he also suffered on the cross without the gates, and doth impute this righteousness to poor man, having accomplished it for him in the body of his flesh, which he took of the virgin, Gal. 4. 4. God sent forth his son made of a woman, made under the law, that is, to obey it, and to bear the curse of it, being made a curse for us, Gal. 3. 13. to redeem them that were under the law, that is, to redeem such as were ordained to life eternal, from the curse of the law. And this he did by his birth, being made or born of a woman; by his obedience, yea, by his perfect obedience, he became the author of eternal salvation to all them that obey him, Heb. 5. 8, 9. and by his doing and suffering, did completely satisfy the law and the justice of God, and bring in that glorious and everlasting salvation, without which we had all eternally been undone, and that without remedy; for without shedding of his blood there was no remission.

Secondly, Seeing Jesus Christ, the son of the Virgin Mary, was and is the Christ of God; and that salvation
came

came in alone by him, for there is salvation in no other, Acts 4. 12. then how are they deceived, that think to obtain salvation by following the convictions of the law, which they call Christ, (though falsely), when, alas! let them follow those convictions that do come from the law, and conscience set on work by it! I say, let them follow all the convictions that may be hinted in upon their spirits from that law, they shall never be able to obtain salvation by their obedience to it; *for by the law is the knowledge of sin.* Rom. 3. 20. And, *It is not of works, lest any man should boast,* as those fond hypocrites called Quakers would do. And again, *If righteousness comes by the law, then Christ is dead in vain,* Gal. 2. 21. But that no man is justified by the works of the law, is evident; *for the just shall live by faith,* Gal. 3. 10. Which living by faith, is to apply the Lord Jesus Christ his benefits, as birth, righteousness, death, blood, resurrection, ascension, and intercession, with the glorious benefits of his second coming to me, as mine, being given to me, and for me; and thus much doth the apostle signify, saying, *The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me,* Gal. 2. 20.

+ Again, Seeing God's Christ, which was with him before the world was, John 17. 5. took upon him flesh and blood from the Virgin Mary, (who was espoused to Joseph the carpenter), and in that human nature yielded himself an offering for sin, (for it was the body of his flesh by which sin was purged, Col. 1. 22); I say, seeing the Son of God, as he was in a body of flesh, did bring in salvation for sinners, and by this means, as I said before, we are saved, even by faith in his blood, righteousness, resurrection, &c. how are they then deceived, who own Christ no otherwise than as he was before the world began, who was then without flesh and blood, (for he took that in time of the Virgin, Gal. 4. 4.; Heb. 2. 14); I say, they are wickedly deluded, who own him no otherwise but as he was before the world was: for in their owning of him thus, and no otherwise, they do directly deny him to be come in the flesh, and are of that Antichristian party which John speaks of, John 4. 3: *Every spirit that confesseth not that*

that Jesus Christ is come in the flesh, is not of God; and this is that spirit of Antichrist, whereof you have heard that it should come, and even now already it is in the world. Now, because the enemy doth most notably wrest this scripture, as they do others, to their own damnation, I shall speak something to it; and therefore, when he saith, 'Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God,' his meaning is, every spirit that doth not confess that that Christ that was with the Father before the world was, did, in the appointed time of the Father, come into the world, took on him a body from the Virgin, and was very man as well as very God, and in that body of flesh did do and suffer whatsoever belonged to the sons of men for the breach of the holy law of God, and impute his glorious righteousness which he fulfilled in that body of his flesh, to the souls that shall believe on what he hath done, and is a-doing in the same body. And that this is the mind of the Spirit of God, consider, first, he himself saith, Handle me and see, for a Spirit hath not flesh and bones, as ye see me have, when his disciples had thought he had been but a spirit, Luke 24. 39, 40. Now that in this flesh he died for sins, consider, secondly, that scripture which saith, Who his own self (that is, the Christ that was born of the Virgin) did bear our sins in his own body on the tree. See Col. 1. 22.; in the body of his flesh, saith he, to present you holy and unblameable, and unreprieveable in his sight. Now that he arose again from the dead, with the body of flesh wherewith he was crucified, consider that forenamed scripture, Luke 24. 39, 40. Spoken after his resurrection.

Now that he went away with the same body from them into heaven, consider that it is said, And he led them out as far as Bethany, and he lift up his hands and blessed them: And it came to pass while he blessed them, he was parted from them, and carried into heaven, Luke 24. 50, 51. This is the meaning of those words therefore, Jesus Christ is come into the flesh, that is, Jesus Christ hath come in the flesh that he took of the Virgin, hath brought us who were inthrall'd to the law, the devil, and sin, to liberty; and that by his obedience

and death: 'Forasmuch then as the children were partakers of flesh and blood (saith the scripture) he, Christ, also himself took part of the same; (wherefore?) That through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their life-time subject to bondage,' Heb. 2. 14, 15.: 'For he was delivered for our offences, and was raised again for our justification,' Rom. 4. 25: For he, even that man, 'through the power of the eternal Spirit, did offer up himself without spot to God,' and thereby, or by that offering, 'obtained eternal redemption for us,' Heb. 9. 12, 14.; and therefore I say again and again, look to yourselves, that you receive no Christ except God's Christ: For he is like to be deceived that will believe every thing that calls itself a Christ: For many (saith he) shall come in my name, and shall deceive many,' Matth. 24. 5.

✱ Now having spoken thus much touching the Saviour, the Lord Jesus Christ, I shall, according to the assistance of the Lord Jesus, proceed, and shall speak something of his Godhead, birth, death, resurrection, ascension, and intercession; together with his most glorious and personal appearing the second time, which will be to raise the dead, and bring every work to judgement, Eccles. 12. 14.

And, 1. I shall shew you that he (Christ) is very God, coeternal, and also coequal with his Father.

2. That by this Son of Mary (which is equal with his Father) the world was made.

3. That he in the fulness of time was made of a woman, made under the law; to redeem them that were (or are) under the law; that is, was born of a woman, and in our nature (for 'he made himself of no reputation, and took on him the form of a servant, and was made in the likeness of men,') and in our stead he did fulfil the law in point of justification, Rom. 10. 4. and was crucified for our transgressions, 1 Cor. 1. 23, 24, 25.

4. That very body of the Son of Mary which was crucified, did rise again from the dead, after he had been buried in Joseph's sepulchre; that he in that very body ascended up into heaven; and in that very body shall come again to these ends: 1. To judge the quick

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and the dead. 2. To receive his saints to himself. 3. To pass eternal condemnation on his enemies.

These things in brief I shall touch upon, according to the wisdom given me.

1. And therefore that Christ is very God, I shall prove, 1. By plain texts of scripture. 2. From the testimony of God, angels and men, witnessed by the scriptures. 3. By several arguments drawn from scripture, which will prove the same clearly.

1. First, Then, to prove it by the scriptures: Though indeed the whole book of God's holy scripture testify these things plainly to be most true, yet there be some places more pregnant and pertinent to the thing than others; and therefore I shall mention some of them: as first, mind that in Prov. 8. 22. &c.; and there you shall find him spoken of under the name of Wisdom the same name that is given him in; 1 Cor. 1. 24. I say in that place of the Proverbs above mentioned, you shall find these expressions from his own mouth: 'The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was, when there was no depths, I was brought forth; while there was no fountain abounding with water. Before the mountains were settled, before the hills, was I brought forth. While as yet he had not made the earth, nor the fields, nor the highest places of the dust of the world. When he prepared the heavens, I was there: When he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree, That the waters should not pass his commandment; when he appointed the foundations of the earth; then, was I by him, as one brought up with him: And I was daily his delight, rejoicing in the habitable parts of the earth, and my delight was with the sons of men.' Also John 1. 1, 2. you have these words spoken of Christ, 'In the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God.' As also, in Heb. 1. 2. the Apostle being about to prove the Son of Mary to be very God, saith, *He hath in these latter*

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days spoken to us by his Son; which Son is the Son of Mary, as in Matth. 3.: But (saith the Apostle Heb. 1. 8. to the Son he saith, *Thy throne, O God, is for ever and ever, a scepter of righteousness is the scepter of thy kingdom.* Again, in John 17. 5. you have the words of the Son of Mary for it, saying, *And now, Father, glorify thou me with thine own self, with the glory that I had with thee before the world was.* Again, he himself saith, *before Abraham was, I am.* And again, *I and my Father are one.* And in Phil. 2. 5. the Apostle saith, *Let the same mind be in you which was also in Christ Jesus: who being in the form of God, thought it no robbery to be equal with God, but made himself of no reputation, and took on him the form of a servant, and was made in the likeness of men.* Also, Rev. 2. 8. Christ himself saith, *I am the first and the last, which was dead, but am alive.* And thus have I quoted some few scriptures to prove that the Son of Mary is the true God.

2. I shall give you the testimony of God himself touching the truth of this, viz. That Christ the Son of the Virgin is the true God. And, first, see Zech. 13. 7. and there you shall find these words, *Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts.* In this place the Lord doth call that man his fellow, which he doth not do to any mere creature. Again, in Matth. 3. 17. he calls him his beloved Son, saying, *This is my beloved Son, in whom I am well pleased.* And in the aforesaid place of the Hebrews, chap. 1. the Apostle, advancing the Lord Jesus, brings in this question; *To which of the angels said he at any time, thou art my Son?* ver. 5; but to the Son he saith, ver. 8. *Thy throne, O God, is for ever and ever.* And thus far of the testimony that God himself hath given of the Son of Mary, Jesus Christ.

The angels do shew that he is God: 1. In that they do obey him. 2. In that they worship him.

1. That they obey him, is clear, if we compare Rev. 21. 9. with Rev. 22. 6. In the first of these places we find that there came 'one of the angels of the seven vails, which had the seven last plagues, and talked with John.' He came not of himself; for in that

22d chap. ver. 6. he saith, 'The Lord sent his angel, to shew unto his servants the things which must be done.' Now, in the 16th verse you may see who this Lord God is: He saith there, 'I, Jesus, have sent mine angel, to testify these things in the churches. I am the root (as well as) the offspring of David, and the bright and morning star. I say this obedience of the angels doth testify that Jesus which is the Son of Mary, is the true and very God; for they do obey God only.

(2) The angels do shew that the Son of Mary is the true God, in that they do not only obey him, but worship him also; yea they are commanded so to do, Heb. 1. 6. where it is written, 'When he bringeth his first begotten into the world, he, (i. e. God, saith), And let all the angels of God worship him,' viz. the Son of Mary. Now the angels themselves command that we worship none but God, Rev. 22. 8. 9. When John fell down to worship the angel, the angel said, 'See thou do it not, for I am thy fellow servant; worship God.' Now if the angels should command to worship God, and they themselves should worship him that by nature is no god, they should overthrow themselves, in commanding one thing, and doing another, and so lose their own habitations, and be 'shut up in chains of darkness to be punished with everlasting destruction from God himself at the great day.' And thus much concerning the testimony of angels touching Jesus the Son of Mary, the Son of God, yea very and true God, Isa. 9. 6.

Now followeth David's testimony, among other of the saints, who witness Jesus the Son of Mary to be true God, and that you may find in Psal. 110. 1. where he saith, *The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool.* Also Isaiah in the 9th chap. ver. 6 saith, 'For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David, (which is not, nor never was the heart of any beliver, and upon his kingdom, to order it

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'It, and to establish it with judgement and justice from henceforth even for ever: The zeal of the Lord of hosts will do this.' Again, see Peter's testimony of the Son of Mary; when Jesus asked his disciples, *Whom say ye that I am?* Peter, as the mouth of the rest, said, *Thou art Christ, the Son of the living God*, Matth. 16. 16. Also when Thomas, one of Christ's disciples, would not be persuaded by the others that they had seen the Lord, except he did also see in his hands the print of the nails, and put his fingers into the print of the nails, and thrust his hand into his side, he would not believe; saith the Son of Mary, *reach hither thy fingers, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing*; and then Thomas breaks out with a mighty faith, and a glorious testimony for his master, and saith, *My Lord, and my God*, John 20. 27, 28,

Again, see Paul's testimony of him, Rom. 9. 5. where, speaking of the Son of Mary, he saith, *That Christ came of the Father, who is over all, God blessed for ever, Amen.* And the Apostle John doth also witness as much, 1 John 5. 20. where, speaking of Jesus Christ, he saith on this wise, 'And we know that the Son of God is come, and hath given us an understanding, that we might know him that is true, and we are in him that is true, (who is that? why, saith, John), even in his Son Jesus Christ.' Who is he? why, This is the true God, and eternal life.'

I could here also bring in the testimony of the very devils themselves, as Luke 4. 41; Luke 8. 28. where he is by them acknowledged to be the Son of the living God: but it is needless so to do, for we have plainly proved it already.

Now followeth the several scripture arguments, which will prove that Jesus the Son of Mary is very God.

And (1) there is none but he that is the true God, can satisfy the justice of the true God, for the breach of his holy law; but if you compare Isa. 53. 6. with Matth. 3. 17. you shall find, that Jesus the Son of Mary did give God a full and complete satisfaction for the breach of his holy law; therefore Jesus the Son of Mary must needs be the great and the true God.

(2) He

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(2) *He that hath power of his own to lay down his life, and hath power of his own to take it up again, must needs be the true God: But this did Jesus the Son of Mary the Virgin, therefore he must needs be the true God,* John 10. 8.; Rom. 1. 4.

(3) There was never any able to bear the sins of all the believers in the world, that ever were, now are, or hereafter shall be, but the true God: but Jesus, the Son of the Virgin Mary, *did bear them all in his own body on the tree,* 1 Pet. 2. 24; *Is. 53. 6.* therefore Jesus the Son of Mary must needs be the true God as well as man.

(4) There was never any meer man able, by his own power, to overcome the devil in all his temptations, but he that is also true God, (for Adam in his state of innocency was overcome by them, and fell under them); but Jesus the Son of the Virgin did overcome them all by his own power; therefore (see Gen. 3. 15.; *Isa. 63. 5; Matth. 44; Luke 4. 12.*) he is very God, as well as very man.

(5) There was never any that did call himself the true God, (and was not), which did please God in so doing; but Jesus the Son of Mary did call himself the true God, or account himself equal with God, (which is all one) yet *God was well pleased with him,* Phil. 2. 6. John 8. 29.; and therefore Jesus the Son of Mary must needs be true God as well as man.

(6) There was never any that had all power in heaven and in earth, but the true God: Jesus the Son of the Virgin Mary, who was espoused to Joseph, hath all power in heaven and in earth in his own hand; therefore, Matth. 28. 18. he is the true and great God.

(7) There was never any able to keep poor souls from falling from God, saving he that is the true God: Jesus the Son of Mary did, and doth this, John 10. 27, —30.; John 17. 12.; therefore, &c.

(8) Never could any justly call himself the first and the last, except the true God, nor truly (as the Lord did) say, *I am:* but these did Jesus the Son of Mary, Rev. 1. 1. compared with ver. 17, 18; Rev. 2. 8.; and John 8. 58; therefore Jesus must needs be true God as well as man.

(9) Never was there any that could absolutely forgive sins

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sins but God, Mark 27.; Luke 5. 21.; but Jesus the Son of the Virgin Mary can forgive sins, Luke 5. 20.; Mark 2. 5.; therefore Jesus the Son of Mary must needs be true God as well as man.

(10) The scriptures never call any the true and living God, but he that is the true God: The scriptures call Jesus, the Son of the Virgin, the true God, II. 9. 6.; 1 John v. 20.; therefore he is the true and great God.

(11) He that made all things, whether they be visible or invisible, whether they be thrones or dominions, or principalities, or powers, must needs be the true God: but Jesus the Son of the Virgin Mary did make all these, Col. 1. 14. to the 18.; John 1. 16.; Heb. 1. 2, 3; and therefore he is the true God as well as man.

(12) The blood of a meer finite creature could never obtain eternal redemption for sinners; but the blood of Jesus, the Son of the Virgin Mary, hath obtained eternal redemption for sinners, Eph. 1. 7.; Heb. 9. 12, 14; & 10. 19, 20; therefore the blood of the Son of the Virgin must needs be the blood of God. And so the Apostle calleth it, saying to the pastors of the churches, *Feed the church of God, which he hath purchased with his own blood*, Acts 20. 28.; 1 John 3. 16.

(13) Never was there any that could overcome death in his own power, but the true God, Hos. 13. 4.; Jesus the Son of the Virgin Mary did overcome death by himself, Heb. 2. 14; therefore, &c.

(14) He that searcheth the hearts, and knoweth the thoughts of men, must needs be the true God, Jer. 17. 10; but Jesus the Son of the Virgin doth, Luke 5. 22.; & 9. 47.; John 2. 24 25.; therefore, &c.

(15) He that by his own power commanded the raging sea, must needs be the true God, Job 38 10, 11.; Prov. 8. 29.; but this did Jesus the Son of Mary, Mark 4. 39, 41.; Luke 8. 24.; therefore, &c.

(16) He that is the wisdom, power, and glory of God, must needs be true God; but Jesus, the Son of the Virgin, is all these, as 1 Cor. 1. 23, 24.; Heb. 1. 1, 2, 3; therefore Jesus the Son of the Virgin must needs be true God as well as man.

II. The next thing that I am to prove, is this; namely, That by this Jesus Christ, the Son of the Virgin,

the world was made: And here I shall be brief, having touched on it already. Only I shall lay down some of the scriptures that hold forth this to be a truth, and of pass to the next things that I intend to speak of.

And therefore, in the first place, see Heb. 1. 2. where the Apostle is speaking of the Son of God, which Son was born of the Virgin Mary, according to these scriptures mentioned before, Matth. 1. 18, to 23; Luke 2. Matth. 3. 17. where God himself saith, 'This is my beloved Son,' &c. This Son of God, saith the Apostle, 'by whom God hath spoken to us, by him also he made the worlds.' And, Col. 1. the Apostle speaking of the deliverance of the saints, saith, 'who hath delivered you from the power of darkness, and translated you into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins.' And is that all? No; but 'he is (also) the image of the invisible God,' ver. 15. 'The first born of every creature.' And in ver. 16, 17. 'By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: All things were created by him and for him: And he is before all things, and by him all things consist' Also, Heb. 1. 10. it is thus written of the Son of God, Christ Jesus the Son of Mary, *And thou Lord in the beginning hast laid the foundations of the earth, and the heavens are the work of thy hands.* And again John 1. and the first nine verses, the Evangelist, or Apostle, speaking of the Son, saith, *In the beginning was the word, which word was the Son,* Rev. 19. 12, 13. 'This Word, or Son, was with God, and the word was God; All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men; and the light shined in the darkness, and the darkness comprehended it not. But in the 9th verse of this first chapter of John, it is written, 'That was the true light, which lighteth every one that cometh into the world.' Now, seeing the Lord hath brought me thus far; and because the Quakers, by wresting this scripture, do not only split themselves, upon it, but endeavour also to split others;

I shall therefore, before I proceed any further, speak a few words to it; and they are these that follow.

The Apostle in these nine first verses, or most of them is speaking of the Divinity or Godhead of the Son of Mary, and shewing that he made the world: Now in this ninth verse he speaketh of man as he is in his coming into the world, and not as he is a regenerate person. Now every man as he comes into the world, receives a light from Christ, as he is God, which light is the conscience, that some call Christ, though falsely. This light, or conscience, will shew a man that there is a God, and that this God is eternal, Rom. 1. 20. This light doth discover this eternal God by his works in the world; for saith the scripture before named, 'The invisible things of him (meaning God) from the creation of the world are clearly seen, being understood by the things that are made; even his eternal power and Godhead.' This light also will reprove of sin, or convince of, and make manifest sins against the law of this eternal God: So that man, before he is regenerate, is able by that light to know that was against the law are sins against God, as is manifested in the unconverted Pharisees, 'who (as Christ told them) had neither the love of God, nor the word of God abiding in them,' John 5. 38, 42. yet knew sins against the law to be sins; for they were offended at a woman for committing adultery, which act was forbidden, Matth. 5. 27, 28. by the law; and it is said also, they were convicted of sin by their own consciences, John 8. 7,—19.

Again the Apostle, writing to the Corinthians, and admonishing them to walk orderly, 1 Cor. 11. 14. turns them to nature itself, saying, 'Doth not even nature itself teach you?' &c. This light surely is that, where-with Christ, as he is God, hath 'enlightened every man that cometh into the world,' which doth convince of sins against the law of God. Therefore, as the Apostle saith, Rom. 1. 20. 'They are left without excuse.' That is, they have their own conscience, that doth shew them there is a God, and that this God is to be served and obeyed; and the neglect of this will be sure to damn them, though the obedience to the law will not save them; because they are not able to make

a full recompence to God for the sins that are past; neither are they able for the time to come, to yield a full, continual, and complete obedience to the law of this almighty, infinite, and eternal God. For as many as are of the works of the law, are under the curse: for it is written, *Cursed is every one that continueth not in all things that are written in the book of the law to do them.* But that no man is justified by the works of the law, it is evident: *For the just shall live by faith,* Gal. 3. 10. 11.

But now, though Christ, as he is God, doth give a light to every one that cometh into the world, which light is the conscience, (as they themselves confess): yet it doth not therefore follow that this conscience is the Spirit of Christ, or the work of grace, wrought in the heart of any man whatsoever; for every one hath conscience, yet every one hath not the Spirit of Christ: For Jude speaks of a company of men in his days, who had not the Spirit of Christ, Jude 19.; *these be they who separate themselves, (saith he), sensual, having not the Spirit.* Yea, Heathens, Turks, Jews, Pagans, Atheists, have that also that doth convince of sin, and yet are so far from having the Spirit of Christ in them, that it is their great delight to serve their lusts, this world, their sins; whereas the Apostle saith plainly, *If Christ be in you, the body is dead because of sin, but the Spirit is life for righteousness sake.* So that those who are alive to their sins, have not the Spirit of Christ: Nay, let me tell you, the very devils themselves, who were thrown from their first state by sin, 2 Pet. 2. 4. have such a taste of their horrible sins, that when they did but suppose that Jesus was come to put an end to their tyrannical dealing with the world, and to bring them to judgement for their sins, (to which they know they shall be brought), it made them cry out, *Art thou come to torment us before the time?* James doth also signify thus much unto us, where he saith, *The devils also believe and tremble,* James 2. 19. Which belief of theirs is not a believing in Christ to save them; for they know he did not take hold on their nature, Heb. 2. But they do believe that Christ will come to their e-

verlasting torment; and the belief of this doth make those proud spirits to tremble.

Again, Man at his coming into the world hath his conscience given him, which doth convince of sin, John 2. 9.; & 8. 9 yet man, as he cometh into the world, hath not the Spirit of Christ in him; for that must be received afterward by the preaching of the word, which is preached by the ministers and servants of Jesus Christ. This is God's usual way to communicate of his Spirit into the hearts of his elect; and this is clear in so many words, where Peter, preaching to a certain number, the scripture saith, *While Peter yet spake these words, the Holy Ghost, or Holy Spirit, fell on all those that heard the word.* And again, Gal. 3. 2. and 5. compared together, *received ye the Spirit by the works of the law, (saith the Apostle). or by the hearing of faith?* or the gospel, which is the word of faith preached by us? Which Spirit, as Christ saith, the world cannot receive because it seeth him not, neither knoweth him, though his children shall have fellowship with him to the great comfort of their own souls, John 14. 16, 17.

But now, this merciless butcherer of men, the devil, that he might be sure to make the soul fall short of glory, if possible, endeavours to persuade the soul that its state is good; that it hath the Spirit of Christ in it; and for a proof of the same, saith he, turn thy mind inward, and listen within, and see if there be not that within thee that doth convince of sin: Now the poor soul, finding this to be so, all on haste, (if it be willing to profess), through ignorance of the gospel, claps in with these motions of its own conscience, which doth command to abstain from this evil, and to practise that good; which, if neglected, will accuse and torment for the same neglect of others, Rom. 2. 15. both now and hereafter.

Now the soul seeing that there is something within that convinceth of sin, doth all on a sudden close with that supposing it is the Spirit of Christ, and so through this mistake is carried away with the teachings and convictions of its own conscience, (being miss-informed by the devil) unto the works of the law; under which, though it work all days, and labour with its might and

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main, yet it never will be able to appease the wrath of God, nor yet from under the curse of the law, nor get from under the guilt of one sinful thought the right way, which is to be done by believing what another man hath done by himself, Heb. 1. 2, 3.; Rom. 5. 15. without us, on the cross, without the gates of Jerusalem. See for this, 1 Pet. 2. 24.: Heb. 13. 12; the one saith, *He bare our sins in his own body on the tree*; the other saith, *It was done without the gate*.

And thus the poor soul is most horribly carried away headlong, and thrown down violently under the curse of the law, under which it is held all its days, if God of his mere mercy prevent not; and at the end of its life doth fall into the very belly of hell.

Again, That the devil might be sure to carry on his design, he now begins to counterfeit the work of grace; here he is very subtle, and doth transform himself into an angel of light, 2 Cor. 11. 14. Now he makes the soul believe that he is its friend, and that he is a gospel-minister; and if the soul will be led by what shall be made known unto it by the light (or conscience) within, it shall not need to fear but it shall do well.

Now he counterfeits the new birth, persuading them that it is wrought by following the light that they brought into the world with them. Now he begins also to make them run through difficulties: And now, like Baal's priests, they must launce themselves with knives, &c.: Now, 1656. But now, (1691) Quakers are changed to the laws of the world. Now they must wear no hatbands; now they must live with bread and water; now they must give heed to seducing spirits, and doctrines of devils, which bids them to abstain from marriage, and commands them to abstain from meats, which God hath created to be received with thanksgiving, of them which love and know the truth, as in 1 Tim. 4. 1, 2, 3. now they must not speak except the spirit moves them, (I do not say the Spirit of Christ), though when it moves them, they will speak such sad blasphemies, and vent such horrible doctrines, that it makes me wonder to see the patience of God, in that he doth not command, either the ground to open her mouth and swallow them up, or else suffer the devil to fetch them away

away alive, to the astonishment of the whole world.

Object But you will say, doth not the scripture say, that it is the Spirit of Christ that doth make manifest or convince the world of sin? John 16. 8.

Ans. Yes, it do so. But for the better understanding of this place, I shall lay down this; namely, That there are two things spoken of in the scriptures, which do manifest sin, or convince of sin.

1. The law, as saith the Apostle, Rom. 3. 20 *Therefore by the deeds of the law shall no flesh be justified in his sight, viz. God's sight: For by the law is the knowledge of sin.*

2. The Spirit of Christ doth make manifest, or reprove of sin, as it is written, John 16. 8, 9. *And when he (the Spirit) is come, he will reprove the world of sin, of righteousness, and of judgement: Of sin, because they believe not on me, saith the Son of Mary, which is Christ.*

Now the law doth sometimes, by its own power, manifest sin without the Spirit of Christ: as in the case of Judas, who was convinced of the sin of murder, which made him cry out, *I have sinned*; yet at that time he was so far from having the Spirit of Christ in him, that he was most violently possessed of the devil, Luke 22. 3.

Again, sometimes the Spirit of Christ takes the law, and doth effectually convince of sin, of righteousness, and judgement to come.

Quest. But you will say, how should I know whether I am convinced by the law alone, or that the law is set home effectually by the Spirit of the Lord Jesus upon my conscience?

Ans. Unto this I answer: First, When the law doth convince by its own power, without the help of the Spirit of Christ, it doth only convince of sins against the law, as of swearing, lying, stealing, murdering, adultery, covetousness, and the like: I say, it doth only make manifest sins against the law, pronouncing a horrible curse, Gal. 3. 10. against thee, if thou fulfil it not and so leaves thee; but it gives thee no strength to fulfil it completely, and continually, (which thou must do, if thou wilt be saved thereby) Now thy own strength being insufficient for these things, having lost it in A-

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dam, thou art a breaker of the law: Here the law finds thee in thy sins, and condemns thee for thy sins. But gives thee no power to come wholly out of them; neither doth it shew thee thy right Saviour, to save thee from them (which is the Son of the Virgin Mary, the man Christ Jesus) but commands thee upon pain of eternal damnation, to *continue in all things that are written in the book of the law to do them*, Gal. 3. 10. And therefore if thou hast been convinced of no other sins, but what are against the law, for all thy convictions and horror of conscience, thou mayst be but a natural man at the best, and so under the curse, Gal. 3. 10.

Object. But, perhaps thou wilt say, I am not only convinced of my sins against the law but I have also some power against my sins, so that I do in some considerable measure abstain from those things that are forbidden in the law.

Ans. This thou mayest have, and do, as thou thinkest, perfectly, as those blind Pharisees called Quakers, do think that they also do, and yet be but a natural man: And therefore I pray consider that place in Rom. 2. 14. the Apostle there speaks on this wise, concerning the Gentiles obedience to the law; *for when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves; which shew the work of the law written in their hearts.* Which work of the law, Christ as he is God, hath enlightened every one withal that cometh into the world, John 1. 19.; which, as the Quakers say, doth convince of sin, yet of no other than of sins against the law: and therefore must needs be all of one light or law, for *the law is light*, Prov. 6. 23. and gives *the knowledge of sin*, Rom. 3. 20.; And therefore as I said before, so say I now again, if thy convictions are no other than for the sins against the law, though thy obedience be the strictest that ever was wrought by any man, (except the Lord Jesus the Son of Mary) thou art the best, but under the law, and so consequently under the curse, and under the wrath of God, Gal. 3. 10.; John 3. 36. whether thou believest it or not.

But now the second thing, how thou shouldst know whether the Spirit of Christ doth effectually set home the

the law upon thy conscience or not; and therefore to speak directly to it, if the Spirit of the Lord Jesus, the Son of God, doth set home the law effectually; then the same Spirit of Christ shews thee more sin than the sins against the law. For,

First, It shews thee, that *all thy righteousness is but as filthy rags*, Isa. 64. 6: Thou seeest all thy praying, meditation, hearing, reading, alms-deeds, fasting, reformation, and whatsoever else thou hast done, dost, or can do, being an unbeliever, deserves at the hands of God his curse and condemnation, and that forever: And therefore thou art so far from trusting to it, that in some measure thou even loathest it, and are ashamed of it, as being a thing abominable, both in God's sight and thine own, Phil. 3. 8. Thou countest thy own performances, when at best, and thine own righteousness, *a bed too short to stretch thyself upon, and a covering too narrow to wrap thyself in*, Isa. 28. 20.; and these things thou seeest not overly, or slightly, and as at a great distance, but really and seriously, and the sense of them sticks close unto thee.

Secondly, it shews thee that thou hast no faith in the man Christ Jesus by nature, and that though thou hadst no other sins, yet thou art in a perishing state because of unbelief, according to that 16th of John, ver. 9. *Of sin, because they believed not on me*. If therefore thou hast been convinced aright by the Spirit, thou hast seen that thou hadst no faith in Christ the Son of Mary, the Son of God, before conversion. It shews thee also, that thou canst not believe in thine own strength, though thou wouldst never so willingly; yea, though thou wouldst give all the world (if thou hadst it) to believe, thou couldst not.

In the next place, it will show thee, that if thou dost not believe in the man Christ Jesus, and that with the faith of the operation of God, Col. 2. 12. thou wilt surely perish, and that without remedy. Also, it shews thee, that if thou hast not that righteousness, which the man Christ Jesus accomplished in his own person for sinners, I say, if thou be not clothed with that instead of thine own, thou art gone for ever; and therefore saith Christ, (speaking of the Spirit), *When he is come, he shall re-*

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prove the world of sin, and of righteousness too, John 16. 8. that is, the Spirit shall convince men and women of the sufficiency of that righteousness that Christ, in his human nature, hath fulfilled: So that they need not run to the law for righteousness; for Christ is the end of the law for righteousness, to every one that believeth, Rom. 10. 4. Again, if the Spirit of Jesus, setteth home the law upon thy conscience, thou wilt freely confess, that although the law curseth and condemneth thee for thy sins, and gives thee no power either to fulfil, or come out of thy sins; yet God is just in giving that law, and the law is holy, and the commandment holy, and just, and good, Rom. 7. 12.

Lastly, It also convinceth of judgement to come: He (viz. the Spirit) shall reprove the world of sin, of righteousness, yea, and of judgement too, Acts 24. 25. Then doth the soul see, that that very man that was born of the Virgin Mary, crucified upon the cross without the gates of Jerusalem, shall so come again; even that same Jesus, in like manner as he was seen to go up from his disciples, Acts 1. 11. Yea, they that are thus convinced by the Spirit of Christ, know that God hath appointed a day, in which he will judge the world in righteousness, by that man whom he hath ordained, Acts 17. 31. which is the man Christ Jesus: For it is he that is ordained of God to be the judge of quick and dead, Acts 10. 42.

And now, O man or woman, whoever thou art, that are savingly convinced by the Spirit of Christ, thou hast such an endless desire after the Lord Jesus Christ, that thou canst not be satisfied or content with any thing below the blood of the Son of God to purge thy conscience withal; even that blood that was shed without the gates, Heb. 13. 12. & 9. 14. Also thou canst not be at quiet, till thou dost see by true faith, that the righteousness of the Son of Mary is imputed unto thee, and put upon thee, Rom. 3. 21, 22, 23. Then also thou canst not be at quiet, till thou hast power over thy lusts and corruptions, till thou hast brought them to subjection to the Lord Jesus Christ. Then thou wilt never think that thou hast enough of faith: No, thou wilt be often crying out, Lord, give me more precious faith: Lord, more faith in thy righteousness; more faith in

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thy blood and death; more faith in thy resurrection; and, Lord, more faith in this, that thou art now at the right hand of thy Father in thy human nature, making intercession for me a miserable sinner. And then, O poor soul, if thou comest but hither, thou wilt never have an itching ear after another gospel. Nay, thou wilt say, if a Presbyter, or Anabaptist, or Independent, or Ranter, or Quaker, or Papist, or Pope, or an angel from heaven, preach any other doctrine, let him be accursed, again and again, Gal. 1. 8. And thus have I briefly shewed you,

1. How Christ, as he is God, doth enlighten every man that comes into the world, Rom. 1. 20.

2. What this light will do, viz shew them that there is a God, by the things that are made; and that this God must be worshipped.

3. I have shewed you the difference between that light and the Spirit of Christ the Saviour.

4. I have also shewed you how you should know the one from the other, by their several effects.

As, first, The first light convinces of sins, but of none other than sins against the law; neither doth it shew the soul a Saviour, or deliver (for that is the work of the Spirit) from the curse wherewith it doth curse it. John 6. 44. & 16. 24. But I shewed you, that when the Spirit of Christ comes and works effectually, it doth not only shew men their sins against the law, but also shews them their lost condition, if they believe not in the righteousness, blood, death, resurrection, and intercession of Jesus Christ the Son of Mary, the Son of God. And thus much I thought necessary to be spoken at this time, touching the nature of conviction.

III. Now in the third place:

Though I have spoken something to this thing already, namely, concerning our Lord the Saviour, yet again, in few words, through grace, I shall shew, that he was made, that is, born of a woman, and made under the law, to redeem them that are under the law, My meaning is, that God is our Saviour.

And for this, see Isa. 45. 15. where you have these words, *Verily, thou art a God that hidest thyself. O God of Israel the Saviour*: And ver. 21, 22. you have these words;

words; *Who hath told it from ancient times? Have not I the Lord? And there is no God besides me; a just God and a Saviour, and there is none besides me. Look unto me, and be ye saved all the ends of the earth: Why, who art thou? For I am God, and there is none else. Also in Isa. 54. 5. For thy Maker is thine husband. (the Lord of hosts is his name), and thy redeemer the holy One of Israel, the God of the whole earth shall be called. Read also ver. 6, 7, 8. of that chapter. I could abundantly multiply scriptures to prove this to be truth, but I shall only mind you of two or three, and so pass on; the first is in Jude, ver. 25. To the only wise God our Saviour be glory. And Acts 20. 23; John 3. 16; 1 John 5. 20.*

Object. But you will say, How is God a Saviour of sinners, seeing his eyes are so pure that he cannot behold iniquity? Hab. 1. 13.

For answer hereunto. First, When the fulness of time was come wherein the salvation of sinners should be actually wrought out. God sent forth his Son, (which Son is equal with the Father, John 1. 1, 17. & 5. 10, 30.) *made of a woman, made under the law*, (that is, he was subject to the power and curse of the law) to this end, to redeem them that are, or were under the law, Gal. 4. 4, 5. (that is, to deliver us from the curse of the law,) *being made a curse for us*, Gal. 3. 13.

From whence take notice, 1. That when the salvation of sinners was to be actually wrought out, then God sent forth the everlasting Son of his love into the world, clothed with the human nature, according to that in John 1. 14.; Heb. 2. 14; & 1 Tim 3. 16. which saith, *God was manifested in the flesh*, that is, took flesh upon him.

2. This Son of God, which is equal with the Father, did in that flesh which he took upon him, completely fulfil the whole law: So that the Apostle saith, *Christ is the very end of the law for righteousness to every one that believes*, Rom. 10. 4. This righteousness which this Christ did accomplish, is called, *the righteousness of God*, Rom. 3. 22. This righteousness of God, is by the faith of Jesus Christ, unto all, and upon all them that believe: My meaning is, it is imputed to so many as shall by faith lay hold on it. This is also part of the

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meaning of that speech of the Apostle: *As many as were baptized in Christ, have put on Christ*; that is, by faith have put on the righteousness of Christ, with the rest of that which Christ hath bestowed upon you, having accomplished it for you. This is also the meaning of the Apostle, Col. 2. 9, 10 where he saith, *for in him (that is, the Son of Mary, chap. 1. 13, 14) dwelleth all the fulness of the Godhead bodily; and ye are complete in him*; in his obedience and righteousness: which also the Apostle himself doth so hard press after, Phil. 3. 6, 7, 8. saying, *Doubtless, I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord, which Lord was crucified by the Jews, as it is in 1 Cor. 2. 8.; for whom, that is, for Christ, I have suffered the loss of all things, (as well the righteousness of the law, in which I was blameless, as all other things) and do count them but dung, that I may win Christ, and be found in him, not having on mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; which is unto all, and upon all them that believe. That place also in the 9th of Daniel, ver 24, 25. holdeth forth as much, where prophesying of the Messias, he saith, That it is he that came to finish transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness. Now that the righteousness of the Son of Mary is it, mind the 26th verse, where he saith thus, *And after three-score and two weeks shall Messias be cut off, that is, Christ shall be crucified: But not for himself, that is, not for any sin that he hath committed; for he committed none: then surely, it must be for the sins of the people, John 11. 50. as the high priest said, It is expedient that one man should die for the people, which man was the true Messias, Dan. 9. 24; which also is the Son of Mary, Matth. 1. 18.—23; and the Son of God, Matth. 3. 17; and also the true God, 1 John 5. 20. And this Messias, this Son of the Virgin, this Son of God, this true God, did not die for himself, for he had not offended; neither did he fulfil the law or finish transgression, and bring in everlasting righteousness for himself, for he had not sinned, 1 Pet. 2. 22.; therefore it must of necessity**

cessity follow, that this righteousness of God, this everlasting righteousness, is imputed to all, and upon all them that believe, Rom. 3. 22.; 2 Cor. 5. 19, 20, 21.

But secondly, This Messias, this Son of Mary, this Son of God, this true God, he was put to death for the sins that his children had committed, according to that saying, *Herein perceived we the love of God, in that he laid down his life for us*: Also, in Acts 20. the Apostle speaking to the pastors of the churches, saith, *Feed the church of God, which he hath purchased with his own blood.*

Now, I would not be mistaken: I do not think, or say, that he died in his divine nature, but as it is written, *He in his own body on the tree did bear our sins*; which tree was the cross, Col. 2. 14. And as the Apostle saith again, *Who when he had by himself purged our sins, sat down on the right hand of the Majesty on high.* And again, the Apostle speaking of his glorious God, saith on this wise, Col. 1. (being before speaking of his Godhead) in the 19th verse, *For it pleased the Father, that in him should all fullness dwell; and having made peace by the blood of his cross) by him to reconcile all things to himself*: By him, I say, whether they be things in earth, or things in heaven; and you who were sometimes alienated, and enemies in your minds by wicked works, yet now hath he reconciled. But how? Why in ver. 22. he tells you, *that it is in the body of his flesh, throug death, to present you holy and unblameable, and unproveable in his sight.* That is, Christ, who is the true God, after that he had finished all actual obedience on earth, did in the power and strength of his Godhead, yield up himself to the wrath of his Father, which was due to poor sinners, (and that willingly), according to that saying in 1 Pet. 3. 18. *For Christ also hath once suffered for sinners, the just for the unjust, that is, the Son of God for poor sinners: that he might bring us to God, being put to death in the flesh, but quickened in the Spirit.* Again, 1 Pet. 4. 1. *Forasmuch then as Christ hath suffered for us (not for himself) in the flesh, in his own body, (which he took of the virgin, 1 Pet. 2. 24.), let us arm ourselves with the same mind; that is, let us die to sin as he did, that we might live to God as he did, and doth.* And

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And thus I have briefly shewed you, 1. That the Son of Mary is very God, 2. That he made the world. 3. That he is our Saviour, and how. 4. That he died for sinners, and how, namely not in his divine nature, but in his human, in his own body, and in his own flesh, redeeming his church with his own blood. Acts 20. 28. and with his own life, 1 John 3. 16.; John 10. 18.

IV. We shall now pass on to some other things (the Lord willing) touching his burial, resurrection, ascension, intercession, second coming, resurrection of the body, and eternal judgement.

His burial proved.

And first, I shall prove by several scriptures that he was buried, and so pass on. First, therefore see that place, Matth. 27. 57. and so forward. After that Jesus the Son of God had been crucified a while, he gave up the ghost; that is, he died: and after he had been a while dead, Joseph of Arimathea went in to Pilate, and begged the body of Jesus, and Pilate gave consent thereto, and Joseph took the body of Jesus and wrapped it in clean linen, and laid it (viz.) the body of Jesus in his own tomb, 'and rolled a stone upon the mouth of the sepulchre, and departed,' Matth 27. 57.—61.; also in Luke 24. 51, 52, 53. The Apostle Paul also teacheth so much, 1 Cor. 15. 3. 4. where he saith, *For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures, and that he was buried.* Again, in Acts 13. 29. the Apostle speaking there of Jesus Christ, saith, *And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.* And so much touching the burial of Jesus Christ the Son of God.

In the next place, I am to prove, That that very man, whom the Jews did crucify between two thieves, called Jesus Christ, did rise again. That very man, with that very body wherewith he was crucified upon the cross, did rise again out of the grave, in which he was laid. And this I shall prove by scripture, by the testimony of angels, by Christ's own words after he was risen, and by the testimony of the Apostles in the scripture.

1 First therefore consider, Psal. 16. 10. where the prophet speaks on this wise of Christ's resurrection; *For thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption.* Which words the Apostle Peter cites in Acts 2. from ver. 22. to 32. Also Isa. 26. 19. in the person of Christ, saith, *Thy dead men shall live, together with my dead body shall they rise.* See also John 20. 15, 16. where mention is made of his appearing unto Mary Magdalen, and he called her Mary, and she called him Master; which signifies that he was risen, and that she knew him after his resurrection; for he was come out of the grave, see ver. 6, 7, 8. Again, another scripture is that in Luke 24. 1, 2, 3. the disciples of Jesus coming to the sepulchre, thinking to anoint the body of Jesus, found the stone that was on the mouth of the sepulchre rolled away; and when they went in, they found not the body of the Lord Jesus; and at this they were troubled and perplexed, ver. 4.: But as two of them went up to Emmaus, and were talking of what had befallen to Jesus, Jesus himself drew near, and went with them, ver. 15.: Another scripture is that in Mark 16. 9. which saith on this wise, *Now when Jesus was risen early on the first day of the week, he appeared first to Mary Magdalen, out of whom he had cast seven devils.* Where take notice how the Holy Ghost lays it down in these words, out of whom he had cast seven devils; to intimate to us the certainty, that it was the same Jesus that was born of the Virgin Mary, who did many miracles, and cured many diseases, who did also cast seven devils out of Mary Magdalen, that did rise again. Yea, saith the Holy Ghost, it was the same Jesus that did work such a wonderful miracle on Mary; he appeared to her first, out of whom he had cast seven devils. And let these scriptures suffice to prove the resurrection of the Son of God.

2. You shall have the testimony of the holy angels also by the scriptures: and first, look into Mark 16. 3, 4, 5, 6, 7. the words are these, *And they* (viz. the disciples) *said among themselves, Who shall roll away the stone? They had a good mind to see their Lord; but they could not, as they thought, get away the stone which*

which covered the mouth of the sepulchre: *And when they looked, (that is, towards the sepulchre) they saw the stone rolled away, for it was great; and entering in to the sepulchre, they saw a young man, (that is an angel), sitting on the right side, clothed with a long white garment; and they (the disciples) were affrighted. And he said unto them, be not afraid (you have no cause for it) you seek Jesus of Nazareth which was crucified; he is not here, he is risen: behold the place where they laid him.* What scripture can be plainer spoken than this? Here is an angel of the Lord ready to satisfy the disciples of Jesus, that he was risen from the dead. And lest they should think it was not the right Jesus he spoke of, Yes, saith he, it is the same Jesus that you mean; you seek Jesus of Nazareth, do you not? *Why he is risen, he is not here.* But do you speak seriously, and in good earnest? Yea, surely if you will not believe me, *behold the place where they laid him.* This scripture, or testimony, is very clear to our purpose. But again, the next place is in Matth. 28 3.—7. In the third verse there is an angel (as before) bearing witness of the resurrection of Jesus, ‘His countenance was like lightening, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto them, (viz. to the women who came to seek Jesus) Fear you not; but let them that seek to keep the Lord in his grave fear if they will; for you have no ground of fear, *who seek the Jesus who was crucified; he is not here, for he is risen; he cannot be in body here and risen too: If you will not believe me, come, see where the Lord lay. And go quickly and tell his disciples that he is risen from the dead; and behold he goeth before you into Galilee, there shall you see him.*’ But shall we be sure of it? Yea, saith the angel, Lo, it is I that have told you. See how plainly this scripture also doth testify of Christ his resurrection. Here, saith the angel, you seek a Saviour and none will content you but he, even the same that was crucified: Well you shall have him, but he is not here. Why, Where is he then? *He is risen from the dead.* But are you sure it is the same that we look for? Yea, *it is the same that was crucified, ver. 5.* But where

where should we find him? Why *he goeth before you into Galilee*, where he used to be in his life-time, before he was crucified: and that you might be sure of it there to find him, know that he is an angel of God that hath told you, ver. 7. And thus have you in brief the testimony of the angels of God, to witness that Jesus the Son of the Virgin, the Son of God, is risen from the dead.

3. *Object.* But you will say, Might they not be deceived? Might not their eyes dazzle, and they might think they did see such a thing, when indeed there was no such matter?

Ans. Well, because it is so difficult a matter to be persuaded of the truth of this thing, that Christ is raised again out of the grave, that very man, with that very body; though these things that have been already spoken, might be enough (through grace) to satisfy, yet because of the unbelief of some, we shall turn to some more of those infallible proofs that are spoken of in Acts 1. 3. to prove the point yet more clear. And therefore first of all, do but see how the Lord doth deal with an unbelieving disciple, John 20. 23. to 29. You shall see in the 23d verse, Christ after his resurrection is talking with his disciples, but Thomas was not with them. But when the disciples saw him again, they said unto him, *We have seen the Lord*, ver. 25.; but Thomas would not believe them. Another time Jesus comes to his disciples again, and then Thomas was with them; then so soon as the Lord had said, *Peace be unto you*, he turned himself to Thomas, and saith to him, *Thomas, reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless but believing*, ver. 27. As much as if the Lord should have said, Come, Thomas, thou hast doubted of the truth of my resurrection very much; thou sayest that thou wilt not believe, except thou do feel with thy fingers the print of the nails, and do thrust thy hand into my side: Come, Thomas, reach hither thy finger, and behold my hands, and see if there was not the nails driven through them; and reach hither thy hands and thrust them into my side, and feel if I have not the very hole in it still, that was made with the spear that the soldier did thrust into it;

and be not so full of unbelief, but believe that may resurrection is a glorious truth.

Another infallible proof, is that in Luke 24. from the 36th to the end of the 44th verse. In verse 36, it is said, that the Lord (even while they were talking) stood in the midst of them, and said, *Peace be unto you*: But they were so far from being at peace, that they were terrified, and supposed that they had seen a spirit. And Jesus said to them, *Why are ye troubled and why do thoughts arise in your hearts? What do you think that I am a spirit? Do you think your eyes dazzle? Behold my hands and my feet*. Look well upon me, and see my hands, and the holes in them, and likewise my feet and the holes in them, and know that it is I myself, and not a spirit, as you suppose. Know, that is I myself, and not another. Doth your hearts fail you? Then take hold of me with your hands; yea, *handle me and see, for a spirit hath not flesh and bones, as ye see me have. And when he had spoken these things, he shewed them his hands and his feet*: As if he had said, Come, do not be daunted, nor affrighted, but consider that it is I myself. Well, they could not believe as yet, but wondered that such a thing as this should be: And while they were thus wondering, he will give them another infallible proof: And he said unto them, *Have you here any meat?* ver. 41. As if the Lord had said, Come my disciples, I see that you are very full of unbelief, if you have here any meat, you shall see me eat before you all. And they gave him a piece of a broiled fish, and of an honeycomb, *And he did eat before them*. Again, ver. 42. the Lord strives with another infallible proof against their doubting, saying, My disciples, do you not remember what discourse you and I had before I was crucified; how that I told you, that all things must be fulfilled, which was written in the law of Moses, and in the prophets concerning me: Another infallible proof was, that appearance of his at the sea of Tiberias, where he came to them on the shore, and called them, and provided for them a dinner, and wrought a notable miracle while he was there with them at that time, namely, the catching of 153 great fishes, and yet their net brake not. Which as it was a great miracle,

racle, so it did also shew his power and authority over his creatures: Besides his eating and drinking with his disciples after his resurrection; and also his preaching to them, Acts 1. 3. This is not the least, viz that he was with his disciples on earth forty days, which was almost six weeks, speaking to them the things concerning his kingdom: which was a mighty confirmation of their faith in his resurrection.

4 I shall now briefly touch two or three scriptures, the which hold forth his disciples testimony of his resurrection. And the first is in Acts x. 40, 41. In which place the apostle speaking of the Lord Jesus, saith, "Him God raised up the third day, and shewed him openly, yet not to all the people, but to witnesses chosen before God, even to us (saith the apostle), who did eat and drink with him after he was risen from the dead." Again, Acts 4. 10 & 13. 29, 30, 31.: The words run thus (the apostle speaking of Jesus, saith) *And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead, and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And thus far touching his resurrection from the dead.*

In the next place, I am to prove that this very man, Christ Jesus, the Son of the Virgin, in his very body, the same body that was crucified, is above the clouds and the heavens. And though this is made light of by those men called *Quakers*, and other infidels of this generation, yet I am sure that it will prove true to their cost, who reject it as erroneous and vain. But to prove it, first, I shall prove that he is ascended. Secondly, That he is ascended above the clouds, and the heaven.

For the first, that he is ascended, see Eph. 4. 8, 9, 10. *Wherefore saith the Apostle when he ascended up on high, he led captivity captive, and gave gifts unto men.* Now that he ascended, what is it but that he descended first into the lower parts of the earth; *he that descended is the same that also ascended (again) up far above all heavens.*

Again, read John 20. 17. where Christ, after his resurrection from the dead, saith to Mary Magdalen,

Touch me not, for I am not yet ascended to my Father: that is, I have not yet with this my body wherewith I was crucified on the cross: But go to my brethren and tell them, meaning his disciples, that I do ascend to my Father and your Father, to my God and your God.

Object. But in that place, (may some say), Eph. 4. 10. *He that descended, is said to be the same that ascended.* Now there was no human nature with God in heaven before the world was; therefore if he be but the same that was with the Father from all eternity, then the humanity of the Son of Mary is not ascended into heaven.

Ans. First, for answer, It is clear from John 11. that the Word or Son of God, as he was a Spirit, was with the Father before the world was. But now in the fullness of time, that is, when that time that the Father and he had concluded on was come, God sent forth his Son, (which was with him before the world was, John 7. 5), made of a woman, that is, born of a woman: And he took on him the form of a servant, and was made in the likeness of men, Phil. 2. 6, 7. Now as he was born of a woman, as he was in the likeness of men, so he ascended to the right hand of his Father, in our nature. And for this, I pray, turn to Acts 1. 9, 10, 11. and there you shall find, that he is the same that was born of the Virgin, that very man that was crucified; if you compare ver. 3. with ver. 9, 10, 11 you will find it so to be. Now in ver. 9 after he had spoken many things while they beheld, that is, while his disciples looked on him, he was taken up, that is, he was taken up from them into heaven, as in ver. 11. and a cloud received him out of their sight: *And while they looked up stedfastly towards heaven, as he went up* (which heaven was not then within them; if it had, they needed not to have looked toward the clouds and the heaven without them), *behold two men stood by them, not in them, in white apparel, which also said,* (that is, the two men or angels which stood by them, said,) *Ye men of Galilee, why stand ye gazing up into heaven?* Here again, they did not look within them, but stood gazing or looking after the Lord Jesus, the Son of Mary, who was carried away from them in a cloud, ver. 9. But why

why (say the angels) do you stand gazing so much into heaven; your master will come again after a certain time: For this same Jesus, namely, which was crucified, which rose again, and hath been with you these forty days, which also you see go into heaven, shall so come, (namely, in a cloud), as ye have seen him go into heaven. But shall he not lose his body before he come again? No, says the angels, he shall so come, that is, as ye have seen him go; in like manner, that is, with the same body. Nor else I am sure he cannot come in the same manner, if he lose his body before he comes again; for he went thither with that body. But that same Jesus that was crucified, is he that went, or ascended up into heaven. If you compare Luke 24. 39,—44. with the 50th and 51st verses of the same chapter, you may clearly find it so to be. And therefore if he come again in like manner, he must come again with the same body where with he was crucified.

Object. But you will say, the scripture saith, *He that descended is the same that ascended*, which to me (say you) implies none but the Spirit's ascending.

Ans. For answer, we do not say, (as I said before), that it is another that ascended, but the very same; that is, the very same Christ that was with the Father from everlasting, did come down from heaven: that same Christ also that came down from heaven did ascend up thither again: only he descended without a body from heaven, and took flesh and blood upon him from the Virgin. And though he descended without a body, yet he, the very same Christ that descended without a body, the same did ascend again with a body, even that very body that he took of the Virgin Mary; see Luke 24. from the 39th to the 51st verse; Acts 2. 30, 31. Now let me give you a similitude, for it is warrantable, for both Christ and his apostles did sometimes use them, to the end souls might be better informed, John 15. 1; 1 Cor. 9. 24, 25. The similitude is this: Suppose there come into thine house a man that is naked, and without clothing, though he go out of thy house again well clothed, yet the same man that came in without clothing, is the same man also that goes out

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of thy house, though very well clothed. Even so it is in this case. The Lord Jesus came into the womb of the Virgin, spirit, Matth. 1. 18. but he came out of the womb clothed with a body, and went up into heaven again clothed with a body, Compare Luke 24. 39. with Acts 1. 11. & 2. 30, 31.

Now also I shall lay down some few things to be considered, for the better clearing of it.

1. Consider, that he did say to his disciples, that he would go away from them, John 14. 3. & 16. 7.; Mat. 25. 19. Yea, saith he, *I go and prepare a place for you, and then I will, (after a long time), come again, and take you to myself, that where I am, (that is, whither I am going), there ye may be also.* Now, I say, If Christ had had not gone from his disciples, (for that was his meaning), touching his bodily presence, I say if he had not gone away from, in respect of his bodily presence, he had said more than he had performed; which is horrible blasphemy once to assert: Which going of his, is his going into heaven; see 1. Pet. 3. 22.

2. Consider, that there it was that he was to receive the promise of the Father, Luke 24. 49, 50, 51 which promise was the shedding forth in an abundant manner the blessed Holy Ghost. And for this see Acts 2. 33. Therefore being by the right hand of God, which is in heaven, exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. For David is not ascended into the heavens, but he saith himself, *The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.* Therefore let all the house of Israel know assuredly, for it is very true, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

3. Consider, that if he were on earth, he could not be a priest, Heb. 8. 4. Now the man Christ Jesus is a glorious priest, Heb. 7. 24. in the heavens, Heb. 9. 24. And therefore *he is able to save to the uttermost, all that come to God by him, seeing he ever liveth to make intercession for them.* That man, ver. 25.

4. If he be not gone into heaven, both his own and his

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his apostles doctrine is false; yea, the witness of the angels also, 1 Pet. 3. 22; Acts 1. 9,—12. which to think were damnable infidelity in any man.

5 Know that he is gone into heaven, because the scriptures say he is, Eph. 6. 9: 1 Pet. 3. 22.; Heb. 9. 24. which is the very truth of God, spoken by his holy apostles and prophets: yea, holy men of God spake them as they were moved by the Holy Ghost.

6. Consider, if thou sayest that that man is not gone into heaven, then thou must also conclude that he is still in the grave; and if so, then thou sayest that the prophets, apostles, angels, Christ, God, and all are liars, who have testified these things in the scriptures for glorious truths, Isa. 26. 19; Acts 10. 40. to 43.: & 13. 30. to 39.. & 1. 9. to 12.; Rev. 1. 17, 18; & 2. 8. And as the apostle saith of himself, and the rest of the apostles and ministers of Jesus Christ. *And we are found false witnesses of God; because we have testified of God, that he raised up Christ, whom he raised not up, if so be the dead rise not. But now is Christ risen, and become the first fruits of them that sleep: For as by man came death, by MAN came also the resurrection from the dead,* 1 Cor. 15. 15. to 22.

Secondly, Now I am to prove, that he is above the clouds and the heavens. My meaning is, he is above the lowest heavens. For there are three, as appears in 2 Cor. 12. 1. to 5. *I know a man in Christ, (saith Paul there), caught up into the third heaven.* Now,

Heaven in scripture is taken sometimes metaphorically, and sometimes properly.

1. Metaphorically it is taken for the church and people of God, as in Rev. 12. 12.

2. Properly it is taken for the material heaven, where the sun, moon, and stars are placed, as in Gen. 1. 8, 14. 15, 16. compared together: Above which heaven, Jesus the son of Mary is ascended.

Therefore I pray you consider with me a little.

And 1. That when he went into this heaven into which he is gone, he went AWAY from his disciples, as it is written, *If I go not away the Comforter will not come,* John 14. 2, 3.; & 16. 7.; Acts 1. 9, to 12. so that he

he did not go into a heaven within them in his person and human nature. If so, he must needs go into that heaven without, above the clouds and the stars, Gen. 1.

2. Consider, he was caught away in a cloud: yea, he was caught upwards from them, as it is Acts 1. 9,--22. and carried away into heaven; yea, and his disciples stood gazing or looking up after him into heaven, which heaven must needs be that above the clouds.

(1) If you consider the posture of the disciples, they looked upwards after the cloud that did take him away.

(2) Consider the manner of his going, it was in a cloud.

(3) He was received out of their sight.

(4) And so received up into heaven; which heaven must needs be above the clouds, where God is in his special presence, Job 22. 12, 13, 14. But further,

3. Consider that those believers that are alive at this day in the body, are absent from the Lord, 2 Cor. 5. 6, but now if the man Christ were ascended into that heaven within them, he would neither be absent from them, nor they from him; but in that he is absent from them touching his bodily presence, and they from him touching the same, it is evident that that heaven into which he is ascended, must needs be without, above the clouds.

4. Consider, that that heaven into which the man Christ is ascended, must contain him till the time of the restitution of all things, as in Acts 3. 21. into which heaven he hath been ascended above sixteen hundred years by computation. And I am sure there is not a saint that doth live in the world half so long, before he falls asleep, and be gathered to his fathers; so that that heaven into which he is ascended, is not within, but must needs be that above the clouds.

5. Consider, that he that ascended from his disciples, was a man with flesh and bones, not a spirit only; *For handle me, and see, (saith he), for a spirit hath not flesh and bones, as ye see me have,* Luke 24. 39, 50, 51. Now let the adversaries shew by the scriptures, that there is any place in them called heaven, that is able to contain a man of some four or five foot long, the space of fifteen or sixteen hundred years; besides that, therefore, it must needs be that heaven without, which is above the clouds and stars.

6. Consider,

6. Consider, that heaven into which the Lord Jesus that man is ascended, must not contain him always: 'For (saith the apostle, 1 Thess. 4. 16) the Lord himself shall descend from heaven with a shout, with the voice of an archangel.' So that there is another descending from that heaven into which he is ascended; and his descending from that heaven is to this end, namely, to take his people to himself, as it is in ver. 17.; so that it is clear that it is not any heaven within thee, into which the man Christ that was born of the Virgin Mary is ascended, but it must needs be that heaven without, which is above the clouds, Heb. 12. 22. 1. If thou consider, that the place which he ascended, even the heaven in which he is entred, is the same place where all the deceased saints are in their spirits: 'Therefore (saith Paul) I desire to depart, and to be with Christ, which is far better.' Now Paul did not in this place, Phil. 1. 23. mean the enjoying of Christ only in the Spirit; for that he enjoyed in great measure when he speak these words; but he speaks of daying, and being with Christ after this life is ended; as is clear if you compare ver. 20--26. together, being absent from him while he was hear in the body, 2 Cor. 5. 6.; 'For whilst at home in the body, we are absent from the Lord.'

7. So that that heaven into which the man Christ is ascended, is not into his church on earth; but into heaven without, above the clouds and the stars, John 16. 6, 7. & 14. 1, 2, 3.; 1 Tim. 2. 5. And this David doth prophesy of, Psal. 47. 5. where he saith, 'God is gone up with a shout, the Lord with the sound of a trumpet.' Now Christ, as God merely, could not go up, being no less in one place than another; but as God-man, or in his human nature, he went up; as will clearly appear, Eph. 4. 8, 9, 10. where he speaketh of his triumph over all the enemies of his people at his resurrection and ascension into heaven above the clouds.

8. When Christ doth descend from that heaven into which he is now ascended, his saints and he will meet one another, Just in the air, according to the scripture, 1 Thess. 4. 16, 17: 'For (saith he) the Lord will descend from heaven with a shout, with the voice of an

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'archangel,

‘archangel, and with the trump of God, and the dead
 ‘in Christ shall rise first, (that is, thy shall come out of
 ‘their graves,) then we which shall be saved alive,) at
 ‘that day,) and remain, shall be caught up together in
 ‘the clouds to meet the Lord in the air, and so shall we
 ‘ever be with the Lord.’

Pray mark here a little, and see what heaven the man Christ is ascended into, and see if it be not the heaven without, above the sun, moon, and stars.

When Christ and his saints do meet a second time together, the one ascends the other descends the one is caught up in the clouds towards the heaven, the other descends from heaven towards the earth and they must needs meet one another just in the air that is between the heaven and the earth. So then the one coming from heaven and the other from the earth, and their meeting being in the air, which is between heaven and earth, Phil. 3. 20. 1 Thess. 1. 10. is an undeniable demonstration, that that heaven into which the man Christ is ascended, must needs be that heaven without, above the sun, moon, and stars. And thus much touching the Son of Mary, his ascending up into the heaven without, above the clouds, Acts 1. 9 — 12 & 3. 21 ; 1 Pet. 3. 22.

In the next place,

Now I shall prove the intercession of the man Christ Jesus to be in that heaven that I have been speaking of: though some have mocked at it, and others have called it juggling, which names here I shall not mention ; only I shall admonish them, that they do not blaspheme the truth of the Son of God in his intercession.

I shall quote some of the scriptures that hold out this truth, and so pass on.

First of all, see Psal. 16. 4. where David prophesying of the intercession of Christ, saith, ‘ Their sorrows
 ‘ shall be multiplied that hasten after another God,
 ‘ (speaking of the wicked); their drink-offerings of blood
 ‘ will I not offer, nor take up their names into my lips ’
 Now, compare this with Heb. 8. 4. ; where he saith,
 ‘ If he were on earth, he should not be a priest ; and
 ‘ Heb. 19. 24. For Christ is not entered into the ho-
 ly place made with hands, (meaning the temple which

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Solomon built), which are figures of the true ; but into heaven itself, now to appear in the presence of God for us ; wherefore he is able to save to the uttermost, them that come to God by him, seeing he ever lives to make intercession for them, Heb. 7. 25.

But you will say, is there a man made mention of here, Yes, for the scripture saith, ' There is one God, and ' one mediator between God and man, the man Christ ' Jesus.' And in that 8th to the Hebrews, made mention of before ; where the apostle speaking of Christ's priestly office, as he is in the heavens, compared with other priests which are on earth ; he saith, ver. 3. ' For ' every high priest is ordained to offer gifts and sacrifices ; ' wherefore (speaking of Christ) it is of necessity that ' this man have somewhat also to offer ; for if he were ' on earth, he should not be a priest, seeing that there ' are priests that offer according to the law, which law ' was the law of Moses,' chap. 9. from 19 — 23. where also he is speaking of the priesthood of the priests under the law, and their offering of the blood of bulls and goats, (ver. 12. compared with ver. 19. 20. 21.), and of the Lord Jesus the high priest of saints, and of his blood, (ver. 14. compared with ver. 24.), now as men under the law did offer up the blood of bulls and goats, so the man Christ Jesus did offer up his blood to his Father ; and thus you may clearly see if you compare Heb. 9. 14. where he saith, ' How much more shall the blood of ' Christ, who through the eternal spirit offered himself ' without spot to God, purge your consciences from dead ' works to serve the living God,' Heb. 20. 12. where ' he saith, ' But this man (meaning the Son of the Virgin, 2. 14. compared with Matth. 1. 21) after he had ' offered one sacrifice for sin, for ever sat down at the ' right hand of God. ' Again, Heb 7. the chapter I mentioned before, you shall find his intercession plainly held forth, if you read ver. 22. and so on, where the scripture saith, ' By so much was Jesus made the surety, of a better testament. And truly there were many priests, (meaning the priests under the law), because they were not suffered to continue by reason of ' death,' (that is, the high-priest under the law, could

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not live ever in this world because it was appointed to all men once to die). But when he speaks of Christ Jesus, he saith on this wise, ' But this man, because he continually ever hath an unchangeable priesthood wherefore he (this man) is able to save to the uttermost them that come to God by him, seeing he (this man) ever liveth to make intercession for them.' And thus in brief have I proved, through the assistance of the Lord, the intercession of the Son of Mary, which is also the Son of God. And this concerning Christ's priestly office might serve also for a proof of his being in heaven without, above the stars. But all men may see, (unless they be blind), that these are the truths of our Lord Jesus Christ, and of God his Father; and that those men that oppose them, (as the Quakers do), are very violently possessed of the devil, and besides themselves: and have neither the truth of God, nor his Spirit in them, 2 John ver. 9. 10.; John 5. 38, 42.

And now through the assistance of the Lord, I shall come to the last that I promised; and that it is to prove, that this very man Christ will come to judge the quick and the dead.

And, 1. I shall prove the truth itself, viz. That that man shall come again to judge the world, quick and the dead.

2. I shall shew you that his coming will be very shortly.

3. What shall be done at his coming.

4. Who shall stand when he shall come, and who not.

For the first, That that man that was born of the Virgin Mary shall come to judge the quick and the dead read 2 Tim. 4. 1.: I (saith Paul) charge thee therefore before God, (speaking to him, even to Timothy, and so to all believers), and the Lord Jesus Christ, who will judge the quick and the dead at his appearing, and kingdom. Now if you would know who this Lord Jesus is, look into Acts 10. 28. And you shall see it was Jesus of Nazareth: would you know who that was? read Matth. 2. towards the end, and you shall see it was the Son of Mary the Virgin, who was espoused to Joseph the carpenter. But read Acts 10. 38.--43. you shall find these words, *God anointed Jesus of Nazareth*

zareth with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things that he did, both in Jerusalem, and in the land of the Jews; whom they slew, and hanged on a tree. (even Jesus of Nazareth): him God raised up the third day, and shewed him openly, not to all the people, but unto witnesses chosen before God, even to us, who did eat and drink with him, after he rose from the dead. And he commanded us to preach unto the people, (that is, God commanded us), and to testify, (that is, to be bold in our preaching), that it is he (namely, Jesus of Nazareth, whom the Jews did thus crucify) which was ordained of God to be judge of quick and dead. This is he also that is spoken of in Acts 17. 30, 31. The times of this ignorance God winked at, (meaning mens being without the gospel), but now commandeth all men every where to repent, because he hath appointed a day (which day is the day of judgement, Matth 12. 36) in the which he will judge the world in righteousness, by that man (namely Jesus of Nazareth) whom he hath ordained. Compare this with that in Acts 10. 38.—42. whereof he hath given assurance to all men, (that is hath given a sure sign unto all men), in that he hath raised him (that is, in that he hath raised Jesus of Nazareth) from the dead. This also is Christ's own meaning, Mat. 24 where speaking of his second coming, he styleth himself the Son of man, saying, And then shall appear the sign of the Son of man, and so shall the coming of the Son of man be, ver 27. So shall also the coming of the Son of man be, ver. 37. So shall also the coming of the Son of man be, ver. 39. Where by the way it is observable, to see how the Lord of life and glory doth in this chapter, where he speaketh of his second coming, for the most part style himself the Son of man. Sare he doth it to this end, because he will not have his humanity, and the doctrine thereof, to be razed out from under heaven: For he knew that in the last days there would come mockers, walking after their own lusts, and saying, Where is the promise of his coming, 2 Pet. 3.

3. I could multiply scriptures to prove this doctrine of his

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his second coming, as Heb. 9. 28.; 2 Pet. 3.; 2 Theff. 1. 6, 7, 8.; Luke 21.; Matth. 24.; Matth. 25.; Rev. 22. 7. 12, 22.; 2 Cor. 5. 10.; Rom. 14. 10.; Acts 24. 25. But,

2. I will shew you that his coming will be shortly. It is true, no man can tell neither the day nor the hour; yet so far as the scriptures will give us light, into the nearest of his coming, so far we may go. And if you read Mat. 24 you shall see many signs of his coming spoken of.

(1) There is falling away from the faith spoken of. And that hath been fulfilled and is fulfilling every day.

(2) Wars and rumours of wars is another sign that his coming doth draw nigh, even at the doors.

(3) The love of many waxing cold, is another sign that it is nigh, even the coming of Christ: And how cold is the love of many at this day? They that were hot two or three years ago, are now grown lukewarm and cold, they are cold in the Lord's appearing; they are cold in the profession of the gospel; they are cold in love to the saints; they are cold in the worship of God; yea, very cold, which is a notable demonstration that the coming of the Lord draweth nigh.

(4) The stars falling from heaven (that is, professors falling from the faith which once they professed) is another sign that the coming of the lord is at hand. And how many professors do you see now-a-days, fall from the doctrine of God, and his Son Jesus Christ, as though there were no such thing as a world to come, and no such thing as a Lord Jesus Christ, and his second coming.

(5) Many poor souls will go on in their profession with lamps without oil, just before his second coming. And the Lord knows that most of the professors of this generation, are such kind of professors yea, very foolish professors; which is another sure sign that the coming of the Lord draws nigh.

(6) When the time of Christ's second coming is at hand, there will be but a very little faith in the world. And the Lord knows, that there be many, who are now as high as Lucifer, that at that day, for want of faith, will be thrown down to the sides of the pit; even in the very belly of hell.

(7) Another sign of Christ's second coming, is the carnal-mindedness of the most of the world; and the very carriages of almost all men now living, do discover this truth to be at this day fulfilled; and know, that when they shall say peace and safety, then sudden destruction comes, and they shall not escape, 1 Thes. 5. 1—4.

(8) Before Christ's second coming, there shall come many false Christs, and false prophets, and shall shew great signs, and wonders, to seduce, if it were possible, the elect. And is not this more clearly fulfilled in our days than ever it was, especially among those men called Quakers, who being as persons whose consciences are seared with an hot iron, and they being sealed up into destruction, do some of them call themselves Christ, and shew great signs, (as their quaking), and such a legal holiness, as makes the simple admire them, and wonder after them; which shews the coming of Christ to be very nigh.

(9) Before Christ's second coming, there shall come scoffers in the world, walking after their own lusts: and if ever this scripture was fulfilled, it is fulfilled on these men called Quakers; for they are the men, that at this day make a mock at Christ's second coming, which shall be from heaven without; and therefore saith the Holy Ghost, *these mockers shall be as such as shall say, where is the promise of his coming? For since the fathers fell asleep, all things continue as they were,* see 2 Pet. 3. 3—7. And there you shall see their mocking, and the reason of it. Read, and the Lord give thee understanding. But I would not have thee think that I speak at random in this thing; know for certain, that I myself have heard them blaspheme, yea, with a grinning countenance, at the doctrine of that man's second coming from heaven above the stars, who was born of the Virgin Mary: yea, they have told me to my face, that I have used conjuration and witchcraft, because what I preached was according to the scriptures. I was also told to my face, that I preached up an idol, because I said, that the Son of Mary was in heaven, with the same body that was crucified on the cross; and many other things have they blasphemously vented against the Lord

Lord of life and glory, and his precious gospel. The Lord reward them according as their work shall be.

I could have hinted in many other things which Christ and his Apostles have shewed to be signs of his coming. But I shall commend the holy scriptures unto thee, which are able to make the man of God perfect in all things, through faith in the Lord Jesus.

Now you have also the manner of his coming how it shall be, most notably laid down in the scriptures. I shall hint in a few things touching it.

As, (1) He will come, when there is but very few looking for his coming. *When they shall say peace and safety; then sudden destruction cometh,* 1 Thes. 5. 1, 2, 3.; which sudden destruction will be at his second coming, for that is it which the apostle spake of in those three verses. Then will all the world be caught at such an unexpected time, that it will come upon them, even as a snare cometh upon those creatures that are caught in it. As it is written, Luke 21. 25. *For as a snare shall it come on all them that dwell on the face of the whole earth.* Which is all on a sudden, before they are aware.

(2) He cometh with all his saints and angels: Then will the Lord descend from that heaven, into which he is now ascended, as it is written in 1 Thess 4. 16. Then will he come, and all his saints with him, as Jude saith in his epistle, ver. 5. Then shall Abel and Enoch, Noah and Abraham, David and Job, Peter and Paul, together with all the saints which have been, now are, or hereafter shall be, and they shall sit on the throne with the Lord Jesus Christ, as in Matth 19. 28. *Before whom shall all the nations of the world be gathered,* as it is written, Joel 3. 12 *Let the Heathen be weakened,* (or raised out of their graves, Dan. 12. 2.), *and come down to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about.* Which never was yet accomplished, though it shall certainly be, in God's time; to the astonishment, and everlasting damnation, of all those that shall continue mocking or sinning against God and his Christ.

(3) He shall come in a flaming fire, (when he doth
come

come again, he will come in such a manner, as will make all that shall be found in their sins rather seek to creep under a mountain, than to meet the Lord of glory, Rev. 6. 15.) as *Iſaiah* ſaith, *For behold the Lord will come with fire, and with his chariots like a whirlwind: to render his anger with fury, and his rebukes with flames of fire, Iſa. 66. 15. To execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have committed and of all their hard ſpeeches, which ungodly ſinners have ſpoken againſt him, Jude 15. as I ſhall ſhew you farther by and by.*

3. And therefore, in the next place, I ſhall ſhew you what ſhall be done when he is come.

(1) When Chriſt is come the ſecond time, they that are in their graves ſhall ariſe, and come forth of their graves, (as I ſaid before), in which they have lain, according to that in *John 5. 28.*; where *Chriſt* ſaith, *Marvel not at this, for the hour is coming, in the which all that are in their graves ſhall hear his voice, and ſhall come forth: they that have done good unto the reſurrection of life, and they that have done evil unto the reſurrection of damnation.* You will ſay, Are theſe graves ſpoken of here, the graves that are made in the earth? yea, that they are; and for a further proof of the ſame, look into *Dan. 12. 2.* *Daniel* there ſpeaking of the ſame thing, ſaith, *And many of them that ſleep in the duſt of the earth ſhall ariſe, or awake, ſome to everlaſting life, and ſome to everlaſting contempt or damnation.*

I ſhall not ſtand here to diſpute any diſtinctions of the reſurrections, only prove that the dead ſhall ariſe; and that it is a clear truth from the ſcriptures, *Acts 10. 42.* *Rev. 20. 11—14.*; *1 Theſſ. 4. 16*; *1 Cor. 15. 52.* the dead ſhall be raiſed.

(2) He ſhall call all men and women to an account for all their cloſe ſinful thoughts, words, and actions; then will the ſecrets of all hearts be made manifeſt, Then ſhall all thy adulterous, and thieviſh, and covetous, idolatrous, and blaſphemous thoughts be laid open, according to that ſaying, *Their conſciences alſo bearing them witneſs, and their thoughts the mean time, or while, accusing, or elſe excuſing one another, Rom. 2. 15.* But

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when? Why, *in the day-when God shall judge the secrets of men by Jesus Christ*, ver. 16. See also 1 Cor. 4. 5; *therefore judge nothing before the time*; What time is that? Why when the Lord comes: What will he do? *He will bring to light the hidden things of darkness*; that is, all those cunning, close, hidden wickedness that thou in thy life-time hast committed; yea, *he will make manifest the counsels of the heart*; that is, the most hidden and secret things that are contrived and plotted by the sons of men: Then shall all the midnight whoremongers be laid open with all their sins: Then thou (it may be) who hast committed such sins as thou wouldst not have thy neighbour, thy father, thy wife, thy husband, or any one else know of, for thousands, then thou shalt have them all laid open, *even upon the house tops*, Luke 12. 1, 2, 3.: Then thou that hatest God's children, his ways, his word, his Spirit; then thou that makest a mock of Jesus of Nazareth's second coming; then thou that livest in open profaneness, or secret hypocrisy; then I say, will be such a time of reckoning for you, as never was since the world began; then you that shall die in your sins, *will cry to the mountains, fall on us, and cover us from the face of him that sits on the throne, and from the wrath of the Lamb*, (which Lamb is the man Christ Jesus, John 1. 19). And ah, my friends! If the very looks of God be so terrible, what will his blows be, think you? Then if all thy idle words shall be accounted for, as it is written, *But I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgement*, Matth. 12. 36. and also all thy filthy actions shall be then regarded in such sort, as thou shalt receive a just recompence for them. And know, saith the scripture, *that for all these things, God will bring thee into judgement*, Eccles. 11. 9. Then

Thou that art an unbeliever, shalt be sure to fall under the judgement for all thy sins.

First, Thou must give an account.

Secondly, Thou must fall in the judgement. Oh, my friends! there are hot days a-coming for all those that are found out of the Lord Jesus: *Behold*, (saith Malachi),

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chi), the days come that shall burn as an oven, and all the proud, yea, all that do wickedly, shall be as stubble; and the day that cometh shall burn them up, saith the Lord of hosts; and it shall leave them neither root nor branch. The day of judgement will burn like an oven and all that have not the righteousness of Christ upon them shall be as stubble. Ah, friends! put a red hot oven, and stubble together, and what work will there be? even the one will burn and destroy the other.

(3) When Christ doth come the second time, another end of his coming will be to purge out all things that offended in this kingdom, Matth. 13. 41, 42.: Then shall the Son of man send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth.

There are many things that do offend in his kingdom now, namely, 1st, The lukewarm professor, he doth offend, first, the Lord, secondly, his people. But then thou lukewarm offending professor shalt offend the church of God no more.

2dly, The loose professors do also offend God, Christ, and his church.

First, He scandals the gospel by his loose walking, and naughty carriages.

Secondly, he doth make the world blaspheme the name of God by the same.

Thirdly, He grieves the hearts of God's people, Phil. 3. 18. *But know that thou also shalt be taken away from offending any more, God, Christ, and his saints, and thou shalt have weeping and gnashing of teeth, for thy thus offending, Matth. 18. 6, 7.*

(4) Another end of Christ's second coming, is to cut off all the ignorant persons that are in the world. There is a generation of poor souls that do think to be excused for their ignorance: Alas! saith one, I am a poor ignorant man, or woman; and therefore I hope that the Lord will have mercy upon me: we cannot, say others, do as such and such, and will the Lord condemn us? And thus, poor souls, as they are in the broad way

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to destruction, lest they should miss of the way to hell, do swallow down by clusters, that which will poison them, body and soul, for ever and ever.

But you will say, What, will not the Lord have mercy on ignorant souls?

Ans. Not on those who live and die in their ignorance. He himself hath said, Isa. 27. 11. *Because it is a people of no understanding; therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.* Again, Paul also in that 2 Thess. 1. 8. saith, that when Jesus Christ shall come to judge the world, he doth come to take vengeance on all them that know not God, and that obey not the gospel of our Lord Jesus Christ.

But ye will say, Who are those ignorant persons, that shall find no favour at that day? or how doth the ignorance discover itself?

I shall only mention three or four sorts of men; and leave thee to the scriptures, which if thou read them diligently, will further lay them open before thee.

And 1. The profane scoffer, who makes a mock at the truths of God, and so goes on in his sins; for this see in 2 Pet. 3. 3. which the Apostle attributes to their ignorance, ver. 5. and therefore he likens them to brute beasts, chap. 2. 10, 12. *who walk after the flesh in the lusts of uncleanness, and speak evil of the things they understand not, and shall utterly perish in their corruption; who because they understand not the scripture, nor the power of God in them, speak evil of the truths therein contained, and think the Lord like unto themselves,* Psal. 50.

2dly, The formal professor, who hath only a notion of the gospel, and some seeming holiness, but wants gospel faith: such are called foolish virgins, Matth. 25. 2, 3. *To whom Christ will say in that day, Verily, I know you not.* Add hereto, those that think it enough to confess Christ with their mouths, and profess that they know God, but deny him in their works; such, notwithstanding all their profession, shall, if they so continue, perish eternally, *being abominable, disobedient, and to every good work reprobate, or void of judgement, that is, ignorant,* Tit. 1. 16.

3dly, The

3dly, The legal righteous man or woman, though they walk blameless, as touching the righteousness that is in the law: for they being ignorant of God's righteousness, go about to establish their own righteousnesses, as reading, hearing sermons, prayers public or private, peaceableness with their neighbours, fasting, alms, good works as they count them, just dealings, abstinence from the grosser pollutions of the world, stricter obedience to the commandments of the first and second table; all which, with many other things may be comprehended in their own righteousnesses, and it is grounded on their ignorance, and goes on in rebellion; and such ignorant persons shall in that day perish, not submitting through ignorance to the righteousness of God, Rom. 10. 3. compared with Luke 19. 27 where Christ saith, *That when he shall come the second time, he will command those his enemies, who submitted not themselves to him, who is called the righteousness of God, (Isa. 46. 13.) or would not have him to reign over them, to be slain before his face.*

4thly, Those whose hearts are set upon the world, and follow the alluring persuasions of it; the Lord calls such fools, Luke 12. 20.; and Prov 7. 7. *who go after it (viz. the world, held forth by a similitude of a woman with the attire of an harlot) as an ox to the slaughter, or a fool to the correction of the stocks, till a dart strike through his liver, as a bird hasteth to the snare, and knoweth not that it is for his life: And knows not, mark, it is through ignorance, ver. 23.*

(5) A fit end of Christ's coming, is, that his righteous ones might shine as the sun in the glory, or kingdom of their father, Matth. 12. 43.: There are many things that do hinder the people of God from shining forth as the sun now.

As first, They have a body of death, which makes them fetch many a groan in their journey to Canaan, Rom. 7. 24.; 2 Cor. 5. 2.: They meet with many a sad temptation, which also makes them in heaviness many a time, 1 Pet. 1. 6.; they have also many other things that do hinder their shining now: but then the body of death shall be left off. My meaning is, that

sin shall be no more in the natures of God's people then: Their bodies that are now so vile, *shall then be made like unto the glorious body of the Son of God, who shall change our vile bodies, that it may be like unto his glorious body, according to the working whereby he is able to subdue all things unto himself, Phil. 3. 21.*

(6) Another end of Christ's coming shall be to take an account of his children, how they have laid out their talents that he hath committed to their trust, Matth. 25, 19.; Rom. 14. 12.: 2 Cor. 5. 10.

(7) Another end of his coming is, to set up his kingdom, which will be glorious indeed at his appearing, 2 Tim. 3. 1.; Rom. 8. 19, 20, 21. I do but touch these things, because I would hasten towards a conclusion. Many other things might have been spoken to, but at this time I shall forbear.

4. But you will say, Who shall stand when he appears? Why, I told you before, that *the ungodly shall not stand in the judgement, nor sinners in the congregation of the righteous, Psal. 1. 5.* let him be close or profane, as I told you even now, all shall be laid open, all shall be made manifest, all shall come into judgement.

Ah, poor soul! It is not then thy brave words will save thee; it is not thine eloquent tongue that will then do thee any good, if thou be without the wedding-garment thou wilt be speechless, as in Matth. 22. 12.: But thou that art a converted person, shalt stand in the judgement; thou that art born again, shall enter into the kingdom, and none else, John 3. 5.; Rev. 21. 27.

But how shall I know that I am born again?

Ans. Why, if thou art born again, then, (1) Thou knowest that thou wast not born a Christian at first, Eph. 2. 1, 2, 3.; *You hath he quickened, who were dead in trespasses and sins.*

(2) Thou knowest that once thou hadst no faith in the Lord Jesus; and wert convinced of sin because thou didst not believe in the Son of Mary, John 16. 9.

(3) Thou seest all true joy through the blood and righteousness of the Son of Mary, 1 Cor. 15. 57.; Rom. 7. 24, 25.

(4) Art thou born again? Then thou canst not be quiet

quiet till thou seest God smile, and *lift up the light of his countenance upon thee*, 2 Cor. 4. 6.; Psal. 4. 6.; and that throug the face of the Son of Mary; the Son of God.

(5) Thou knowest that God hath given thee thy faith, Phil. 1. 29.; Eph. 2. 8.

(6) Art thou born again? Then thou knowest that the doctrine of the Son of Mary the Virgin is a right doctrine, 2 John 9.

(7) Then also thou lookest for the personal appearing of the Son of Mary from heaven in the clouds, Rev. 1. 7. the second time, Heb. 9. 28.

These things, though plain, yet if the Lord set them home upon thy conscience, may be profitable both to thee and me; therefore let us examine the matter a little. And,

1. Thou thinkest that thou art a Christian; thou shouldest be sorrey else: Well, but when did God shew thee that thou wert no Christian? When didst thou see that, and in the light of the Spirit of Christ, see that thou wert under the wrath of God because of original sin? Rom. 5. 12. Nay, dost thou know what original sin means? Is it not the least in thy thoughts? And dost thou not rejoice in secret, that thou art the same that thou ever wert? If so, then know for certain, that the wrath of God, to this very day, abideth on thee, John 3. 36.: And if so, then thou art one of those that will fall in the judgement, except thou art born again, and made a new creature, 2 Cor. 5. 17.

But, (2) Thinkest thou that thou hast been born again, (it is well if thou hast); but lest thou shouldst deceive thy poor soul, I pray thee consider, when did the Spirit of the Lord Jesus shew thee, that thou hadst no faith in thee by nature? And when did the Spirit of Christ convince thee of sin, because thou didst not believe in him? It may be thou hast been convinced of sins against the law, by the law and thine own conscience, as the Pharisees were, John 8. 9.; Rom. 3. 20.; Ay, but when didst thou see thyself a lost creature for want of faith in the Son of Mary? If not, thou hast not yet been savingly convinced by the Spirit of Christ; for that when it convinceth effectually of sin, it conyinceth of

of unbelief. Though thou hast been never so much convinced of sins against the law, if thou hast not seen thyself under the power and dominion, guilt and punishment of sin because thou didst not believe in Christ, thou hast not yet been savingly convinced; for that is one work of the Spirit, *to convince of sin, because they believe not on me*, saith Jesus the Son of Mary, who was espoused to Joseph the carpenter: But on the contrary, dost thou not say in thy heart, thou never hadst thy faith to seek, but hast always believed with as good a faith as any one alive? If so, then know for certain, that thou hast no faith of the operation of God in thee, according to God's ordinary working; and if so, then know that if the Son of Man should come to judge the world at this moment of time, that thou, with all thy faith (thou thinkest thou hast), wouldst fall in the judgement, 2 Thess. 2. 12.

(3) Art thou born again? Then thou seest that thy great sin was want of faith in the Son of Mary. Then thou seest that it is he that was sent of God to die for the sins of the world, John 1. 19; & 3. 16—20.; Acts 13. 38, 39; and that thou art complete in him, without any works of the law, Rom. 4. 4. Then thou rejoicest in Christ Jesus, and puttest no confidence in the flesh, Phil. 3. 3.; yet thou rejoicest in the flesh and blood of the Son of Mary, knowing that his flesh is *meat indeed, and his blood is drink indeed*, John 6. 55.; out of which thou wouldst very willingly make thy life all thy days, out of his birth, obedience, death, resurrection, ascension, and glorious intercession, now at the right hand of his Father, Heb. 7. 24, 25. But if thou art wavering in these things, know, that thou art but a babe at the best; and, for ought thou knowest, God may cut thee off in thy unbelief, and cast thee into utter darkness, *where there shall be weeping, and wailing, and gnashing of teeth*.

(4) Art thou born again? Then thou seest all true peace and joy comes through the blood of the Son of Mary, and his righteousness, as in Rom 7. 24. and 1 Cor. 15. 57. There are many poor souls that are taken up with raptures of joy, and false conceited consolation

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solation, John 16. 20. which doth come from the devil, and their own deceitful hearts; but their joy shall be turned into mourning and sorrow of heart, Luke 6. 24, 25.; But thou that art a Christian indeed, and not in word only, rejoicest in Christ Jesus the Son of Mary; yea, *though now you see him not, yet believing, you rejoice with joy unspeakable, and full of glory,* 1 Pet. 1. 8. And these two things are the fruits of thy faith, and of thy joy.

1st, The Lord Jesus Christ is very precious unto thee, 1 Pet. 2. 7.

2^{dly}, Thou dost purify thine heart by this faith, and the power of the Spirit of Christ, which thou hast received into thy soul, Rom. 8. 13.; Acts 15. 9.; 1 John 3. 3. But if thy guilt of sin goes off, and convictions go off any other way than by the blood and righteousness of the man Christ Jesus, thy guilt goes off not right, but wrong; and thy latter end will be a very bitter end, without faith and repentance: for it is his blood through which all true peace comes, Col. 1. 20; and *there is no other name under heaven given among men whereby we should be saved, but by the Lord Jesus of Nazareth,* Acts 4. 10,—13. compare together.

(5) Art thou born again? Then thou canst not be quiet till thou dost see God lift up the light of his countenance upon thee; yea, thou hast such a desire after the light of God's countenance, that all the glory, riches, honour, pleasure, profits, &c. of this world, will not satisfy, till thou dost see God to be a reconciled Father to thee in the Lord Jesus Christ, as it is Psal. 4. 6.; John 14. 8: Psal. 35. 3. Then thou wilt not be quiet till thou dost hear from the Son of Mary, which is the Lord of glory, 2 Cor. 12. 9.; 1 Cor. 2. 8.; such a voice as this, *Son, be of good cheer, thy sins are forgiven thee: and my grace is sufficient for thee.* But if thou canst content thyself with any thing below this, thou wilt, when all comes to all, be found but a rotten-hearted professor, who will have thy portion among the slothful ones, who will fall in the judgement of the Son of man when he comes in flaming fire with his mighty angels, 2 Theff. 1. 8.

(6) Art thou born again? Then thou knowest that God hath given thee thy faith that thou hast in his Son: Then thou art to say, through grace, There was a time in which I had no faith; there was a time in which I could not believe in the Son of God for eternal life. But God, who is rich in mercy, for his great love wherewith he loved me, even when I was dead in sins and unbelief, (which is the greatest), hath quickened me together with Christ: By grace I am saved, Eph. 2. 4, 5. through faith, ver. 8.

(7) Art thou born again? Then thou knowest that the doctrine of the Son of God, the Son of Mary, is a right doctrine; which is this:

First, That the Son of God, which was with his Father before the world was, (John 1. 1. & 17. 5), came into the world in fullness of time, and was made in the likeness of man, Phil. 2. 7 *being made of a woman* (or Virgin), *made under the law, to redeem them that were under the law*, Gal. 4. 4. And that was done in this wise: *What the law could not do, in that it was weak through the flesh*, (that is, through our flesh), God sending his own Son in likeness of sinful flesh, and for sin condemned sin in the flesh, that is, condemned him in the flesh for the sins of poor sinners. For this compare Rom. 8. 3. and 2 Cor. 5. 21. with Gal. 3. 13. and it will appear clearly to be the truth of God: Also, that this Son of God which is the true God, as well as the Son of Mary 'did bear our sins, in his own body on the 'tree, 1 Pet. 2. 24. and did spill his own blood, which is 'also the blood of God, Acts 20. 28.; that he died, 'and was laid in Joseph's sepulchre, John 19. 38,—45. 'and rose again the third day, Acts 10. 40; that very 'man, Luke 24. 39,—45.; and ascended up into heaven in a cloud, Acts 1. 9,—12.; and there ever lives 'to make intercession for us, that very man,' Heb. 7. 24, 25.; & 8. 3; & 10. 12.

And, in the last place, If thou art a Christian, then thou lookest for that very Jesus again whom the Jews did crucify, John 19. whom God raised again, as it is 1 Thess. 1. 10; I say, thou lookest, thou waitest, thou hasteneth after the coming of this Lord Jesus, which doth

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doth deliver thee from the wrath to come, 2 Pet. 3. 10,—13.; Heb. 9. 26,—29.; 1 Thess. 1. 10. Yea, thou knowest, that this very man shall so come in like manner as his disciples did see him go into heaven, which was a very man, Luke 24 39. compared with ver. 50, 51. of the same chapter. Yea, in a cloud he went away from his disciples, and in the clouds he shall come again, Rev. 1. 7 to judge all that are in their graves John 5. 28, 29.; Dan. 12. 2.; and shall receive all that look for and love his second coming to himself, Heb. 9. 27, 28.: and they shall be for ever with him, 1 Thess. 4 16, 17. But the wicked shall be cast into eternal damnation, Matth. 25. 46. These things, I say, if thou be a Christian indeed, thou believest, and ownest, and the faith of them doth purify thy heart, 1 John 3. 3. and wean thee from this world, and the things thereof; and if it is not from this principle, that is, if thy obedience do not flow from this faith, which is the faith of God's elect, as I have proved at large, thy obedience, thy zeal, thy self-denial, thy holiness, righteousness, yea all that thou canst do, is but sin in the sight of the great God of heaven and earth, Heb. 11 6.; Rom. 14. 23; For all true sanctification comes through the name of the Lord Jesus Christ, by the operation of the Spirit of God, 1 Cor. 6. 11. 'But ye are washed, but ye are sanctified, but ye are justified, in the name of our Lord Jesus, and by the Spirit of our God' And in Cant. 1. 3. 'Thy name is as an ointment poured forth; therefore do the virgins love thee.'

Well then, seeing this is a truth of so great concernment, I beseech you seek to be thoroughly rooted into it by faith. And that thou mayest so be, examine thy heart, yea beg of God to help thee to examine it, and to throw out all that fancy that thou takest instead of faith; also throw away all thine own wisdom, yea thy own righteousness also, and come to God in the name of the Son of Mary, which is the Son of God, and beg faith of him, true faith, the faith of the operation of God; such a faith as he gives to his own elect, which will shew thee clearly of these things, so that thou shalt not deceive thyself with a fancy of them; and the advantages will be many.

1. It will comfort thy heart against persecutions, temptations, and cross providences; as also James saith to his persecuted brethren, 'Be patient, my brethren, (saith he), establish your hearts, for the coming of the Lord draws nigh,' James 5. 8.

2. It will, through grace, wean thy heart and affections abundantly from this world, and the things there in: 'Who is he that overcomes the world, (saith John but he that believes that Jesus is the Son of God?' 1 John 5. 5. Who is he also that purifies his heart, but he that looketh for the second coming of Christ from heaven (as in 1 John 3. 3. compared with 2 Pet. 3. 10, 11.) to judge the world?

3. Hereby thou wilt be able to judge of all doctrines whatsoever, though they come never so nigh the truth; yet if they be not indeed the very truth, thou wilt find them and their doctrine liars, Rev. 2. 2. and 1 Cor. 2. 15.

4. If thou beest thoroughly set down in this doctrine, even in the faith of this doctrine which I have held forth unto thee, thou wilt not be taken with any other doctrine whatsoever. What is the reason, I pray you, that there are so many giddy headed professors in these days, that do stagger to and fro like a company of drunkards, but this, they were never sealed in the doctrine of the Father and the Son? They were never enabled to believe that that child that was born of the Virgin Mary, was the mighty God, Isa. 9. 6. No, saith Christ, he that is built upon this rock, (meaning the faith of himself, which is to believe that the Son of Mary is the Christ of God, Matth. 16. 16), 'the gates of hell shall not prevail against him,' ver. 18.

5. The faith of this doctrine will make thee labour in the work of God in the world. Oh, it will liven thy heart in the work of the Lord, especially if thou livest in the faith of thy interest in Christ; it will make thee labour to be found watching when thy Lord shall return from the wedding, that when he doth come, thou mayst open to him immediately, Luke 12. 35, 36.

Now, seeing the coming of the Lord Jesus Christ is so nigh, even at the doors, what doth this speak to all sorts of people (under heaven) but this?

1. To

1. To see whether they have oil in their lamps or not; that is, to search and see, whether the Spirit of the man Christ Jesus be in them or no; 'For he that hath not the Spirit of Christ in him, is none of Christ's,' Rom. 8. 9. Thou that hast not the Spirit of Christ in thee, why, at that day (let thy profession be what it will), he will say to thee, 'Depart, I know you not,' Matth. 25.; and if so, then thy latter end will be worse than thy beginning, as in 2 Pet. 2. 20.

2. Then what will become of all the profane, ignorant scoffers, self-righteous, proud, bastard-professors, in the world? 'If the children of God shall scarcely be saved, where shall the ungodly, and the sinner appear?' 1 Pet. 4. 18.

3. Then what will become of all those that creep into the society of God's people without a wedding-garment on? Why, it will be said unto them, 'Friends, how came you hither? Take them and bind them hand and foot, and cast them into utter darkness: there shall be weeping and gnashing of teeth,' Matth. 22. 11, 12, 13.

4. Then what will become of all those that mock at the second coming of the man Christ, as do the ranters, Quakers, drunkards, and the like? Why read their doom in Matth. 24. 50, 51: 'The Lord of that (or these servants) shall come in a day when they look not for him, and in an hour that they are not aware of, and shall cut them asunder, and appoint them their portion with hypocrites; and there shall be weeping and gnashing of teeth.'

5. Then what doth this speak to the Lord's own people? Surely, this, that thy should be in a watchful posture, Mark 13. 37.

1. Watch therefore over your hearts, lest they should be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares; 'for as a snare shall it come upon all the dwellers upon the face of the earth,' as it is in Luke 21. 34, 35, 36.

2. Watch over the devil's temptations. Oh, have a care, in the first place, lest by any means, as the serpent

Pent beguiled Eve, so your minds should be corrupted from the simplicity that is in Christ; and the rather, because at this day he is very busy with his doctrines, and his ministers: trying all ways, if by any means he might deceive you with fair speeches, and enticing carriages; with a fair shew in the flesh, yet denying the Lord, and refusing to be justified by the blood of Jesus the Son of Mary, the Son of God. Watch, I say, over the devil touching doctrines, for he labours as much this way as any way; for he knows if he can but get you to lay a rotten foundation, he is sure of you, live as godly in your own conceit as you will: And therefore it is worth your observation, in that 24th of Matthew, when Christ is speaking of the signs of his coming, he breaks forth with a warning word to his disciples, 'to beware of false teachers.' ver. 4. The very first words that he answers to a question that his disciples put to him, is this, 'Take heed that no man deceive you.' Again, ver. 11. 'And many false prophets shall arise, and deceive many.' And in ver. 24 he saith again, 'For there shall come, or arise, false Christs and false prophets, and shall shew signs and wonders, insomuch, that if it were possible, they should deceive the very elect.'

3. Take heed that he doth not deceive you in point of worship, that he make you not slight any of the ordinances of God; for if he do, he will quickly make way for another temptation.

4. Take heed that you also have not your lamps to trim when the bridegroom comes; if you have, you may peradventure be ashamed, and blush before him at his coming, 1 John 2. last verse. Therefore content not yourselves with a profession of Christ, and no more, for the devil may deceive, yea, doth deceive a professing people many times. And if he will deceive a professing generation, he must come in this manner:

(1) Under the name of Christ.

(2) With a fair shew in the flesh of outward holiness, Gal. 6. 12.

(3) He must come with good words and speeches, Rom. 16. 18. Now though he come to drunkards, swear-

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ers, whoremongers, thieves, liars, murderers, and covetous persons, in his black colours; yet if he will come to deceive a professing party, he must appear like an angel of light. And the reason why souls are deceived by him in these his appearances, is because they are not able to distinguish betwixt the law and the gospel, the convictions, of conscience by the law only, and convictions by the Spirit, but do (tho' they profess the Lord Jesus), give ear to every wind of doctrine, and being unstable, as Peter saith, 'do fall into the temptations of the devil, in wresting the scriptures to their own destruction, 2 Pet. 3. 16.

In a word, you that have not yet laid hold on the Lord Jesus Christ, for eternal life, lay hold upon him, upon his righteousness, blood, resurrection, ascension, intercession, and wait for his second coming to 'judge the world in righteousness,' Acts 17. 31. And you that have laid hold, I say to you, lay faster hold on your Lord Jesus: 'Whoso hath ears to hear, let him hear, Matth. 13. 43.

Now, that thou mayst the more clearly understand my faith in the doctrine of God's dear Son, I have thought good to hold forth again the doctrine of the former treatise, by way of question and answer, as followeth.

Quest. Seeing there are many false Christs gone into the world, according as was prophesied of in former times (Matth. 24. 5, 23.) by the Lord himself: And seeing (if we be saved) we must be saved by a Christ, for he that misses of him (saith the scriptures) cannot be saved, because there is no way to come to the Father but by him, as it is written, John 14. 6; Acts 4. 12. How therefore is the knowledge of the true Christ to be attained unto, that we may be saved by him?

Ans. Indeed to know Christ, (God's Christ), is, as the scripture saith, 'the one thing necessary,' Luke 10. 42. without which all other things will avail nothing: And therefore I shall, according to the scriptures, 1. Tell you what God's Christ is; and, 2. How the knowledge of him is attained unto.

And therefore, 1. God's Christ is true God, and true man,

That

Gospel-Truths Opened.

That he is true God, is manifest by that Scripture in Isa. 9. 6. where it is said, 'to us a child is born, to us a Son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace;' also 1 John 5. 20. 'And we are in him that is true, (saith the Apostle), even in his Son Jesus Christ; that is true God, and eternal life,' see Heb. 1. 8.; John 1. 12. Rom. 9. 5; John 20. 28.

But, secondly, That he is true man, see again, Isa. 9. 6. where it is said, 'Unto us a child is born, unto us a Son is given;' and compare it with Matth. 1. 21. where it is said, 'And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins,' see John 1. 14. 'And the Word was made flesh,' 1 Tim. 3. 16. 'God was manifested in the flesh.' These two scriptures are expounded by Heb. 2. 14. where it is said, 'Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same,' that is, of flesh and blood, see Rom. 8. 3 and compare it with Luke 24. 39. where Christ saith, 'Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones, as ye see me have.' And he doth often call himself by the name of the Son of man, (Matth. 24; & 16. 13.) to signify that he is very man, as well as very God

Quest. But why was he true God and true man?

Ans. He was true man, because man had offended, and justice required that man should suffer, and make satisfaction; and so it is written, 1 Cor 15. 21. 'For since by man came death, by man came also the resurrection of the dead.' And again, 'All we like sheep have gone astray, and the Lord hath laid on him the iniquities of us all' And in 1 Pet. 2. 24. where that 51d of Isaiah is mentioned, he saith, 'Who his own self bare our sins in his own body on the tree, that we being dead to sin should live unto righteousness; by whose stripes we are healed.' And again, God did prepare this body, the human nature of Christ, that it should be

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be a sacrifice for sins; wherefore he saith, 'Sacrifices and offerings (that is, such as were offered by the law of Moses) thou wouldst not have; but a body hast thou prepared me,' Heb. 10. 5. In this body which God had prepared for him, which he took of the Virgin, Gal. 4. 4. in this he did bear all the sins of all his elect, 1 Pet. 2. 24.

And he must needs be true God, because it was an infinite God that was transgressed against, and justice required an infinite satisfaction, and therefore he must be infinite that must give this satisfaction, or else justice could not be satisfied; and so it was written, where the apostle is telling the pastors of the church of Ephesus by what they were redeemed, he tells them, that God did purchase them with his own blood, Acts 20. 28. See 1 John 3. 16. where he saith, 'Herein perceive we the love of God, in that he laid down his life for us;' not in his divine, but in his human nature: for, as I said before, God's Christ was of both natures, Isa. 9. 6.; Rom. 9. 5.; 1 John 5. 20.; John 1. 1, 14. true God, and true man; and the divine nature did enable him to undergo, in his human nature, all that sin, curse, and wrath, that was laid upon him for us, and to overcome, and obtain eternal redemption for us, Heb. 9. 24.

Quest. How did this Christ bring in redemption for man?

Ans. Why, 1. Man brake the law of God; but this man did fulfil it again, and became the end of it for 'righteousness to every one that believeth,' Rom. 10. 4.

2. Man was foiled and overcome by the devil, but this man Christ did overcome him again, Luke 4.; Heb. 2. 14. 15. and that for us.

3. Man did lose the glory of God; but this man hath obtained it again.

4. Man by sin lost eternal salvation; but this man by his own blood hath obtained it again for him, Heb. 9. 12.

5. Man by sin brought death into the world; but Jesus Christ, that man, hath destroyed it again, Heb. 2. 14. compared with Hos. 13. 14. 'and brought in life and immortality,' 2 Tim. 1. 10.; Rom. 5. 15.

Quest. But how are we justified by this man's obedience?

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Ans.

Ans. All our iniquities were laid upon him, Isa. 53. 6, 8, 11, 12 and his righteousness is bestowed on us, if we believe; as it is written, 'Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe.' And this is it which Paul so much sought after, when he saith, 'Yea, doubtless, and I count all things loss, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness of God by faith,' Phil. 3. 8, 9.

Quest. How do men come by this righteousness and everlasting life?

Ans. By faith men lay hold upon it, and apply it to their own souls in particular, Gal. 2. 20. For it is by faith they are justified; as also saith the scripture, Rom. 5. 1. That his faith lays hold on, and applies, that which this Christ of God hath done, and is a doing, and owns it as his own.

Quest. What is this faith that doth justify the sinner?

Ans. It is a gift, Eph. 2. 8 fruit, Gal. 5. 22. or work, Theff. 2. 11. of the Spirit of God, whereby a soul is enabled, under a sight of its sins, and wretched estate, to lay hold on the birth, righteousness, blood, death, resurrection, ascension, and intercession, of the Lord Jesus Christ, and by the assistance of the Spirit, whereby it is wrought to apply to all the virtue, life, and merit, of what hath been done and suffered, or is a-doing by the same Lord Jesus Christ, to it its own self in particular, Gal. 2. 20.; Rom 7. 24, 25. as if itself had really done all that the Lord Jesus hath done. I do not say that the soul doth any thing for justification; but it doth know, that whatsoever Jesus Christ hath done in point of justification, is given to, and bestowed upon it, Rom. 3. 22.; and God, finding the soul in him, that is in Christ, doth justify it from all things, from which it could not be justified by the law of Moses, Acts 13. 39.

Quest. Well, but is there no way to come to the Father of mercies but by this man that was born of the Virgin? Is there no way to come to God but by the faith of him?

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Ans. No; 'there is none other name under heaven given among men whereby we must be saved,' Acts 4. 12. And Jesus himself, that was born of the Virgin Mary, said, 'I am the way, the truth, and the life: no man cometh to the Father, but by me,' John 14. 6.

Quest. And where is this man that was born of the Virgin, that we may come to the Father by him?

Ans. He ascended away from his disciples in a cloud into heaven, as we may read, Acts 1. 9, 10, 11.

Quest. What doth he there?

Ans. He ever lives to make intercession for all that come unto God by him, Heb. 7. 25. that is, they that shall come out of themselves to him, and venture their souls on what he did and suffered when he was on earth and is doing now in heaven, shall certainly be saved: for he ever lives to save them that do thus come to the Father by him; and it is because he spilt his blood for all that shall, by the faith of God's elect, lay hold upon him. And thus it is written, where he saith, 'We are justified freely by his grace, through the redemption that is in Christ Jesus.' Mark it, whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness, that is, to declare God's righteousness, for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness, that he might be just, and the justifier of him that believeth (or layeth hold) on Jesus, Rom. 3. 24,—26.

Quest. But did this man rise again from the dead, that very man, with that very body wherewith he was crucified? For you do seem, as I conceive, to hold forth so much by these your expressions.

Ans. Why do you doubt of it?

Quest. Do you believe it?

Ans. Yes, by the grace of the Lord Jesus Christ, for he hath enabled me so to do.

Quest. And can you prove it by the scripture?

Ans. Yes.

Quest. How?

Ans. First, from that scripture in Luke 24. 37,—41. where Christ himself, after he was crucified, appeared to his disciples, who having seen him, supposed they

had seen a spirit, But he said, 'Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself, (and do not think you see a spirit: handle me, and see, for a spirit, hath not flesh and bones, as you see me have.' This he spake after he was crucified, Luke 23. 33. and buried, ver. 53. and rose again from the dead, chap. 24. 6, 7. Many other scriptures could I give for the proof hereof: as Acts 10. 39.—43.; & 13. 28,—32.; 1 Thess. 1. 10. Only read Acts 2. 29—32. where the apostle proveth the same, bringing in the words of the prophet David for a testimony thereof, saying, 'He being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne,' saith, 'He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.' Mark it, his flesh did see no corruption, ver. 31.; but if he had not risen again, his flesh had seen corruption. But he arose again from the dead, that very man, that very body; for his flesh did see no corruption.

Quest. Why did he rise again from the dead with that very body?

Ans. 1. Because it was not possible he should be holden of death.

2. Because in his human nature he suffered for sin, Acts 2. 24.; and if he had not recovered himself from that very curse, even from under death, and all other things that lay on him, which he had through the sins of his children subjected himself unto, he had not overcome sin, hell, death, the law, and the devil; but had been overcome by them; and if so, then had not redemption been obtained for sinners; for it was at his resurrection from the dead, that God said unto him, 'Thou art my Son, this day have I begotten thee.' As saith the Apostle, 'And we declare unto you glad tidings, how that the promise made unto the fathers, God had fulfilled the same unto us their children, in that he hath raised up Jesus again;' As it is written in the second Psalm, 'Thou art my Son, this day have I begotten thee, Acts 13. 30, to 36. And it is this, name-

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ly, the resurrection of that Man from the dead, that doth give us ground of hope; as in 1 Pet. 1. 3. where he saith, 'He hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead.'

3. Because God intends to redeem the bodies of his saints out of their graves in which they lain many a year, John 5. 28, 29.; Rom. 8. 23.; 1 Cor. 15. 52. and to possess them with his own glory; and when this comes to pass, then shall that scripture be fulfilled, that saith, 'He shall change our vile body, that it may be fashioned like to his glorious body, according to the working (of his mighty power) whereby he is able to subdue all things to himself,' Phil. 3. 21.; And he hath given us assurance thereof, 'in that he hath raised up Jesus our Lord again from the dead,' Acts 17. 31.

Quest. But do you think, that these our bodies that we do carry about with us in this world, after that they are dead, and buried, and rotten, shall rise again out of those graves into which they are laid; when the scripture saith, 'flesh and blood shall not inherit the kingdom of God?'

Ans. Flesh in scripture is taken more ways than one, 1 Cor. 15. 50. As,

First, It is taken for the works of the law; where the Apostle saith, *Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish, having begun in the Spirit? are ye made perfect by the flesh?* By flesh here he means the law; as is clear, if you compare, Gal. 3. 2, 3. with ver. 10, 11, 12. Again, sometimes flesh is taken for sins, Rom. 8. 1, 5.; and sometimes it is taken for the bodies of the saints, as subject to distempers, to pain, sickness, corruptions, to death, by reason of sin, 2 Cor. 4. 11.; 2 Cor. 7. 5. Now the Apostle in that place, where he saith, *Flesh and blood shall not inherit the kingdom of heaven, or of God*, his meaning is, sinful flesh and blood, or the sin with any imperfection that is in the bodies of the saints, shall not inherit the kingdom; and that you shall find to be the mind of the Holy Ghost, if you read with understanding the latter end of the same verse, where he saith *Neither doth corruption inherit incorruption*; that is, sin, or any imperfection of the body, shall not inherit eternal life;

life; for, saith he, in verse 53. *This corruptible must put on incorruption, and this mortal must put on immortality.* Mark here, I pray you, though he saith, *Flesh and blood shall not inherit the kingdom of God*, yet he saith, *This corruptible must put on incorruption*: For the trump shall blow, and the dead shall be raised (as Christ saith), *They that are in the graves shall hear his voice*, John 5. 28.; and shall come forth of their graves *incorruptible*, 1 Cor. 15. 52; and shall all appear before the judgement-seat of Christ, 2 Cor. 5. 10.; Rev. 12. 12, 13. See also that scripture, Phil. 3. 20, 21. where the Apostle saith, *He waited for Christ the Saviour from heaven.* And what shall he do when he comes? Why, he shall change our vile body. Mark it, it must be our vile body that must be changed. But if it be changed, then how can it be the same; not the same in respect of sin, or bodily infirmities, but the very same in respect of substance: For, saith he, it is our vile body that must be changed; and it is the very same, *it shall be fashioned like to his glorious body.* And if you ask, How is it possible that this should be done? He answers, according to the working whereby he is able to subdue all things unto himself, Phil. 3. 21.

Quest. But do you think this is certain? Methinks the scriptures seemingly hold forth so much; yet I cannot believe it, for it is contrary to all reason.

Ans. Truly the scriptures do not only hold forth so much seemingly, but they do most really and plainly hold out these things to all those that have received the Spirit of the Lord Jesus Christ. For it is it, and it alone, that can reveal these things: *For no man knows the things of God, but the Spirit of God*, 1 Cor. 2. 11. Now, if thou wouldst know these things, thou must receive the Spirit of the Son of God, without which, thou canst not know so much as one of the fundamental truths of the gospel of our Lord Jesus Christ.

Quest. But there are those in our days, who reject this doctrine that you lay down, concerning the Lord Jesus Christ, as you lay it down, and they are for a Christ within, for a cross within, for a resurrection and intercession within; and they do not hold as you do, a Christ without, and a resurrection of Christ without; and

and intercession of Christ without; Ay, and they have very much scripture for that which they say too: And therefore what shall such as we do, that stand tottering and shaking in these distracted and dangerous times? For our poor souls are in very much doubt what way to take.

Ans. Therefore I will speak a few words to you by way of discovery of the falsity of such opinions; and a word of direction, how you should understand the truth.

First, therefore, he that cries up a Christ within, in opposition to a Christ without, that man instead of having the Spirit of Christ in him, is possessed with a spirit of delusion; for where the Spirit of Christ is in truth, that Spirit causeth the soul to look to the Christ that was born of the Virgin, -for all justification; as it is written, *Howbeit, when he the Spirit of truth is come, he shall lead you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will shew you things to come.* Mark the next verse, *He (saith the Son of the Virgin) shall take of mine, and shall shew it unto you,* John 16. 13, 14. He shall take of mine; What is that? Why, surely it is, he shall take of my Godhead, my humanity, my birth, my righteousness, my blood, my death, my resurrection, my ascension, and intercession, my-kingly, priestly, and prophetical offices, and shall shew you the life, merit, and value of them. And this was it which was revealed to Paul by the Holy Spirit, here spoken of, 1 Cor. 15. 1,—8. *Moreover brethren, (saith he), I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. But what is this doctrine? Why, I delivered to you first of all, that which I also received. What was that? Why, How that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures, (there is his death and resurrection preached); and that he was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once, of whom the greatest part remain unto this present, but some are fallen*

len asleep; after that he was seen of James, then of all the Apostles; and last of all he was seen of me, (saith Paul), as of one born out of due time. This is it, I say, that the Spirit of Truth doth hold forth to poor sinners, a Christ crucified without the gates of Jerusalem, (Luke 23. 32, 33.), buried in Joseph's sepulchre, (ver. 53.), risen again the third day, (Luke 24. 6.), ascended away from his disciples in a cloud into heaven, (as in acts 1. 9, 10, 11.), and there ever liveth, that very man, with that very body, to make intercession for all that receive him, Heb 7. 24, 25; Col. 1. 27. This is, I say, the doctrine of the Spirit of Truth, whatsoever is the spirit of error.

Quest. But do not the scriptures make mention of a Christ within? 2 Cor. 13. 5.

Ans. Yes; and he that hath not the Spirit of Christ, is none of his, Rom. 8. 9.; but he that hath it is led out of himself by it: and as I said before, it shews the soul what the blessed Son of the Virgin Mary hath done and suffered, and is a-doing for it: *Therefore hereby know we the Spirit of truth from the spirit of error. Every spirit that doth confess that Jesus Christ is come in the flesh, is of God; that is, that spirit that doth confess, that Jesus Christ took flesh upon him, and in that flesh did bear our sins, 1 Pet. 2. 24.; Col 1. 20, 21, 22.; 1 Pet. 3. 18.; 1 Pet. 4. 1.; and after he was taken down from the cross, and laid in a sepulchre, rose again from the dead, that very man, with that very body where-with he was crucified. That spirit that doth believe and confess this, is of God, and is the blessed spirit of Christ, whereof he spake when he was yet with his disciples, touching his bodily presence: For he (saith the Son of Mary) shall glorify me; for he shall take of mine, and shew it to you, John 16. 13, 14.*

I have answered this already in my epistle to the first treatise. Therefore believe not every spirit, but try the spirits, whether they be of God; for many false spirits and prophets are gone out into the world: therefore have a care how thou receivest the voice that speaks to thee, but try whether they are according to the truth of God's word, as it is written, *To the law and to the testimony; if it be not according to this word, it is because there is no light in them, Isa. 8. 20.* There-

Therefore try a little, 1. Do they slight God's Christ, which is the Son of the Virgin? that spirit is of the devil, 1 Cor. 12. 3.

2. Do they say, that that blood of his which was shed without the gates of Jerusalem doth not wash away sin, yea all sin, from him that believe? that is a spirit of Antichrist, 1 John 1. 7.

3. Do they say, that that man that was crucified without the gates of Jerusalem is not risen again, with that very body wherewith he was crucified, out of the sepulchre, Luke 24. 38, 39.; that is a spirit of Antichrist.

4. Do they say, that that very man that was crucified, with that very body, is not now in the presence of his Father, absent from his people, touching his bodily presence, though present in spirit? I say, whoever they be, that say he is not there, they are of the devil: For the proof of this, see Acts 5. 30, 31. and compare it with Heb. 7. 24, 25. The God of our fathers (saith the apostle) raised up Jesus; but that Jesus whom ye slew (saith he to the Jews, him the very same whom ye slew) *hath God exalted with his right hand to be a prince and a Saviour, to give repentance unto Israel, and forgiveness of sins.*

And indeed, here is my life, namely, the birth of this man, the righteousness of this man, the blood of this man, the death and resurrection of this man, the ascension and intercession of this man for me, and the second coming of this man to judge the world in righteousness, Acts 17. 31.: I say, here is my life, if I see this by faith without me, through the operation of the Spirit within me: I am safe, I am at peace, I am comforted, I am encouraged; and I know that my comfort, peace, and encouragement is true, and given me from heaven, by the Father of mercies, through the Son of the Virgin Mary, Matth. 1. 21. *who is the way to the Father of mercies, John 14. 6. who is able to save to the uttermost, all that come to the Father by him, Heb. 7. 25.; because he, that very man, with that very body wherewith he was crucified, is ascended into heaven, Acts 1. 9, 10, 11. and there ever lives to make intercession for them that come to God by him. This is the*

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rock,

rock, sinner, upon which if thou be built, the gates of hell, nor ranter, Quaker, sin, law, death, no nor the devil himself, shall ever be able to prevail against thee, Matth. 16. 16, 17, 18. And here I leave thee to the wilddom of the great God, who, if he hath chosen thee in his Son, and brought thee to him, and hath made thee by faith to lay hold on him, thou needest not fear the devil, with his siftings, snares, wiles, and fiery darts, wherewith he doth destroy thousands, but mayst, with the apostle, (if thou live in the power and life of the love of God towards thee), cry out, *I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus our Lord*, Rom. 8. 38, 39.

And now, reader, if thou be a true Christian, I am sure that these be the things that appear to be the glorious substantial truths to thy soul, and thou dost not care for that comfort that doth not make man, the Son of the Virgin, precious to thy soul, 1 Pet. 2. 7.: for thou knowest, that is he that hath delivered thee from the wrath to come, 1 Thess. 1. 10. But as for you that are disobedient, except you mend your manners, you will stumble and fall backwards, and be broken, and snared, and taken, Isa. 28. 13. *and wonder and perish because you believe not*, Acts. 17. 21.

A few words more, and so I shall have done, and they are words of counsel to thee: Have a care thou receive not every Christ that is proffered to thee, though it may appear very excellent to thy foolish heart: for under the name Christ are men deceived, as it is written, *Many shall come in my name, saying, I am Christ, and shall deceive many*, Matth. 24. 5. But have a care that thou receive that Christ that was born without thee, fulfilled the law in his human nature without thee, spilt his blood without thee, is risen again and ascended without thee, and maketh intercession without thee; and that he, that very man that was born of the Virgin, will come again in the clouds without thee; and this truth must thou receive by that Spirit that he hath promised to send and give to them that ask him; and that

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that shall dwell in thy heart, and shall shew thee what the Son of Mary the Virgin, the Son of man, the Son of God, the true God, hath in his body done for thy soul, John 16. 13, 14. And if thou receive him in truth, then tho' thou do not boast nor brag of thy holiness, as those painted hypocrites called *Quakers* do; yet thou wilt do more work for God in one hour, than they, even all of them, can do in all their lifetime.

Take my counsel; and the Lord Jesus Christ have mercy upon thy soul and body. Farewell.

Some questions to the Quakers, or a few queries to those who are possessed with a spirit of delusion in this generation.

Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, 1 Pet. 3. 15. And I beseech you do it in sincerity.

1. **I**F thou sayest, that every one hath a measure of the Spirit of Jesus Christ within him, why saith the scriptures that some are sensual, having not the Spirit, Jude 19. And when Christ tells his disciples of sending them to the Spirit, he also saith, *The world cannot receive it*, John 14. 17.

2. What is the church of God redeemed by, from the curse of the law? Is it by something that is done within them, or by something done without them? If thou answer, It is redeemed from the curse of the law by something that worketh in them; then I ask, Why did the man Christ Jesus hang upon the cross on Mount Calvary, without the gates of Jerusalem, for the sins of the people? and why do the scriptures say, that *through this man is preached to us the forgiveness of sins*; that is, through his blood, Eph. 1. 7. which was shed without the gates of Jerusalem? Heb. 13. 12.

3. What scripture have you to prove, that Christ is or was crucified within you, dead within you, risen within you, and ascended within you?

4. Is that very man that was crucified on Mount Calvary between two thieves, whose name is Jesus, the Son of Mary, I say, is he the very Christ of God, yea, or no?

5. Is that very man, with that very body, within you, yea, or no?

6. Was that Jesus, that was born of the Virgin Mary, a real man of flesh and bones, after his resurrection from the dead, out of Joseph's sepulchre, yea, or no? For the scripture saith he was, as in Luke 24. 39. If so, then did that man that said, 'handle me and see, for a spirit hath not flesh and bones as ye see me have;' I say, did that man go away from his disciples (and not into them, in his body) as these scriptures declare, Luke 24. 39, 40. compared with ver. 50 51. also Acts 1. 9, 10, 11.; or did he with that body of flesh go into his disciples, as some fond dreamers think!

7. Hath that Christ that was with God the Father before the world was, no other body but his church? If you say no, as it is your wonted course, then again I ask you, what that was in which he did bear the sins of his children? If you answer, It was in his own body on the tree, for so saith the scripture, 1 Pet. 2. 24. then I ask you further, Whether that body in which he did bear our sins, (which is also called his own body), was or is the church of God, yea, or no? Again, if you say, he hath no body but the church, the saints, then I ask, What that was that was taken down from the cross, and laid into Joseph's sepulchre? Luke 23. 51, 52.

Now I know, that as Christ is the head of his church, so the church is the body of the head, which is Christ. But as Christ is the mediator between God and man, I say, as he is a mediator, so he is a man, 1 Tim. 2. 5. and absent from his saints in the world, as is clear, 2 Cor. 5. 6. Therefore as he is a mediator, and a man, so he hath a body that is absent from his church, which body is ascended from his disciples, above the clouds into heaven. If you say no, then I ask you, Did he leave the body behind him, which was born of the Virgin Mary, which walked up and down with his disciples in the world, was afterwards hanged upon the cross, buried, rose again from the dead, with which body he did eat, and drink, and likewise walk, with his disciples, after his resurrection from the dead, and did bid his disciples see if he were not flesh and bones, yea, or no?

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A Vindication of Gospel-Truths opened, according to the Scriptures;

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The opposition made against it by *Edward Borrough*, a professed Quaker, but proved an enemy to the truth, examined and confuted by the word of God.

A N D A L S O,

The things that were then laid down, and declared to the world by me, are a second time borne witness to, according to truth; with the answer of *Edward Borrough* to the queries then laid down in my book, reprov'd; and also, A plain answer to his queries, given in simplicity of soul; and is now also presented to the world, or who else may read, or hear them; to the end (if God will) that truth may be discovered thereby.

I have found David a man after mine own heart, (saith God, Acts 13. 22).

Of this man's seed hath God according to his promise raised up to Israel a Saviour, Jesus, saith the Apostle ver. 23.

And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre.

But God raised him from the dead, ver. 29. 30.

And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same to us their children, in that he raised up Jesus again, ver. 32, 33.

Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, ver. 38.

And by him all that believe are justified from all things, from which they could not be justified by the law of Moses, ver. 39.

To the R E A D E R.

Since it hath pleased the Lord to work in my soul by his Holy Spirit, and hath translated me in some measure

A Vindication of Gospel-Truths Opened.

measure from darkness to light, I have seen and heard, that such things have been done by those who did once pretend themselves to be the servants of Jesus Christ, that it hath made me marvel: Partly while I have beheld the vile conversation of some, and also the seeming legal holiness of others, together with their damnable doctrine; which have, notwithstanding professions, made shipwreck of the faith, both to themselves and their followers, I having had some insight into such things as these was provoked to publish a small treatise, touching the fundamentals of religion, supposing that God might add his blessing thereto, both for the establishing of some, and the convincing of others; which things I doubt not but they have been accomplished, and will be still more and more. But as was in former days so it is now; that is, some in all former ages have been on foot in the world, ready to oppose the truth. So it is now; there are certain men newly started up in our days, called Quakers, who have set themselves against the truth of our Lord Jesus Christ, and do in every deed deny, that salvation was then obtained by him, when he did hang upon the cross without Jerusalem's gate. Now these men do pretend, that they do verily and truly profess the Lord Jesus Christ; but when it comes to the trial, and their principles thoroughly weighed, the best that they do, is take one truth, and corrupt it, that thy may thereby fight more stoutly against another. As for instance,

1. They all own that salvation was obtained by Christ. This is truth, that salvation was obtained by Christ; but come close to the thing, and you will find, that they corrupt the word, and only mean this much. That salvation is wrought out by Christ as he is within; and by it (though not warranted by the scripture) they will fight against the truth; namely, that salvation was obtained for sinners, by the man that did hang on the cross on mount Calvary, between two thieves, called Jesus Christ. I say, by what he did then for sinners in his own person or body, which he took from the Virgin Mary, according to the word of God.

2. They will own the doctrine of Christ within. This is truth, that Christ is within saints: but this doctrine they will take to fight against the doctrine of Christ without, ascending from his disciples into heaven by whom salvation was obtained, neither is there salvation in any other, Acts 4. 12.

3. They will own the resurrection of the saints, but their meaning is only thus much, That the saints are raised from the state of nature to a state of grace, and herewith they will fight against this truth; namely, the resurrection of the bodies of saints out of their graves, into which they were laid, some thousands, some hundreds of years before. And if they do say, they do own the resurrection of the saints out of there graves, they do mean out of the grave of sin only, and nothing else.

4. They will say, they do own the second coming of Christ to judge the world; but search them to the bottom, and you will find them only to own him in his coming in spirit, within, in opposition to the glorious coming of the Lord Jesus, the Son of Mary, from heaven in the clouds, with all his mighty angels, to raise the dead, and bring them to judgement, according to the scripture. And so far the intercession of Christ, and the truths of the gospel, they only own them to be within, in opposition to the glorious intercession and mediation of the man Christ Jesus in his own person without, now in the presence of his Father, between us and him, pleading and making intercession for his children. These things, together with many more, I might mention; but now I forbear, knowing that none shall be lost, nor altogether carried away by them, nor any heretics, but the sons of perdition. Now that they might the better make their doctrine take place in the hearers, they endeavour to make a fair shew in the flesh, that thereby they might now, as did their fathers in time past, compel and constrain them who are not by the Lord's right hand planted into the truth of Jesus, to follow their covered errors, as it is written, Gal. 6. 12.

For as many as desire to make a fair shew in the flesh (that is, according to the works of the law), do with good words, and fair speeches, deceive the hearts of
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'the simple,' Rom. 16. 18. And indeed it doth clearly appear, that those that are carried away, are such as are not able to discern between fair speeches declared by heretics, and sound doctrine declared by the simple-hearted servants of Jesus.

Now I shall lay down several grounds, not only why errors are broached in the world, but also why so many are carried away with them.

1. One ground, why so many errors do from time to time come into the world, is because those that are not indeed of the planting of the Lord's right hand, might be rooted out, Matth. 15. 13. Now these are many times carried away by deceivable doctrines: and truly in this our God hath both a care of his own glory, and of his church's welfare. For first, should they not be swept away by some heresy or other, there might be great dishonour brought to his name by their continuing among his people: and, secondly, that he might take away such grievances as such may bring, had they continued still in the society of his children.

2. Another ground why the Lord doth suffer such errors to come into the world is, because those that are Christians indeed, might be approved and appear, 1 Cor. 11. 19. 'For there must be heresies among you, that those that are approved may be made manifest.' Should not the Lord go this way to work, (sometimes), there would be many that would make people believe that they are Christians, and yet are not. And again, that he might make it appear, that though there be heretics, yet he hath a people, enabled by his Spirit to contradict and oppose them, and plead to the truth of our Lord Jesus Christ, and his glorious gospel, against them.

3. Another ground why the Lord doth suffer, yea, even send delusions among the people is, That those who were so idle and slothful, as not to seek after the Lord Jesus Christ in sincerity, might be taken away, and violently possessed with error, and be made to run greedily after the same, that they might smart the more for their neglect of the truth. For always, those who were lazy in seeking after the truth when it was proffered, and afterward hasty after the doctrine of devils

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vils, when that is declared to them, shall be sure to have their latter behaviour to rise up in judgement against them; in that when the truth was proffered to them, they were idle and did not receive it, and yet when delusion did proffer itself, they were industrious and labouring; now mark, 'that they all might be 'damned who believed not the truth, but had pleasure in 'unrighteousness; because they received not the truth in 'the love of it, that they might be saved. And for this 'cause God shall send them strong delusions, that they 'might believe a lie and be damned, 2 Thess. 2. 10, 11, 12.

Now, in the second place, why so many are so easily carried away with errors in this day. The grounds are these that follow:

1. Because men count it enough to be professors of the truth, without seeking to be possessors of the same. Now because men are but only professors of the truth, not having it in their hearts in reality, they are carried away with an error, if it come in never so little power more than the truth they profess. And this is the reason why so many are carried away with the errors that are broached in these days, because they have not indeed received the Lord Jesus by the revelation of the Spirit, and with power, but by the relation of others only; and so having no other witness to set them down withal, but the history of the word, and the relation of others concerning the truths contained therein, (though the knowledge of the truth this way all abundantly aggravate their damnation), yet they having not had the Spirit of the Lord to confirm these things effectually unto them, they are carried away with delusions.

2. Another reason why so many are carried away with delusions, is, those differences that are among the children of God about smaller matters. O friends! how is the hand of the enemy strengthened by our carnality; While one saith, I am of Paul, and another, I am of Apollos, many a poor soul is carried away with delusion. And why so? They are not satisfied that this is the truth, because the children are at difference among themselves about some outward things. And again, it makes

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those that are not so desperately possessed with a spirit of delusion, as are others, but are mere mortal men, I say it makes them to say within themselves, and one to another, There are so many sects and judgements in the world, that we cannot tell which way to take: And therefore you that have the Spirit, pray that these things may cease, lest you blush for your folly at the appearing of Jesus our Lord.

3. The pride, covetousness, and impiety, of hypocrites and carnal professors, are great stumbling-blocks to the poor world, and the cause why many at this day do drink down so greedily a deluding doctrine, and especially if it come with a garment of pretended holiness. But as for these, they shall go to their place in their time, with the curse of the Almighty poured out upon them, for their casting of stumbling-blocks before the simple, by their loose conversations, if they do not hastily repent of their wickedness, and close in reality with our blessed Lord Jesus.

4. Another reason why delusions do so easily take place in the hearts of the ignorant, is, because those that pretend to be their teachers do behave themselves so basely among them. And indeed I may say of these, as our Lord said of the Pharisees in another case, 'All the blood of the ignorant, from the beginning of the world, shall be laid to the charge of this generation.' They that pretend they are sent of the Lord, and come saying, Thus saith the Lord; we are the servants of the Lord; our commission is from the Lord, (by succession), and the like; I say, these pretending themselves to be the preachers of truth, but are not, do, by their loose conversation, render the true doctrine of God, and his Son Jesus Christ, (by whom the saints are saved), contemptible, and do give the adversary mighty encouragement to cry out against the truths of our Lord Jesus Christ, because of their wicked walking. Now, 'shall not his soul be avenged on such a nation as this,' who pretend to be teachers of the people in goodness, when as for the most part of them, they are the men that at this day do so harden their hearers in their sins, by giving them, even their hearers, such ill examples, that

that none goeth beyond them for impiety. As for example, Would a parishioner learn to be proud? he or she need look no farther than to the priest, his wife and family: for there is a notable patern before them. Would the people learn to be wanton? they may also see a patern among their teachers. Would they learn to be drunkards? they may also have that from some of their ministers; for indeed they are ministers in this, to minister ill example to their congregations. Again, would the people learn to be covetous? they need but look to their minister, and they shall have a lively, or rather a deadly, resemblance set before them, in both riding and running after great benefices, and parsonages, by night and by day; nay, they among themselves will scramble for the same. I have seen, that so soon as a man hath but departed from his benefice, as he calls it, either by death, or out of covetousness of a bigger, we have had one priest from this town, and another from that, so run for these tithe-cocks and handfuls of barley, as if it were their proper trade and calling to hunt after the same. O wonderful impiety and ungodliness! Are you not ashamed of your doings? If you say no, it is perhaps because you are given over of God to a reprobate mind. Read Rom. 1. towards the end. As it was with them, so (it is to be feared) it is with many of you, 'who knowing the judgements of God, that they 'who do such things are worthy of death, not only do 'the same, but have (as I may so say) pleasure also in 'them that do them.' And now you that pretend to be the teachers of the people in verity and truth, though we know that some of you are not; is it a small thing with you, to set them you say are your flock such an example as this? Were ever the Pharisees so profane? to whom Christ said, 'Ye vipers, how can ye escape the 'damnation of hell?' Doth not the ground groan under you? surely it will favour you no more than it favoured your forerunners: certainly the wrath of God lies heavy at your doors: it is but a very little while, and your recompence shall be upon your own head. And as for you that are indeed of God among them, though not of them, separate yourselves: why should the right-

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teous partake of the same plagues with the wicked? O ye children of the harlot! I cannot well tell how to have done with you, your stain is so odious, and you are so senseless, as appears by your practices. But I shall at this time forbear, having in some measure discharged my conscience according to the truth against you; hoping, if God do give me opportunity, and a fair call, that I shall a second time in this world give testimony against your filthy conversations, though now I shall say no more, only thus much, Be ashamed of your earthly-mindedness, if you can; and be converted, or else you shall never be healed.

Here might I also aggravate your sins by its several circumstances, but I shall rather forbear; supposing that you may entertain wrong and harsh thoughts of me, though I have spoken the truth; therefore I shall at this time rather keep silence, and wish you to amend, than to rake in your sores; for thereby would your stink go more abroad in the world; therefore I say I forbear. And now to the reader: I beseech thee to have a care of thy soul, and look well to the welfare of it; and that you may do so, have a care what doctrine it is that thou receivest. Be not contented until thou indeed, and in truth, in the light of the Spirit of Christ, see thy sins washed away in the blood of that Lamb who did offer up himself a ransom on the cross on Mount Calvary, for the sins of thy soul and body, together with the rest of the saints of God.

And let not the legal holiness of the one, nor the loose profane conversation of the other, beat thee off from pursuing after the truths of Jesus, as the truth is in Jesus, (and so laid down in this my discourse); neither let the plausibleness of the other beguile thy simple heart. And now to you that are carried away with the delusions at this day broached in the world, by the instruments of Satan, and that after a profession of the truth; I say to you, Turn again, (if you can), peradventure there may be hope, and that you may escape that wrath which justly you have deserved; but if you shall still refuse the Lord that speaks now from heaven in mercy to you, you shall not hereafter escape the Lord

Lord, that in his own time will speak to you in his wrath, and vex you in his sore displeasure.

And now a few words to you that have indeed closed in with the Lord Jesus Christ, the Son of Mary; and they are these that follow.

1. 'Be of good cheer, all your sins are forgiven you for his name's sake, 1 John 2. 12.

2. 'Know, he that hath begun the good work of his grace in you, will perfect it, even to the second coming of our Lord Jesus Christ,' Phil. 1. 6.

3. Know, that though your Lord Jesus, who is in you by his Spirit, be absent from you, touching his bodily presence; yet he is not forgetful of you, but is preparing a place for you, John 14. 1, 2, 3.

4 Consider, that he is also at this very present in his very person in the presence of his Father, now in the heavens, praying and making intercession for you, that you may be brought safe to glory, Heb. 7. 25. 'Father, I will (saith he) that those that thou hast given me may be where I am, that they may behold my glory,' John 17. 25.

5. Know also, that he hath overcome in his own person, (when he was in the world) devil, death, sin, hell, the curse of the law, the power of the grave, and all other evils, in the body of his flesh, for you, Heb. 2. 14.

6. Believe also, that while you are in the world, all things shall fall out for your good at the end, whether they be temptations, doctrines of devils, workings of corruptions, all things shall fall out for your good who love our precious Lord Jesus, Rom. 8. 28.

7. Be assured, that all your enemies shall very suddenly be under your feet, even Satan and all, Rom. 16. 20.

8. Consider, that there shall no temptation befall you in the days of your pilgrimage, but God will enable you to bear it; ay, and make away also for you to escape the destroying danger of it, 1 Cor. 10. 13.

9. When the time of your dissolution shall come, your Jesus will deal with you, as he did with blessed Lazarus, that is, he will send his angels to fetch your souls away to glory, Luke 16. 23.

10. Believe also, and know assuredly, that at the last day, he will also raise your bodies out of their graves, and make them also for ever vessels of his glory, Rom. 8. 23. compared with John 5. 28 ; 1 Thess. 4. 14,--19.

11. And lastly, consider, that though now, by the world and hereticks, you be counted as not worth the looking after, yet you have your day a-coming; when as the Dives of this and all other ages would be glad if they might have but the least favour from you, one drop of cold water on the tip of your fingers, O you despised begging Lazaruses, (as in Luke 16. 24.) For the world, for all their stoutness, must be forced to come to judgement before your Lord and you, 1 Cor. 6. 23. ' This honour have all his saints, Psal. 149.

Now, seeing that these things be so, I beseech you by (those) the mercies of God,

1. That you do give up your bodies, as hands, tongue, strength, health, wealth, and all that you have and are, to the service of God your God, Rom. 12. 1.

2. ' Let your moderation in every thing be known to ' all men. (for) the Lord is at hand, Phil. 4. 5.

3. Study to walk as like the Lord Jesus Christ as ever you can for your lives, Matth. 11. 29.

4. Let that you strive for, be the faith of the gospel of your precious Lord Jesus, Phil. 1. 27. and not any earthly advantages.

5. ' Let your conversation be as becometh the gospel,' Phil. 1. 27.

6. Let your hearts be always in heaven, where our Lord Jesus is, Col. 3. 1, 2, 3,

7. Forbear and forgive one another, in love, and with all your hearts, as God for Christ's sake hath forgiven you, Eph. 5. 2.

8. ' Let your light so shine before men, that they ' may see your good works, and glorify your Father which is in heaven, Matth. 5. 16.

9. ' You are the salt of the earth ;' have a care you lose not your favour, Matth. 5. 13.

10. Be forward to distribute to those that are in want, for this is well-pleasing to your most glorious loving Father, Heb. 13. 16.

11. Learn all one of another the things that are good; for this is the command of God, and also commendable in saints, Phil. 3. 17.

12. And lastly, O brethren, consider what the Lord hath done for you. He hath bought you, and paid for you with his blood; and he doth now also make it his business to pray for your safe conduct to glory. Heb. 7. 25 He hath delivered you from those that would have been your ruin, and hath promised to you everlasting life. Let the love of Christ constrain you; let the love of God win upon your souls. What! 'he that spared 'not his own Son, but delivered him up for us all: how 'shall he not with him freely give us all things' Hold out, my brethren, hold out, for you have but a little while to run: 'Hold fast unto the death, and Christ will give 'you a crown of life,' Rev. 2. 10. Farewell, dear brethren; the mighty God of Jacob preserve and deliver you from every evil work; and all the days of our pilgrimage let us pray one for another, that our God would count us worthy of this rich and glorious calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: To whom be glory now and ever.

And now, Reader, before I make an end of this discourse, I think it meet to let thee understand, that though there hath been a book put forth by *Edward Borrough*, in seeming opposition to that of mine, called, *Some Gospel-Truths opened according to the Scripture*; yet the substance of my discourse then published by me standeth uncontrouled by scripture, as from him or others. I do not say, he doth not wrangle with them; but I say, he doth not by any one plain scripture contradict them.

As for instance: 1. The first great thing that I do hold forth in that discourse, is this, That that babe that was born of the Virgin Mary, and that at that time did give satisfaction for sin, was the very Christ of God and not a type of any thing afterward to be revealed for the obtaining redemption for sinners within them. Which thing my adversary can find no ground in scripture to build an opposition upon, see his book, p. 12.; but is forced to confess it in word, though he do deny the
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very same in doctrine; see his book, p. 29. at his 6th query; and p. 27. where, in answer to this question of mine, Why did the man Christ hang on the cross on Mount Calvary? all the answer he gives in this, Because they wickedly judged him to be a blasphemer; and as in their account (saith he) he died as an evil doer And this is all the ground he giveth. See his answer to my second query in this my book, taken word for word as he laid them down.

2. The next thing I do prove in that book is, That that light which every one hath is not the Spirit of Christ; because the scripture saith, Some have it not, Jude 19. But Edward Borrough saith, It is given to every one, p. 18. of his book; and he saith, They have it within them too, p. 26. of his book, in answer to my first question, though he have no scripture to confirm the same, as I have had to contradict it. See his book.

3. The next thing I prove is, That Jesus Christ did fulfil the law in his own person, without us, for justification; and that his blood then shed hath washed away the sins of the children of God, as aforesaid. Which thing he would oppose; but finds no footing for his discourse. See his book, p. 12. where he saith, The law is not fulfilled, (read the latter end of that page), contrary to scripture, Col. 2. 14.; Rom. 10 4.; which saith, 'He did fulfil all the law, for justification for every one that believeth.' Another thing I prove in that book is, that Christ is ascended into that heaven without, above the clouds and stars; and that I prove by eight several scripture-demonstrations, of which not one is confuted by scripture, though secretly in his book smitten against. Read his whole book.

4. The next thing I prove is, That the same Jesus that was born of Mary, laid in the manger, who is the Saviour, is at this day making intercession in that body he then took of Mary; which thing also is not confuted by him by the scripture, though cunningly smitten against in his discourse; where he saith, It is only necessary to salvation to preach Christ within, laying aside all that Christ did when he was in his own person in the world. See p. 29. of his book, quest. 6.

5. Another truth I prove, is, That the very same Jesus that was born of Mary, that very Man (that was also hanged on the cross) will come the second time, and that shall be to save his children, and to judge the world at the last day, that great day of judgement. And though they will not own, that he shall so come as he went away, which was a very Man without; yet they could not at all by the scripture contradict it. But the very sum of his discourses is a wrangling with the thing laid down, as a dog with a bone; but hath not, nor cannot, by the scripture overcome the same. This have I written, that the reader into whose hand this book may come, may have the more certain information concerning the things before published by me, and also concerning the opposition made against them by the adversary. And here, because I am loath to be too tedious, I do conclude, and desire thy prayers to God for me, (if thou be a Christian), that I may not only be preserved to the end in the faith of Jesus, but that God would enable me to be an earnest contender for the same, even to the last; and rest,

The Servant of the Lord Jesus,

JOHN BUNYAN.

READER,

WE, whose names are here under-written, having (through grace) some blessed faith and experience of the truths declared in this book, and knowing them so to be, having tried them by the scriptures in the light of the Spirit, thought it our duty to bear witness thereunto together with our brother, desiring the blessing of God may go along with these endeavours of his,

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for the doing good to our Christian brethren, or any other who may read it. Farewell.

Yours in the faith of our Lord Jesus Christ,

For which faith we desire to contend,

RICHARD SPENCLEY.

JOHN BURTON.

JOHN CHILD.

A Vindication of Gospel-
Truths opened.

IT is very expedient that there should be heresies amongst us, that thereby those which are indeed of the truth might be made manifest; and also that the doctrine of God, and his Son Jesus Christ, might the more cast forth its lustre and glory. For the truth is of that nature, that the more it is opposed, the more glory it appears in; and the more the adversary objects against it, the more it will clear itself; which doth give me, and all that stand for it, and doth plead on its side in the wisdom of the Spirit, much boldness
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and encouragement, to venture without any slavish fear upon those that have already, or shall hereafter, stand up to oppose it. I did some few weeks past, put forth a small book, called, *Some Gospel-Truths Opened*, and so forth; and the thing I looked for from them was, namely opposition from the adversary, which hath been accomplished in that, namely, as I did look for it, so it did happen; not that it daunted me; for if it had so done, it might have made me kept those truths within my breast, which are now made manifest by me (as well as others) to the world.

Now, I have not only met with some opposition from others face to face in secret, but there is one Edward Burrough (as I heard his name is so, by some of themselves) that hath ventured to stand up against the truth, with the rest of his companions, and hath published a book, called, *The true Faith of the Gospel of Peace contended for*. In which book of his there is a very great number of heresies cunningly vented by him, and also many things there falsely reported of me; which things in this my discourse I shall very plainly discover: And the way that I shall take, shall be first, by laying down some of thy expressions, and also some of mine; and by inquiring into the truth of one, and the error of the other, through the assistance of the Spirit of Christ, and according to the scriptures. Only by the way, I think good to mind thee of thy clothing thyself with the words of the prophets and apostles, against whom thou dost fight (as will appear in my following discourse), and also of thy endeavouring to wrest the sword out of the hands of the saints, and art fighting against them bitterly, with a parcel of scolding expressions: But I wish thee to learn, (if thou canst), to be sober, and to keep under thy unruly spirit, and do not so much appear, at least not so grossly, a railing Rabshaketh; but contrarywise, if you would be looked upon to be holy, which (we know and believe that) as yet many of you are not. Let at the least some appearance of moderation be manifest among you. After many words that are flung into the wind by thee, my adversary, in the first and second page of thy book, thou couldst not be contented therewith,

with, as being too few to vent thyself withal; but thou breakest out in page 3. with a false testimony of John Burton, and his fellow, saying, They have joined themselves with the broken army of Magog, and have shewed themselves in the defence of the dragon against the Lamb, in the day of the war betwixt them. When alas, poor soul! we do know, and are bold to declare, in the name of the Lord Jesus the Son of Mary, that our God hath owned us, with others of his servants, in his own work against the devil's devices and false doctrine, as instruments both for the comforting and establishing of his own, and also for the convincing and converting of some of them, who afore-time was not converted. And, Friend, why dost thou say, that we join with Magog in the defence of the dragon against the Lamb, when thou seest the whole drift of my brother's epistle, and also of my writing, is to exalt and advance the first-born of Mary, the Lord of glory, and to hold on his side, notwithstanding there are so many tempests go through the world: and the rather, because we know that it is he, and he alone, that did 'bear our sins in his own body on the tree,' 1 Pet. 2. 24.; for it is he that hath taken 'away the sins of the world.' Now, I say therefore, do not thou thus accuse the brethren, for speaking good of the name of Jesus, lest thou be troubled at the end for thus spending thy beginning in taking part with the devil to accuse God's children.

Then in the same page thou sayest, thou hast numbered up part of our work, and the sum is, A corrupted grain of Babylon's treasure, &c. *Ans.* Friend, The sum of our discourse is of the birth, righteousness, death, blood, resurrection, ascension, intercession, and second coming of the Son of Mary, the Virgin; by which righteousness, blood, death, burial, resurrection, ascension, and intercession, we are saved. And dost thou count this a corrupted grain of Babylon's treasure? Have a care what thou sayest, lest thou utter that with the mouth now, which will lie heavy on thy conscience for ever.

Then, as though this thy unwise speaking were too little, thou breakest out with a taunt, or a jeer, saying,

A larger

A larger portion, and more to the purpose, might have been brought in; but with such as you had, or could procure from your neighbours, are you come. *Ans.* Friend, Who hath despised the day of small things? But again, we desire not to bring to others, no nor to know ourselves, any thing else but Jesus Christ (the Son of Mary and him crucified) for our sins, 1 Cor. 2. 2.

Then thou sayest farther in the same page, That though thou hast not seen our faces, yet our spirit is tried, and we are clearly described to thee, (sayest thou), to be of the stock of Ishmael, and of the seed of Cain, whose line reacheth to the murdering priests, &c. *Ans.* Friend, thou art very censorious, and utterest many words without knowledge. We bless God, for the most part of our line; we do labour to stretch it out either in building up and exhorting the saints of the Most High, to cleave close to their Jesus; or else, as much as in us lies, we labour to convince poor souls of their lost condition, according to the word of God, and not to murder any. Nay, contrarywise, we desire through grace, if at any time we chance to see any of Christ's lambs in the teeth of any wolf or bear, be they never so terrible in appearance; I say, we desire, we labour, we strive, and lay out ourselves, if it be possible, to recover the same, though with the hazard of our lives, or whatsoever may befall us in doing our duty. And whereas thou sayest in the 4th page, That we are found enemies to Christ, revealed in his saints. *Ans.* Thou dost us wrong, for we labour all that we may to countenance the same, where he doth indeed appear: and if at any time we do see or discern, that any soul hath any breathing after the knowledge of the Lord Jesus Christ, we are so far from disowning or discountenancing of the same, that we give them all the encouragement we may: Nay, and we are so far from discountenancing the doctrine of God, and his Son Jesus Christ, that we say plainly, some have not the Spirit of Christ in them, and they are reprobates, according to that scripture, Rom. 8. 9. 'If any man hath not the Spirit of Christ, he is none of his.' And again, 'Some are sensual, having not the Spirit,' Jude 19. And again, we are so far from

from being against the doctrine of the Spirit of Christ in his saints, we bless God that we say, It is the distinguishing character of a true believer, from others: All which things do I also affirm in my book, and hold forth, as doth also my brother in his epistle. Therefore, I marvel, that you should be overseen, as to utter so many false things together, in less than four sides of paper. I wonder what will be the end of your discourse.

Well, now thou dost come and fall a wrangling with some of the words of my brother Barton, which are to this purpose, (he speaking before of the doctrine of Jesus); and this is quite contrary (saith he) to those commonly called Familists, Ranters, Quakers, and others, who, on the other hand, either deny Christ to be a real man without them, blasphemously fancying him to be only God manifest in their flesh, or else make his human nature with the fulness of the Godhead in it, to be but a type of God to be manifested in the saints. Now, first of all, the great offence thou takest of some of these words is, because he doth join in his discourse Familists, Ranters, and Quakers together. Friend, What harm is it to join a dog and a wolf together? A fawning dog and a wolf in sheep's clothing; they differ a little in outward appearance, but they can both agree to worry Christ's lambs. But again, Friend, let us a little compare the principles of a Ranter and a Quaker together, and it will clearly appear, that in many of their principles (at least) they agree, or jump in one: As, 1. The Ranters will own Christ no otherwise, than only within; and this is also the principle of the Quakers, they will not own Christ without them. 2. The Ranters, they cry down all teaching but the teaching within: and so do the Quakers, (witness thousands), and yet condemn their principles by their practice, as the Ranters also did, and do. Now the Apostle saith the contrary, saying, 'He that knoweth God heareth us, (meaning himself with the rest of the Apostles and servants of Christ); he that is not of God heareth not us,' 1 John 4. 6. Again, 3. The Ranters are neither for the ordinance of baptism with water, nor breaking of bread. And are not you the same? 4. The Ranters would

would profess that they were without sin: and how far short of this opinion are the Quakers? 5. The Ranters would not own the resurrection of the bodies of the saints after they were laid in their graves: and how say you, Do you believe that the very bodies of the saints, as the very body of Abraham, and the body of Isaac, with the bodies of all the saints, notwithstanding some of them have been in their graves thousands of years, others hundreds, some less; I say, do you believe the resurrection of these very bodies again, which were buried so long since; or do you hold, as the Ranters do, nothing but the resurrection from a sinful to an holy state in this life?

And really I tell thee (reader) plainly, that for the generality, the very opinions that are held at this day by the Quakers, are the same that long ago were held by the Ranters; only the Ranters had made them threadbare at an alehouse, and the Quakers have set a new gloss upon them again, by an outward legal holiness, or righteousness.

But again, Why should you be so angry with my brother, for joining of a sinner and a liar together? Is there any great harm in that? Surely no. And the joining Ranters and Quakers together is but so. The Quakers themselves confess, the Ranters are to be disowned, p. 4. Nay, if they would not, yet God hath disowned them in the open view of the nations. Now that the Quakers are liars, I shall prove from their own mouth. As, first, from the several things that I did oppose even now, p. 1.—4. of his book, called, *The true Faith of the Gospel of Peace*, &c. Now lest they should be slighted and set at naught, I shall shew you clearly this man's lies manifestly laid down in his book against me. As,

First, he saith of me in his book, p. 11, 12. That I said positively the blood of Christ was shed before the world began; whereas I said only this, That in the account of God (mark it, in the account of God) his blood was shed before the world was, according to that scripture, Rev. 13. 8. 'The Lamb slain from the foundation of the world,' in my book, p. 3.

Secondly, he saith, That I cry aloud against Christ within, in p. 24. of his book. And again he saith, That

That all my work is an obscure shooting against the manifestation of Christ within. Where he speaks very falsely of me; for I confess and own God's Christ within as well as without, as appears in my book, p. 206. towards the end. And in the Epistle to my book, you may find the same held out by me for two or three leaves together; besides, many other places of my book doth testify of the same; therefore, doth not he lie miserably in this also?

Again, he saith, That I am one of those that do preach for hire through covetousness, making merchandise of souls, p. 23. of his book, which is also an untruth, as I shall shew further when I come to the place.

Again he saith, in p. 30. That I said Christ's coming in the Spirit was no coming. Here also he uttereth falsehood. I never said so, as many of our brethren can witness. But of this also in its place when I come to it, with many other things which he hath very untruly vented of me, which I fear not but they shall be cleared, both now, and also at the second appearance of the man Christ Jesus. And therefore, friend, (I say to thee) be not so pharisaical as to say within thine heart, I am not as this publican. Why am I reckoned with the Ranters? Thou art, both thou and thy fellows, of the same mind with them in many things, and shall assuredly partake of the same plague with them, if they and you repent not speedily.

Again, in p. 7. thou wouldst make us believe, that the Quakers do really and truly lay the Christ of God, God-man, for their foundation: saying, We prize the Lord Jesus Christ, God-man, to be precious to us, and to all that do believe, and have owned him to be the foundation, &c. Now, friend, this is fairly spoken; but by words in general we may be deceived, because a man may speak one thing with his mouth, and mean another thing in his heart; especially it is so with those that use to utter themselves doubtfully; therefore we will a little inquire what it is to lay Christ, God-man, for a foundation.

1 First, then, To lay God's Christ, God-man, for a foundation, is to believe, that man that was born of the Virgin Mary to be the Saviour.

How

How he was and is the Saviour; and therefore if you do indeed lay him for your foundation, then you do believe, that when the man Christ did hang on the cross on Mount Calvary, that then your sins were satisfied for at that time, as it is written, 'He bare our sins in his own body on the tree,' 1 Pet. 2. 24.

2. If the Christ of God, God-man, be indeed your foundation, then you do believe, that very man, in that very body, did fulfil all the law, in the point of justification, as it is written, 'Christ is the end of the law for righteousness to every one that believeth.' So that now, believe aright in what the Son of Mary hath done without on the cross, and be saved.

3. If you have laid Christ that man aright for your foundation, then you do believe, that when he was raised out of the sepulchre into which Joseph had laid him, then at that time was accomplished your justification, Rom. 4. 25. How say you to these things, do you make an open profession of them without dissembling? or do you not (notwithstanding you talk of Christ) in very deed deny the virtue of the death and blood of Christ without, as for justification and life? If so, you have not laid him for your foundation.

4. If you have indeed laid Christ, God-man, for your foundation, then you do lay the hope of your felicity and joy on this, That the Son of Mary is now absent from his children in his person and humanity, making intercession for them, and for thee, in the presence of his Father, 2 Cor. 5. 6. And the reason that thou canst rejoice hereat is, because thou hast not only heard of it with thine ear only, but dost enjoy the sweet hope and faith of them in thy heart; which hope and faith is begotten by the Spirit of Christ; which Spirit dwelleth in thee, (if thou be a believer), and sheweth those things to thee to be the only things. And God having shewn thee these things, thus without thee, by the Spirit that dwelleth in thee, thou hast mighty encouragement to hope for the glory that shall be revealed at the coming again of the man Christ Jesus, of which glory thou hast also greater ground to hope for a share in, because that that Spirit that alone is able to discover to thee the truth

of these things, is given to thee of God, as the first fruits of that glory which is hereafter to be revealed, being obtained for thee by the man Christ Jesus's death on Mount Calvary, and by his blood that was shed there, together with his resurrection from the dead, out of the grave where they had laid him. Also, thou believest that he is gone away from thee in the same body which was hanged on the cross, to take possession of that glory which thou, through his obedience, shall at his (the very same man's) return from heaven the second time, have bestowed upon thee, having all this while prepared and preserved thee it for, as he saith himself, 'I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to myself, that where I am, there ye may be also,' John 14. 2, 3.

Again, 5. If thou hast laid Christ, God-man, for thy foundation, though thou hast the Spirit of this man Christ within thee, yet thou dost not look that justification should be wrought out for thee, by that Spirit of Christ that dwelleth within thee, for thou knowest that salvation is already obtained for thee by the man Christ Jesus without thee, and is witnessed to thee by his Spirit which dwelleth within thee. And thus much doth this man Christ Jesus testify unto us, where he saith, 'he shall glorify me;' mark, 'he shall glorify me, (saith the Son of Mary). But how? 'Why, he shall take of mine, (what I have done, and am doing in the presence of the Father), and shall shew it unto you,' John 16. 14. I have been a little the larger in this, because it is of weight.

But again, thou sayest further, The rest of this first epistle I shall say little to; only thus much is the mind of the penman's spirit, secretly smiting at the doctrine of true faith and salvation, (to wit), Christ within. *Ans.* My friend, by saying that my brother doth strike at the doctrine of true faith and salvation, thou dost him a great deal of wrong; for it is so far from him so to do, that he telleth souls plainly, that without true faith in the blood of the Son of Mary, who was crucified on Mount Calvary, there is no remission; for, saith he,

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he, it is only through that one offering then given up to the Father, that you must be justified. And that is according to the whole stream of scripture; 'For by 'one offering,' What was that? Why, the offering up of the body of Jesus once for all, (Heb. 10. 10.), 'he 'hath perfected for ever them that are sanctified. For 'this man, when he had offered up one sacrifice for sins, 'for ever sat down;' mark it, 'This man when he had 'offered up one sacrifice for sins for ever sat down on the 'right hand of God, ver. 12.

And as for thy saying, that salvation is Christ within, if thou mean in opposition to Christ without, instead of pleading for Christ, thou wilt plead against him; for Christ, God-man without on the cross, did bring in salvation for sinners; and the right believing of that doth justify the soul: Therefore Christ within, or the Spirit of him who did give himself a ransom, doth not work out justification for the soul in the soul, but doth lead the soul out of itself, and out of that can be done within itself, to look for salvation in that man that is now absent from his saints on earth, 2 Cor. 5. 6. Why so? For it knoweth that there is salvation in none other, Acts 4. 12. And therefore I would wish thee to have a care what thou dost; for I tell thee, that man who is now jeered by some, because he is preached to be without them, will very suddenly come the second time, to the great overthrow of those who have spoken, and shall still speak against him, Jude 14, 15.

Thou sayest also, the next thing thou mindest is this in the second epistle, where a question is asked, Who are the men that at this day are so deluded by the Quakers, and other pernicious doctrines, but they that counted it enough to be talkers of the gospel? &c. This man, saith the Quakers, is of the same spirit with his fellow, and will more abound in lies, &c. And why? Because he saith the Quakers are those deceivers that at this day beguile poor souls by their doctrine.

Alas, poor man! why shouldest thou be angry for my speaking the truth, in saying, The Quakers are deceivers? This will easily appear. For,

1. They deny the man Christ to be without them,

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and own Christ no otherwise but as he is within, contrary to that scripture which saith, 'For while we are at home in the body, we are absent from the Lord.' This is touching his bodily presence. And again, he was parted from them, and a cloud received him out of their sight: and he was carried away from them, and so received up into heaven, Acts 1. 9, 10, 11. Now, he that denieth this is a deceiver, as is clear in that he doth speak against the truth laid down in the scripture.

2. The Quakers are deceivers, in that they persuade souls that Christ is crucified in them, dead within them, and kept down with some things within them, which was never taught by those that spoke the scripture from the Spirit of God. Shew me a scripture to confirm such a doctrine as this, which hath been avouched over and over by the Quakers.

3. The Quakers are deceivers, because they do persuade poor souls, that that man that was born of the Virgin Mary is not above the clouds and the stars, when the scripture saith, 'A cloud received him out of the sight of his saints.' And again, that he is above the highest heavens, which must needs be above the stars, for they are not the highest.

4. The Quakers are deceivers, because they persuade souls not to believe that that man that was crucified, and rose again flesh and bones, Luke 24. 38, 39, 40. shall so come again, that very man, in the clouds of heaven to judgement, as he went away, and at the very same time shall raise up all the men and women out of their graves, and cause them to come to the valley of Jehoshaphat; because there will be, that very man, sit to judge all the heathen round about. I say, they strive to beat souls off from believing this, though it be the truth of God witnessed by the scripture, Joel 3. 11, 12. as also Acts 1. 10, 11. This same Jesus which is taken from you into heaven, shall so come, (mark, the very same), in like manner as ye have seen him go into heaven; and his feet shall stand in that day (the day of his second coming) upon the Mount of Olives, Zech. 14. 4. 'Where is that? Not within thee, but that which is without Jerusalem, before it on the east side. I say

now

now, he that persuades souls not to believe this, but makes them believe there is no such thing, as the Quakers do, he is a deceiver. Again, the Quakers make no difference between that light wherewith Christ, as he is God, hath enlightened all; and the Spirit of Christ he gives not to all; which I shall shew by and by to be a deceit.

5. The Quakers are deceivers, because they say, That every one hath that which is like the Spirit of Christ, even good as the Spirit of Christ, p. 10. of his book; which is desperate blasphemy. The scripture saith plainly, 'That some are sensual, having not the Spirit;' and yet, though they have not that, they have, says the Quakers, that which is as good as that. O wonderful deceit! as I shall farther shew by and by, when I come to the place. But to cover himself, and so his deceit, he doth apply that to himself that should be applied for the encouragement of the children of God; saying, The children of God was always counted deceivers: we (saith he) have a cloud of witnesses. *Ans.* Friend, they were called deceivers, and were not so; but you are rightly called so; as I have already shewed, and shall shew farther by and by. In the mean time know, that the devil knows how to take childrens bread, and cast it to the dogs.

Then, the next thing that he is grieved with, is, because I said, there are none but a company of light notionists, ranters, with here and there a legalist, that was shaking in their principles, that were carried away by the Quakers, &c. When this appears in all mens sight that can see, though you would not have it so, it is like. And for your saying, Because all sorts of people are brought to God, I am offended therewith, I answer, No, friend, I bless God my soul can rejoice that souls come in to Jesus Christ, though it grieves me to see how some, with a spirit of delusion, are deceived and destroyed, by its coming unto them as an angel of light. And whereas thou sayest, I am like thee Pharisees, who said, None believe but a company of poor people, which know not the law. *Ans.* I bless God I do know they are the poor that receive the gospel; but friend

friend, I must tell you, that you and your fellows may seek for justification from the law, and yet have no better a recompence than to be condemned by the law.

Now, passing many railings, I come to the next thing that thou dost stumble at, which is in that I say, Some of those delusions the devil doth deceive poor souls withal, is, first, in that he doth persuade them, that salvation was not completely wrought out for sinners by the man Christ Jesus, though he did it gloriously upon the cross, without the gates of Jerusalem. Now, these words, He did it gloriously on the cross, without the gates of Jerusalem, thou leavest out: Therefore I ask, Do you believe that at that time when he did hang upon that cross on Mount Calvary, that he did, by that death he died there, redeem all his elect from eternal vengeance? If not, whatever thou sayest, thou wilt certainly see, that Satan hath caught thee in his snare, notwithstanding thy railing against the Lord Jesus. And, friend, thou may call thy conscience the man Christ Jesus, or the light (as thou callest it) in thy conscience the man Christ Jesus; which if thou do, this is a delusion, and a dangerous doctrine: For a spirit hath not flesh and bones, and so hath the man Christ Jesus. Now, it may be you think farther, that the church, with the Spirit of Christ, is the man Christ Jesus; which is also a damnable heresy. Therefore speak plainly, Dost thou believe, that the man Christ Jesus is ascended from his people in his person? And again, dost thou believe, that he which ascended from his disciples did bring in everlasting salvation for them, in that his body which ascended from them? An answer to this might give great satisfaction to souls, if also it might be made in words easily to be understood.

Again, Thou art also offended with the second deceit which I lay down in my epistle, which is (say I) for the devil to bid souls follow that light which they brought into the world with them, telling them, that that will lead them to the kingdom. Now thou seemest gravell-ed, because I said, which they brought into the world with them. If thou art offended at that, shew me when, and at what time, every soul receives a light from
Christ

Christ after it comes into the world, Now this I say, That every man hath not the Spirit of Christ within him, Jude 17.; and that there is nothing that can shew the soul the things of Christ savingly, but the Spirit of Christ, 1 Cor. 2. 11. Then will not you yourself confess, that he is deluded, that is, persuaded to follow that light that cannot reveal Christ unto him? But I must mind you of one filthy error also, which thou layest down in p. 10. corrupting the scripture, to make it good, but in vain; where thou sayest, That light which every man is lightened withal, will lead unto the kingdom of peace and righteousness. And then thou addest, for, saith Christ, 'I am the light of the world, he that followeth me shall not abide in darkness, or walk in darkness.' Pray mark. First, Thou callest it the light of Christ, wherewith he hath lightened every one; and here thou comest a step higher, and callest it Christ himself; and then corruptest that scripture, where the Son of Mary saith, 'I am the light of the world,' &c. Here thou wouldst very willingly have room to broach thy folly but it may not be; for though Christ be the light of the world, yet he is not in everyone in the world. But secondly I pray where was Christ when he spake these words? was he, I say, within his disciples or without them, when he said, 'I am the light of the world?' He was without them, and walked up and down in the world with them from place to place, a very man. Therefore he did not mean at that time any light within, but himself who was without. And indeed, they who will follow Christ aright, must follow him without, to the cross without, for justification on Mount Calvary without, (that is, they must seek for justification by his obedience without); to the grave without, and to his ascension and intercession in heaven without; and this must be done through the operation of his own Holy Spirit, that he hath promised shall shew these things unto them, being given within them for that purpose, John 16. 14. Now the Spirit of Christ that leads also, but whither? It leads to Christ without, which said, being without, 'I am the light of the world; he that followeth me shall not abide in darkness, but shall have the light of life;' deny

ny this, that Christ was without when he spake those words, ('I am the light of the world,') if you can.

But to come more close to the thing. That light wherewith Christ, as he is God, hath lightened every one that cometh into the world, is the soul of man, which is the life of the body, and yet itself is but a creature, and made by the Creator of all things, *Ic.* 57. 16. and is not the Spirit as some do think it is. This creature hath one faculty of its own nature, called *conscience*, which hath its place in the soul, where it is as a judge to discern of things good or bad, and judge them accordingly, as the apostle saith, speaking of the Heathens, 'Their conscience either accusing or else excusing one another,' *Rom.* 2. 14. 'This conscience is that in which is the law of nature, *1 Cor.* 11. 14. which is able to teach the Gentiles, that sin against the law is sin against God.' And yet it is called but even nature itself, as he saith there, 'doth not even nature itself teach you ;' &c.

Now this conscience, this nature itself, because it can controul, and chide them for sin, who give ear unto it, therefore must it be idolized and made a God of? O wonderful! that men should make a God and a Christ of their consciences, because they can convince of sin. But thou goest ramping on, and sayest, there is nothing but the light of Christ that will convince of sin, and thou biddest me mind that. Now, dost thou mean the Spirit of Christ? dost thou say that that which thou callest the light of Christ, is the Spirit of Christ? If so, then there is conscience, which is not the Spirit of Christ, but a poor dunghill creature, in comparison of the Spirit of Christ, yet will convince of sin, as is clear from that 8th of John, where the woman is mentioned who was taken in adultery by the Pharisees, or others, who when they had brought her to Christ, and began to accuse her, Christ said, 'He that is without sin among you, let him cast a stone at her.' And what then? When they heard that, they were convicted by their own consciences. Mark, he doth not say by the light of Christ in their consciences, as some would have it be; No, but by their own consciences they were convinced, and went out

opt one by one. And were they all served so? Yea, from the eldest even to the last; for they all had consciences, though not the Spirit of Christ. So that, friend, here is something beside the Spirit of Christ, that can and doth convince of sin, even a man's own conscience, the law of nature; nay, nature itself, which no man will say is as good as the Spirit of Christ, except they are guided by a deluding spirit. Again, thou sayest; He that convinceth of sins against the law, leads up to the fulfilling of the law. Friend, thy conscience convinceth of sins against the law, follow thy conscience, it may lead thee under the curse of the law, through its weakness; but it can never deliver thee from the curse of the law by its power. For if righteousness come by the obedience to the law, or by thy conscience either, then Christ is dead in vain, Gal. 2. 21.

Again thou sayest, That I and my generation would leap over the law.

Ans. For justification we look beyond it to the Son of Mary: yet we know that the law is good, if it be used lawfully; but if it be used unlawfully, as those do use it, who seek to be justified by their obedience to it, it is made an idol of and a saviour, though it were given to no such purpose: For if there had been a law given which could have given life, verily righteousness should have come by (thy obedience to) the law, Gal. 3. 21. Now, at thy conclusions, sometimes thou dost utter thyself in this wise, Learn what this means.

Ans. Indeed thy words are dark, and enough to deceive the hearts of the simple; but blessed be God, he hath given me to understand, that thou dost all along in the drift of thy discourse disown Christ without, by pretending to a Christ within; whereas hadst thou indeed the Spirit of Christ within thee, it would be thy great business to extol and magnify the Son of Mary, the Christ of God without thee, because it is the nature of the same Spirit so to do, even to glorify Christ without, who went away from his disciples into heaven, Luke 24. 50, 51. 'to prepare a place for them.'

Then thou further sayest (with a kind of disdainful spirit) many things more thou passest by in my book, as
being

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being not pertinent to the thing in hand. But I believe they are so pertinent, that neither thou, nor thy friends or fellows, are able to contradict, without blaspheming, in the view of all them that have eyes to see; for if they could, it should have been done by thee. And whereas thou sayest, Fools must be meddling; *Ans* It must needs be, that the saints of God should be called fools by the enemies of the man Christ Jesus without, because that the doctrine of the man Christ Jesus, crucified without for the sins of poor sinners, is also held to be foolishness by them; although 'it be the wisdom, and ' (also) the power of God, unto every one that believeth,' 1 Cor. 1. 23, 24.

And further, thou sayest, that the Pope can speak as much of Christ without as I. *Ans*. Friend, dost thou put no difference betwixt the speaking of Christ without, and believing in Christ without? I tell thee, though there may be many that can speak of the Christ of God without, yet there are but very few that can, or do, believe indeed in him without, by the mighty operation of his Holy Spirit within. Nay, you yourselves do testify this. who deny that the salvation of sinners was completely wrought out by that one offering of Jesus Christ without upon the cross on Mount Calvary, and that he is ascended from his disciples above the clouds, touching his bodily presence, as in 1 Cor. 5. 6. compared with Acts 1. 9, 10, 11.

Then again thou sayest, I do ask myself a question, and do also answer it myself deceitfully. The question is, do not the scriptures make mention of a Christ within? And thou sayest, I answer it deceitfully myself; But I answer again, that I am not ashamed of that answer I then gave, because I know it is truth; and whereas thou sayest it is deceitful, and yet canst not find fault with any point thereof, it confirms me, that had there been falsity in it, such an enemy to the truth as thou art, wouldst have taken that advantage, as to have discovered, that thereby thou mightest have rendered the truth the more odious. The answer I shall leave to the Christian reader, which is so indeed; yet am confirmed myself concerning it, and shall give thee an answer to thy

thy question, which is, Doth not the scriptures (say or) witness that all that have not Christ within are reprobates? *Ans.* Yes, the scripture saith so, and it is true, they that have not the Spirit of Christ in them, are reprobates. But there are some that are reprobates, that you will confess. Then by your own argument you must grant, that some have not the Spirit of Christ in them. Pray take notice, they that have not the Spirit of Christ in them are reprobates. There are some that are reprobates; therefore there are some 'who are sensual, having not the Spirit of Christ in them.' (See thy folly how it is made manifest) Jude 19. The next thing thou art offended withal, is, because I say, the devil deceives poor souls by persuading them to follow the light within, (which all men have). *Ans.* Friend, I say, again and again, 'That there is nothing less than the Spirit of Christ, that can give a soul a sight of justification by the blood of the man Christ Jesus without, by following of it. Now, as thou sayest thyself, some are reprobates, and have not the Spirit of Christ.

Then is it an heresy to say, that it is of the devil to persuade a soul to follow that light which is no better than conscience, or nature itself, which are not able to lead to Christ his things, being 'foolishness to it,' Rom. 2. 14. or is conscience, which every one is lightened withal, the Spirit of Christ? Give an answer in sincerity.

Then thou sayest, that my whole purpose is a secret, smiting at the light wherewith Christ hath lightened every man. I answer, my whole design in my book, is, and was these following things. 1. To shew souls, where salvation is to be had; namely, in Christ without. 2. To shew souls how they should lay hold of this salvation; namely, by the operation of the Spirit of Christ, which must be given within. 3. To forewarn poor souls, that they should not deceive themselves, neither by conscience nor the law; which are both inferiour and much below the Spirit of Christ, even as much as he that buildeth the house, hath more honour than the house, Heb. 3. And, 4. To shew how poor souls, should know, whether they had the Spirit of Christ, or not, within them, or whether the Spirit of the devil had exalted

himself above the spirit of Christ, by transforming himself into an angel of light.

Farther, thou thinkest I contradict myself, because I admonish poor souls to beg of God to convince them by his Holy Spirit; and thou sayest, This is my confusion: when alas! confusion is of and from thyself, who wouldest make a defiled conscience, the law and the Spirit of Christ, to be all one; as I shall further clear to the reader by and by.

But I tell thee friend, there are many who have not the Spirit of Christ, and yet are convinced of sin by their own consciences, John 8. 9. He doth not say, by the light of Christ in their consciences, that is a saying of your own, without warrant from the word of God, but by their own consciences. Mark that: Now I knowing that man may be convinced, and yet not by the Spirit of Christ, (for he may be without that), but by nature itself, 1 Cor. 11. 14. I do admonish every soul, if they love themselves, to beg of God for Jesus Christ his sake, that he would not only let them be convinced by these poor low, empty, beggerly things (their conscience) in respect of the Spirit of Christ, but that he would convince them by that Spirit of his effectually, which is not only able to shew their lost state because of sins against the law, but also to lead them to the right Saviour, and plant them into him, which all other things are not able to do. And thus much in answer to thy scolding against my epistle, the truth of which, I bless God through the strength of Christ, I could be willing to seal with my blood.

And now, friend, in love to thy soul, I say, have a care of thyself, that thou do not satisfy thyself with any thing, until thou seest by the operation of the Spirit of Christ (which thou must have given thee from heaven, as being without it before conversion), that the blood of that man Christ Jesus that was crucified on Mount Calvary, did at that same time, when it was there shed, wash thee from all thy sins; and be not so stout, and so stern against the truth, because it suits not with thy beguiled conscience. (Bear with me in patience), and seriously inquire into the truth of things according to the scriptures;

tures; for they are they that testify of Christ, and how salvation doth come by him.

In thy entering upon my book, the first thing I find thee wrangling with, is, first, by corrupting my words, and then by calling me a liar.

Thou corruptest my words, saying, that I said, The blood of Christ was shed before the world began; whereas I said, That in the account of God, (mark in the, account of God), the blood of Christ was shed before the world began. Friend, art thou not able to distinguish betwixt a thing being done in God's account, or according to his foreknowledge, and a thing that is really and actually done? Surely it was either thy folly to speak evil of the thing thou knowest not, or else thy madness doth much appear, in that though thou understandest these things, yet for to wrangle by corrupting my sayings here, as also in other places, as will afterwards appear. This is in p. 11. of thine, p. 3. of my book.

Then thou goest on, p. 12. and quotest the place where I say, p. 37. How horribly are those deceived who look on Jesus (but thou leavest out those words, the Son of Mary) to be but a type; which thing, you say, you know none that do. And again thou sayest, that I say, He is of something afterwards to be revealed. My words thou corruptest; thou wouldst fain gather thus much out of my words, by corrupting them. That though I denied Christ Jesus the Son of Mary to be a type, yet I myself say, He was a type of something afterwards to be revealed. Which thing, as there in my book, so here again I do most positively deny, and I quote the same words again, for a second confirmation of the same, saying, as then I did, How horribly are those deceived, who look on Jesus the Son of Mary to be but a shadow, or type of something that was afterwards to be revealed. Whereas the scriptures must lively hold him forth to be the Christ of God, and not a type or shadow of a spirit, or body afterwards to be revealed, but himself was the very substance of all things that did any way hold forth, or type out Christ to come. And when he was indeed come, then was an end put to the law for righteousness or justification to every one that beliveth,

lieveth, Rom. 10. 4. And therefore, friend, though thou hast, or wouldst corrupt my words, yet have a care of corrupting Christ's words, 'lest thou dost even heap up 'wrath against the day of wrath, and revelation of the 'righteous judgement of God.' And whereas thou sayest, Thou deniest not but Jesus is the substance. *Ans.* I doubt thou dost not speak thine heart plainly, but hidest thyself, with so saying, as with an apron; if ye enquire into what it is to hold forth Jesus the Son of Mary to be the substance. Therefore he that holds forth Jesus the Son of Mary to be indeed the substance, and not a type, holds forth and believes that Jesus that was born of the Virgin Mary, did, in his own body of flesh, fulfil the law, and impute the righteousness of his obedience unto them that he accomplished then without them; and that his blood that was shed without on the cross, doth, and hath, washed away all sin past, present, and to come, from him that believeth this: as it is written, 'For what the 'law could not do in that it was weak through the flesh, ' (that is, through our flesh), God sending his own Son 'in the likeness of sinful flesh, and for sin condemned 'sin in the flesh;' that is, he was condemned in the flesh that he took on him from the Virgin Mary, Rom. 8. 3. And again, 'he bore our sins in his own body on the 'tree, which was the cross on Mount Calvary.'

'Jesus also (saith the Apostle) that he might sanctify 'the people with his own blood, suffered:' Where? Not in any believer, 'but without the gate of Jerusalem,' Heb. 13. 12. How say you, do you really believe that at that time when Jesus did hang on the cross without Jerusalem's gate, even at that time he did give the justice of God a full and complete satisfaction for all the sins of all believers, that have been formerly, or are now, or hereafter shall be? Or do you look upon Jesus at that time to be but a shadow, or type of somewhat that was afterwards to be done within? Answer plainly, yea, or no; that the simple may understand you.

Now I come to answer thy query laid down p. 12. in these words, Did Christ Jesus put an end to the law, for them who live yet in the transgression of the law? Or doth he justify that which the law condemneth? Indeed

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deed a right answer to this will be great satisfaction to some, though I think some trouble toothers. And therefore, in answer to thy question, I shall lay down these following things.

1. Christ Jesus did put an end to the law for righteousness, for all that the Father hath given him; as it is written, The body of Jesus was offered up once for all, for all that shall be saved; for he shall not be offered a second time: no, 'but once for all,' Heb. 10. 10. 'Once in the end of the world hath he appeared, to 'put away sin by the sacrifice of himself;' and he hath done it once by himself for all! Heb. 9. 26. Otherwise he must have often suffered since the world began. But that must not be; for he dieth no more, Rom. 6. 9. But, say you, Did he put an end to the law for them who still live in transgression?

2. There are many poor souls that are given unto Christ, who yet live in their sins. But Christ did at that time when he hanged on the cross, give a full and complete satisfaction for them. In due time Christ died for the ungodly: 'For scarcely for a righteous man will one die, 'but peradventure for a good man some one would even 'dare to die.' Ay, 'but God commendeth his love to 'us-wards, in that while we were yet sinners Christ died for us.' While we were yet sinners, yet ungodly, Rom. 5. 6, 7, 8. Nay, he did not only die for those who still live in sin, but he also makes intercession now at the throne of his Father's grace for them: 'And he 'made intercession for the transgressors,' Isa. 53. 12. 'He hath ascended on high, he hath led captivity captive, and received gifts for men;' For what men? 'Even for the rebellious also,' Psal. 68. 18. To what end? That the Lord God might dwell amongst them.

And whereas thou asked, Doth he justify that which the law condemneth, before the work of the law be finished? I answer,

That at that very time when Jesus Christ did hang on the cross on Mount Calvary, was buried, rose again from the dead, and ascended above the clouds from his disciples, at that very time was all the law fulfilled for righteousness: 'He is the end of the law,' mark that, 'He

'He is the end of the law for righteousness.' But if there were any thing yet to be done for justification, which was not then done, there could not be an end put to the law for righteousness, for every one that believeth. But in that there is an end put to the law, for righteousness by Jesus for all the elect of God, Christ having once fulfilled it for them. It is manifest that there was not any thing then left undone by Christ at that time, which was afterwards to be done by his own Spirit in his children for justification, only believe what the man Christ at that time did do, and be saved; Acts 13. from ver. 29. to ver. 39. And whereas thou asketh, whether Christ did justify that which the law condemneth?

I answer, 4. That though Christ Jesus did not justify sins of ungodliness, yet he justifieth the ungodly. Now to him that worketh is the reward given, or reckoned, not of grace, but of debt: But to him that worketh not, but believed on him that justifieth the ungodly, (mark the ungodly), his faith is counted for righteousness. He is he that justifieth, having finished the righteousness of the law in his own person for them: 'My own arm brought salvation,' saith he; but how? Even by his bleeding on the cross, 'You have redemption through his blood,' Eph. 1. 7. 'which was shed without the gate,' Heb. 13. 12. Ay, and though the law condemneth a sinner, yet let but that sinner believe in Christ, in what he hath done in his own person, and he shall be justified from all things, from which he could not be justified by the law of Moses, Acts 13. 39.

And whereas thou asketh me the meaning of that scripture, 'not one tittle of the law shall fail till all be fulfilled,' I answer, That the law hath already been fulfilled for justification, for every one that believeth: And a believer is to do nothing for justification, only believe and be saved; though that law be a rule for every one that believeth to walk by, but not for justification. But if you do not put a difference between justification wrought by the man Christ without, and sanctification wrought by the Spirit of Christ within, teaching believers their duty to their God, for his love in giving Christ: you are not able to divide the word aright; but contra-

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riwise, you corrupt the word of God, and cast stumbling-blocks before the people; and will certainly one day most deeply smart for your folly, except you repent. Here is a plain answer that may satisfy the simple: the Lord God grant that they may lay it to heart effectually.

Now this I say further, that if God enable any to receive this doctrine aright, (namely, what I said even now) it will more engage the soul to God, than all the threatenings, thunder-claps, and curses, that come from the law itself. And a soul will do more for God, seeing itself redeemed by the blood of the Lamb, the Son of Mary, John 1. 29. than if he had all the conditions of the law to fulfil, and might be sure to have heaven for the fulfilling of them. Now as to the assurance thou speakest of at the end of thy question, I know, in the first place, that though believers themselves do sin, yet they have an advocate with the Father, Jesus Christ the righteous, 1 John 2. 1, 2. And though the doctrine of the gospel be to abstain from all appearance of evil, yet our Lord Jesus Christ is so pitiful, as not altogether to deprive his children of an assurance of their salvation, though sometimes through weakness they do transgress. And whereas you would lay an assurance on our obedience to the law, I say, our assurance comes through our believing, and our obedience to the law is a fruit of our believing; for every one that hath this hope, that he is one of the children, or sons of God, by faith in Jesus, 1 John 3. 3. 'purifieth himself as he is pure.' Holiness of life, if it be right, flows from an assurance of our being justified by Christ's death on the cross, on Mount Calvary; as it is written again, 'that he might sanctify his people with his own blood, he suffered without the gate.'

But again, p. 12. thou seemest offended because I say, They are deceived who think to obtain salvation by following the law, which they call Christ, though falsely. Why shouldst thou be offended at this, when the scripture saith plainly, 'That by the works of the law shall no flesh living be justified in his sight; for by the law is the knowledge of sin,' Rom. 3. 20. But this is thy frothy argument, The law convinceth, and is our school-

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master to bring us to Christ ; therefore the law is not taken away, sayest thou. Friend, what is this to the purpose? must we seek for justification by the works of the law, because the law convinceth? You may as well say, we must seek for justification from our consciences, because they do convince. Now, where the scripture saith, the law was our schoolmaster to bring us to Christ, do you think it means, we must be first fitted by purification of ourselves by or according to the law, before we can be saved by Christ from the curse of the law? If you say yea, then doth not this follow, that Christ Jesus did not come to save sinners, but to save the righteous? and if so, then you must say, that Christ, Peter, Paul, and all the servants of the Lord, are liars, who have testified, that Christ died, not for the godly, but for the ungodly and sinners.

But where the scripture saith, 'The law was our schoolmaster to bring us to Christ,' I ask again, is it the ceremonial law, or the moral law, that is meant in this place? If you say the moral law, or the ten commandments, I answer, That doth not lead to life, and so not to Christ, but is properly the ministration of condemnation, 2 Cor. 3.; that is, the proper work of the moral law, or ten commandments, is to condemn, if it be not obeyed; and yet not to bless until it be every jot fulfilled; which is impossible to be done by any man for justification, in that exact and severe way which the law calls for; which makes the apostle say, 'As many as are of the works of the law are under the curse.' Mark, he doth not say, as many as are of the works of sin are under the curse, though that be true; but 'as many as are of the works of the law are under the curse:' for it is written, 'Cursed is every one that continueth not in all things that are written in the book of the law to do them.' But that no man is justified by the deeds of the law, it is evident; 'for the just shall live by faith,' Gal. 3. 10, 11.

If it be meant of the ceremonial law, as I am most inclinable to believe, because he saith it was our schoolmaster; he doth not say it is, but it was our schoolmaster to bring us to Christ, being a tutor or governor; holding

holding and signifying forth Christ to come by its types until the time appointed by the Father; which appointed time (and so that law) was to have an end, when God sent forth his Son, made of a woman, Jesus the Son of Mary, 'who was made under the law, to redeem those that were under the law.'

Now, the ceremonial law did bring or lead to Christ these two ways: 1. In that it did continue in full force until he did come into the world, and had done that which was by it held out for him to do. 2. In that the several types and shadows, as the blood of bulls and lambs, with divers other services, did lead to, or hold forth Christ that was to come. But the moral law, or ten commandments, is so far from leading us to Christ by our following it, that it doth even lead those that are led by it under the curse; not because the law hath an evil end in it, but because of our weakness and inability to do it: Therefore it is forced, as it is just, to pass a sentence of condemnation on every one that in every particular fulfils it not.

In the next place, thou art offended because I said, It is not of works, lest any man should boast, as those fond hypocrites called *Quakers* would do.

Thou art offended, it seems, because I call you *Boasters*. You need not: for I do not know your fellows for boasting under heaven, in that you (Pharisees like) do cry up yourselves to be the men, and condemn all others; when you are the men that are the greatest enemies to the Christ of God without, (who is the Saviour), of any men under heaven; and in that you pretend you are perfect, when you are the notablest liars, and corrupters of the sayings of the people of God, yea, and of the scriptures, also, that ever I came near in all the days of my life; and I doubt not but before I have done with you, I shall make it appear to them that read or hear my lines aright. The query in p. 13. runs thus: Will that faith which is without works justify? I answer, No; neither will those workers which are without faith sanctify. What then? Is it faith and works together that doth justify? No; it is only faith in the blood of the man Christ, that did hang on the cross on Mount Cal-

vary, that doth justify in the sight of God and the soul; and it is the fruits of faith, good works, which doth justify in the sight of men. So that when it is said, we are justified by works, it is not meant, that works will justify in the sight of God. No; but shew me (or shew men) thy faith, or justify thy faith to be true and right before men by thy works. Shew men thy faith by thy works, it is in the sight of men: So that we conclude a man is justified by faith without the works of the law in the sight of God; and so his own soul also, and his faith is justified, or made manifest to be indeed that which is right, both to believers, and to the world, by its works. Though I must confess, that both Paul and Peter, and the rest of the saints, may sometimes be deceived in the truth of the faith of others by their works.

Again, in p. 17. thou seemest to be offended, because I say, living by faith is to apply the Lord Jesus Christ, his benefits, as birth, righteousness, death, blood, resurrection, ascension, and intercession, together with the glorious benefits of his second coming to me, as mine, and for me.

Friend, methinks thou shouldst find no fault with this, but that the man Christ Jesus, the Son of Mary, is not very pleasant to thee, because thou hast swallowed down secretly another doctrine; but, friend, I speak of applying these things, and thou speakest of talking of them: I know that there are many who talk of Christ that will fall short of heaven and glory.

But tell me, what sayest thou to him that doth apply all these things to his soul? is there not enough in them to justify him, that doth really and truly in the power of the Spirit believe this to be true which I have said; or dost thou deny it, and preach another gospel? And whereas thou sayest, the word of the gospel saith not, 'who shall ascend, to fetch Christ from above for 'salvation;' though there is never a scripture that saith these words, word for word; yet the scripture saith, 'The word is nigh thee, even in thy mouth, and in thy heart;' but mark, it is the word of faith, not the man Christ Jesus, but faith which layeth hold on him, Rom. 10. 8, 9. read the 9th verse, which is this, 'That if thou shalt confess with thy mouth the Lord Jesus, (who

' (who was born of the Virgin, Matth. 1. 21.), and shalt
' believe in thine heart, that God raised him from the
' dead, thou shalt be saved.' These great and precious
scriptures, with which by corrupting of them the Quakers
have beguiled many, have this meaning, that if thou
shalt confess with thy mouth the Lord Jesus; that is, in
profession and practice own him, and believe him to be
the anointed Saviour, and shalt believe in thine heart,
there is the word of faith, if thou shalt believe in thine
' heart, that God raised him from the dead thou shalt be
' saved: for with the heart man believeth unto righteous-
' ness, and with the mouth confession is made unto sal-
' vation.' But what should men believe with the heart?
Namely this, ' that God raised him (that is Christ) from
' the dead, ver. 10.: And therefore I wonder thou
shouldst so scold, as thou dost, against the truth; if this
be not truth, blame the scripture which do testify of
these things for truth. For I am ruled and would be
ruled by them through the Spirit.

But farther, thou art offended that I should say,
They are deceived who own Christ no otherwise than
as he was before the world began. This question, I
briefly ask thee, Had Christ a body of flesh before the
world began? If you say no, as you must, if you say
true, then do not I say true, when I say, they are de-
ceived who own Christ no otherwise than as he was be-
fore the world began, because they own him not with
that body of flesh which he took of the Virgin Mary,
and so are Antichrists, as the scripture saith. And how
say you? Do you believe that the same Christ, who was
before the world, without a body, did in time come in-
to the world and take a body from the Virgin, and in
that body did obtain everlasting redemption for sinners?
and is gone with that very body into the presence of his
Father above the clouds into heaven from his saints on
earth, though in them by his spirit? A plain answer to
this would unlock your double meanings. Again, thou
sayest the saints drank of the spiritual rock that follow-
ed them.

Friend, I confess, that that spiritual rock that did fol-
low the fathers, and long after, was from the same loins
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with them, even from the loins of Abraham, and the rest of the children of the promise, according to the promise, was the meat and drink of saints, Rom. 9. 4, 5. But to look upon Christ no otherwise than as he was before the world was, which was a spirit only, and not to own him now clothed with a body, absent from his children touching the same body, I dare be bold to say, they are no Christians, but Antichristians, yea, Antichrists: 'He that confesseth not that Jesus Christ is come in the flesh is Antichrist, and of Antichrist.' Again,

At this also thou wranglest, because I said that every spirit that confesseth not that Jesus Christ, who was with the Father before the world was, did in the appointed time of the Father come into the world, take a body upon him, and was very man as well as very God; and did in that very body suffer what did belong to the sons of men, &c. So my book, page 42, 43, 44.

I answer, if thou didst indeed believe the truth, thou wouldest own these things; but being deceived, rather than thou wilt let this pass for truth, though thou dardest not oppose it with open face, yet thou wilt put on a vail, and venture upon it thus, saying, If every spirit were of God, which doth confess in words this, then is not the Pope himself Antichrist.

Ans. Friend, it is one thing to confess the things in words and another thing to believe them, and to make a life out of them; and therefore is thy life made out of Christ without thee, by the operation of his Spirit withf in thee, yea, or no?

Then in answer to my bidding people receive no Christ except God's Christ, thou sayest thus, That Christ is a mystery, and unto him his light, and shall be salvation where his person never came, This question I ask thee, did or doth Christ obtain salvation for any, without that body which he took of the Virgin? and yet thou sayest, it cannot be said, here is the place where the Son is not.

I answer: As the Son of God is also very man, so it may be said, here is the place where he is not, and there is the place where he hath not been, though as he is God it is otherwise: let him that reads understand.

And now passing by many things that I might justly examine, and also many unseemly expressions, I come

to the next thing, and that, is, where you say, you wrest not that scripture in John 1. 9.; but it is evident, that you do most horribly wrest it, in that you, though you seem to take it in the plain words, yet would hold, that that light is the Spirit of Christ notwithstanding here is no such thing mentioned in that scripture. For mark, as I have sometimes said, and now also will say, that that light wherewith Christ, as he is God, hath lightened every one with, is not the Spirit of Christ, as is clear in that some are sensual, having not the Spirit, which they must needs have, if it were given to every one that comes into the world; and therefore, in that you say, I say you lay down that scripture false; I say again, that you say many things which I do know to be blasphemy, as I shall prove clearly anon, as also I have already. And therefore, to take thee off from this, I shall say, that Christ as he is a mediator, a man between God and man, so he doth not lighten every man that comes into the world, though as he is God he doth. And that is manifest, where he often (as he was man) saith, 'These things are spoken to them that are without, in parables; that seeing they might not see; and hearing they might not understand, Luke 8. 10. And again, where Judas (not Iscariot) said, 'Lord, how is it, that thou wilt manifest thyself to us, and not unto the world?' He saith, 'If a man love me, he will keep my sayings, and my Father will love him, and we (I as mediator, and my Father as reconciled in me) will manifest ourselves unto him,' John 14. 21, 23. And again, 'No man knoweth the Father but the Son?' that is, no man knoweth him as a Father, but the Son, and he to whom the Son will reveal him, Matth. 11. 27.: But above all, take that scripture where the Son saith, 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes,' ver. 25. Here the Son and the Father are speaking one to another; the Father he hides the glorious things of the gospel from the world, Matth. 11. 25, 26, 27. and the Son he rejoices in so doing: 'At the same hour Jesus rejoiced in spirit, and said, I thank thee O Father,' &c.;

&c.: therefore understand this much, that though Christ, as he is God, doth give to every man a light, which is conscience, otherwise called nature, Rom. 2. 14; 1 Cor. 11. 14; yet it doth not follow, that every man hath enlightening from Christ as he is mediator. No Christ as he is a mediator doth neither pray for the world, John 17. 9. neither doth he give his Spirit to all that are in the world; for some are sensual, and have it not. But now the argument that thou dost bring to colour the contrary with is this; for what the Father doth, sayest thou, the Son doth also. *Ans.* Though this be true, that the Son doth what the Father doth; yet it doth not appear, that either the Father or the Son hath given the Spirit to every one that comes into the world.

Again thou sayest, thou deniest those that say, That light which every one hath as he comes into the world, is conscience; though some call it Christ falsely. *Ans.* Friend, What! wilt thou have it called Christ? No, if not conscience, then call it nature itself; for all have not the Spirit.

But another great argument thou bringest in page 15. is, The light of Christ doth convince of sin. Now, do you call conscience the light of Christ, that will convince of sin, John 8. 9. 'And they being convinced by their own consciences,' &c. if thou dost call the law the light of Christ, that also will convince of or make known sin; 'For by the law is the knowledge of sin,' Rom. 3. 20. If thou dost call even nature itself the light of Christ, that also doth shew, that sins are a shame, even those sins which some leap over, 1 Cor. 11. 14.: and ruffian-like they will wear long hair, which nature itself forbiddeth, and is commended for the same by the Apostle. The Spirit of Christ also will convince of sin. What! because these several things will convince of sin, therefore will they needs be the Spirit of Christ? Or do they altogether make but one Spirit of Christ? Dost thou profess thyself to walk in the light, and art not able to know these things? Or, if thou dost know them art thou so unfaithful, as not to tell poor people of them, who are some of them at their wits end, by reason they are not enlightened into these things.

Another

Another of thy arguments is, They saw the eternal power and Godhead, by that which was made manifest of God in them.

Ans. The Scriptures say not so word for word, but thus: 'Because that which might be known of God, was manifested in them.' But how? 'for he hath shewed it unto them;' But how? why, 'the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made:' (which words in thy charge against me thou didst leave out); but mark, 'The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made.' But how then doth it say, that the knowledge of God is manifest in them? Why, because God hath shewed it unto them by the things that are made, even by the creation of the world. So that this Scripture holdeth forth thus much; that the invisible things of God, as his power, holiness, and common goodness to the sons of men, 'are clearly seen, being understood by the things that are made.' But how feeble an argument is this, to prove such a doctrine as this? That every one hath the Spirit when this light discovers God only by his works in the world. Friend, if they that know God, because he doth shew himself to them by his works in the world, have the Spirit of Christ, then the same argument will serve to speak thus much; that the devils themselves have the Spirit of Christ, which would be wonderful blasphemy once to affirm. And, friend, the very devils, both for the knowledge of sin, and also for the knowledge of God's eternal power and Godhead, have more experience than all the unregenerate men in the world; and yet have not the least spark of the Spirit of Christ in them.

Other lame arguments thou tumblest over, like a blind man in a thicket of bushes, which I pass by: But one thing more thou hast, and that is this, Thou askest me whether I do know this light which God and Christ hath given to every man? 1. I deny, that Christ, as he is mediator, hath given to every man his Spirit; And, 2. I deny, that Christ, as he is God, hath given to e-

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very one his Spirit ; but this I say, as I have often said, it is conscience of nature itself that every one hath, take it in every of this scripture-terms, as I have proved at large.

And whereas thou askest me, Whether that light which Christ, as he is God, hath lightened every one with that comes into the world, be sufficient in itself for life and salvation? I answer plainly, No ; for then Christ Jesus needed not to have come into the world to die for sinners ; for every one had that light before Christ did come into the world. And, 2. I answer, it is not able ; for then it would have been a needless thing for Christ to tell his disciples of sending them his Spirit, to lead them into all truth. They might have said, Why dost thou talk of sending us thy Spirit, who have that that can do the deed already, if that could have done it. 3. Because the scripture saith, ‘ Some are sensual, not ‘ having the Spirit.’ Now a man cannot lay hold on Christ, nor believe in him savingly, without the Spirit, because faith is the work of the Spirit. And, 4. Because then it had been in vain for the Lord to have given the scriptures to teach men out of, either concerning himself or themselves : Why? because without it they had a sufficient light to guide them : That thing must not be so.

And whereas thou askest, Whether the fault be then in God, or in that thou callest his light, or in the creature? I answer, 1. ‘ What if God willing to shew his ‘ wrath, and to make his power known, endured with ‘ much patience the vessels of wrath fitted to destructi- ‘ on ; and that he might make known the riches of his ‘ glory on the vessels of mercy, which he had afore ‘ (before the world was, Eph. 1. 4.) ordained unto glo- ‘ ry? And, 2. O vain man ! What is that to thee, if ‘ God should make some vessels to dishonour : Hath not ‘ the potter power over the clay, of the same lump to ‘ do therewith as he pleases,’ Rom. 9. from ver. 16. to ver. 22.

And where I say, Christ as he is God, hath lightened every one that cometh into the world ; to it thou givest a glavering answer ; but having touched on this before, I pass it by.

To

To the next thing, where I say, mens neglecting this light or law will be sure to damn them, though their obedience to the law will not save them. Here thou sayest, I have confessed truth, (and I know it is true by experience) and thou commentest on these things laid down by me thus: Then surely (sayest thou) it is good not to neglect it; that is, not to neglect following the law. To which I answer, As their obedience to thee will not save them, so their neglect of obedience to the law will be sure to damn them; these things thou canst not deny. But is this all the wit thou hast? because the neglect of the law will be sure to damn them: therefore wouldst thou put poor souls to follow that which will not save them? (O wonderful ignorance!) Nay, but thou shouldst have said, Then surely the best course is, for a poor soul in this case, to fly to the Lord Christ, even to the man Christ Jesus, who was slain on Mount Calvary for the sins of poor sinners; and the rather, because he did so willingly of his own accord lay down his life for them. Methinks, I say, thou shouldst rather have said, Then let us follow the Son of Mary, the Man Christ Jesus, the Lamb of God that taketh away the sins of the world, by his blood on the cross; who is now also at his Father's right hand making intercession for all those that do come to the Father by him; but they that are not for the truth, will advance any thing but the truth.

And as for that which thou callest the second clause, which is, The law (sayest thou) must be obeyed. I answer, Christ Jesus hath done that in his own person, and justified me thereby; and for my part, I will not labour now to fulfil the law for justification, lest I should undervalue the merits of the Man Christ Jesus, and what he hath done without me: and yet will I labour to fulfil, if it were possible, ten thousand laws, if there were so many: And O! let it be out of love to my sweet Lord Jesus, (2 Cor. 5. 14), 'for the love of Christ constrains me.' And thus much to thy 16th page.

In the next place, thou art offended with this, because I say, Though Christ doth give a light to every one that comes into the world; yet it doth not there-

fore follow, that this conscience (or light) is the Spirit of Christ, or the work of grace wrought in the heart of any believer. This I shall pass also, as having spoken to it already; only mind thee of thy weakness, in that thou shouldst make this conscience, that Christ hath given to every man, to be the same with the Spirit of Christ. And thou sayest further, That the light that Christ hath lightened every one with is the same in nature with the Spirit of Christ. O wonderful! that a man should be so foolish, and so much besides the truth, as to compare that nature, or conscience, that is given to every man, equal to the Spirit of Christ; nay, thou sayest) that it is one with it in nature. Didst thou not blush when thou laidst it down? If thou didst not, thou mightst have done with shame enough. As I said before, Because thy conscience will convince thee of sin, therefore thou wilt call it Christ, or as good as Christ. What! because the law will convince of sin, therefore the law must be called Christ? What ignorance is this! nay nature itself, that must have the pre-eminency, even as high as Christ Jesus, because it can tell a man, that it is a shame for him to wear long hair.

Then thou askest me, Can there be a surer thing for the creature to walk by, than by the light of Christ? which thou confessest every one hath that cometh into the world. *Ans.* Friend, to the law, and to the testimony, (saith the scriptures), for they testify of Christ; and if thou, or any else, shall leave the scriptures, to follow the convictions of their own conscience, ye are not like to know Christ Jesus the Lord, for they may be defiled. And again, it is through the promises laid down in the scriptures that we may partake of the divine nature, 2 Pet. 1. 4. and not by our following of the law or conscience, Gal. 3. 1—4.

But again, where I say, Heathens, Turks, Jews, Atheists, &c. have that which doth convince of sin, and yet are so far from having the Spirit of Christ in them, that they delight to do iniquity, and to serve their lust. Upon this thou movest this query, Do they, or I, or any other, serve sin and lust, because Christ hath not given us light, or because we hate this light?

Ans.

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Ans. This I do really confess, that every Heathen, Turk, or Jew, in this world, hath a conscience within them that doth convince of sin: for the Gentiles, which have not the law, that is, not the law in tables of stone, or written as we have, these do by nature the things contained in the law: 'these having not the law, are a law unto themselves; which shew the work of the law written in their hearts, their consciences also bearing them witness, &c.: and all men and women shall be left without excuse, even by the convictions of their own consciences, or the law. But now that these things are the Spirit of Christ, that I deny. For conscience is but a creature, a faculty of the soul of man, which God hath made: neither is the law the Spirit of Christ; for the law is not of faith. They that are of the works of the law, are under the curse; but they that have the Spirit of Christ, they are the children of God, and under grace, and delivered from the curse, as it is written Gal. 3. 'As many as are of the works of the law are under the curse.' But what is it to be of the works of the law, or under the law? *Ans.* Why, to seek to be justified by their obedience to the law. Israel, which followed after the law of righteousness, mark, they that follow after righteousness, do not attain to the law of righteousness, if they seek it not by faith, but as it were by the works of the law, Rom. 9. 30, 31. But 'Christ hath delivered us from the curse of the law, bearing (in our nature) made a curse for us,' Gal. 3. 10--13.

But whereas thou sayest, This conscience, or law, which you would fain have called the Spirit of Christ, works in all men either to justify or condemn, I do plainly deny, that either conscience, or the law, can justify, though they can condemn. Mark, the law is called the ministration of condemnation, but not of life.

The gospel is called the ministration of life, but not of condemnation: the law was given that sin might be discovered: the gospel was sent that sin might be taken away: the law worketh wrath; but the gospel is a gospel of peace, Rom. 10. The law makes nothing perfect, Heb. 7. 19.; but Christ justifieth from all those things from which we could not be justified by the law of Moses, Acts 13. 39. And

And whereas thou askest me, Whether any thing doth convince of sin, contrary to or besides the Spirit of Christ?

I answer, There is conscience, and the law, yea, and nature itself, that doth convince of sin; as before I have proved at large: Yet neither is conscience, the law, or nature itself, the Spirit of Christ: no, but are much inferior to it, as being things of no glory in respect of it.

And again, that something doth convince of sin besides the Spirit of Christ, it is evident; for the law saith, 'Cursted is every one that continueth not in all things that are written in it to do them,' 2 Cor. 3. 10.; but the Spirit convinceth men of their unbelief, together with other sins. Now mark, the law also convinceth to work for life; the Spirit convinceth to believe for life: the law saith, He that doth not fulfil me shall be damned; the Spirit saith, 'He that believeth in Christ shall be saved. Now observe the terms of the law, and of the gospel, are different one from another as to justification. If men seek for life by the law, then the law saith, Fulfil me perfectly, and thou shalt live. The Spirit saith, That Christ Jesus came into the world to save those that by transgression had broken the law. For, for this cause saith the Spirit, 'He (Jesus the Son of Mary, the man Christ between God and us, 1 Tim. 2. 5.) is the mediator of the New Testament.' For what? that by means of death for the redemption of the transgressions that were under the first testament, 'they which are called might receive to promise of eternal inheritance,' Heb. 9. 15. Now, I would not be mistaken: I do not say, that the Spirit of Christ doth give the least liberty to sin; God forbid; but its convictions are of a more saving and refreshing nature than the convictions of the law, and do more constrain the soul to holiness than that.

The law saying, Work for life; the Spirit saying, 'Now to him that worketh not (for life), but believeth on him that justifieth the ungodly, his faith is counted for righteousness,' Rom. 4. 5.: As thus, if I should owe to two creditors ten thousand talents; the one should

say

say unto me, Thou owest me five thousand talents, pay that thou owest; the other should say, Thou owest me five thousand talents, and I frankly and freely forgive thee all. Now, these expressions are contrary one to another; even so is the end of the convictions of the law, not according to the end of the convictions of the Spirit of Christ; the one saying, Pay me that thou owest; the other saying, Thou art frankly and freely forgiven all.

The next thing thou utterest is, where I say, Those that are alive unto sins have not the Spirit of Christ. But sayest thou, It is given to every man. Mark, thou sayest, It is given to every man. The Apostle saith, 'Some are sensual, having not the Spirit,' Jude 19. Who must we now believe, the Apostle or you? Certainly your doctrine is not according to truth, but a lie; as is clear, in that you will affirm that which the apostle doth deny.

Then thou sayest, I bring other vain arguments to prove, that every one hath not the Spirit of Christ. This one is enough to prove it, that the Apostle saith, 'Some men have it not.' But that which thou callest vain, I am sure neither thou, nor any of thy fellows, are able to answer. One is to this purpose: the devils are so convinced of sin, that they did fear the torment that was to come upon them for their sins; and did fear also that the Son of man was come to torment them for their sins; and yet the devils have not the Spirit of Christ: So that it is evident, that we may be convinced of sin, and yet not by the Spirit of Christ. A second argument, which thou callest vain, is this: Man, in his coming into the world, hath this conscience given him, which doth convince of sin, John 8. 9.; yet man, in his coming into the world, or as he cometh into the world, hath not the Spirit of Christ given him; for that must be received ordinarily afterward, by the preaching of the word, which is preached by the Ministers and servants of Jesus Christ, Acts 10. 44. 'While Peter yet spake to the people, the Holy Spirit fell on all them that heard the word.'

But farther, thou sayest, Until I prove the light of Christ contrary to the Spirit of Christ, thou wilt say, that

that every man hath that which is one in union, and like the Spirit of Christ, even as good as the Spirit of Christ in its measure.

Ans. Friend, I have proved already, that every man hath not the Spirit of Christ, though they have that which thou dost call the Spirit of Christ, which is conscience and nature itself. And this I say again, that thou hast had open thy weakness very much, to say that every man hath that which is as good as the Spirit of Christ. Friend, seeing the scriptures say, some have not the Spirit of Christ, how durst thou so blaspheme, as to say, then it is as good as the Spirit of Christ in its measure. Was there ever such a deal of ignorance discovered at one time by a man, as to say, that every man hath the Spirit, or that which is as good as the Spirit, though the Spirit saith plainly, 'that some have not the Spirit,' as I have proved plainly, Jude 19. Friend, what is there besides the Spirit that is as good as the Spirit? Be silent, and say no more so, lest thou dost, through ignorance or presumption, set up thy conscience or nature, as high and as good as the Spirit of Christ, when indeed they are not worthy to be compared with it, being weak, and not able to do that which is and hath been done by the Spirit of Christ.

Then thou art offended, because I said the devil doth deceive poor souls, by bidding them listen within, and see if there be not that which doth convince of sin, Friend, all men have not the Spirit, though they have that conscience that doth convince of sin, John 8. 9. Now seeing all men have not the Spirit, is it not a great deceit of the devil to persuade poor souls, that because they are convinced for sin by their own consciences, therefore they have the Spirit of Christ; surely it is from the devil. First, because he would make thee believe that conscience, which is but a creature, is the Spirit of Christ, by whom the world was made. Again, because the soul being persuaded that it hath the Spirit, (when it hath it not), as all men naturally are without it, Eph. 3. 13. it is kept off from seeking and begging for it, being already persuaded (falsely) that it hath it.

And whereas thou sayest, the voice of the gospel is

to bid listen within the heart, as Paul preacheth. I deny that Paul biddeth listen within. But the scripture that you would fain make shelter for your error is this, where he saith, 'The word is nigh thee, even in thy mouth and in thy heart.' That is, The word of faith which we preach. Now, friend, faith is that which layeth hold of, or believeth the gospel. And that this is the meaning read the next verse: That (saith he) 'if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.' So that it is clear that the word of faith is to believe assuredly from the very heart, that God hath raised up Jesus from the dead, out of the grave into which he was laid by Joseph; and that he was raised again for my justification, Rom. 5. 25. as it is written, 1 Cor. 15. Moreover, brethren, (saith he), I declared unto you the gospel which I preached unto you at the first, which also you have received, and wherein you stand, by which also you are saved, if you keep in memory, or assuredly believe, what I preached unto you, unless you have believed in vain: but what was that gospel you preached? Why, saith he, ver. 3. 'I delivered unto you first of all, that which I also received; how that Christ died for our sins, according to the scriptures; and that he was buried; and that he rose again the third day, according to the scripture; and that he was seen of the brethren after his resurrection.' &c. The word of the gospel, my friend, is, 'Christ died for our sins according to the scriptures, and that he rose again according to the scriptures; and that he is ascended from his disciples, to prepare a place for them, according to the scripture.'

'That he ever liveth to make intercession in his own person without, as mediator between God and man, according to the scripture,' Heb 7. 25.

'That he will come again in the clouds with all his mighty angels, and before him shall all nations be gathered, according to the scriptures,' Matth. 25. 31, 32. after which time, his saints shall ever be with him, according to the scriptures.

Again, thou art offended in that I said, Now the

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poor soul finding this to be so, (that it is convinced of sin), all in haste (if it be willing to profess) through ignorance of the gospel, claps in with the motions of its own conscience, which doth command to abstain from this evil, and to practise that good. Which words of mine thou corruptest, and wrestest, and layest down in another form, as are to be seen in thy book, p. 18. But now, friend, is not he ignorant of the gospel, which thinks his own conscience will lead him to eternal life, by commanding to abstain from this evil, and practise that good? Surely, if salvation comes by our conscience, or by the convictions or commands thereof, Christ Jesus died for nothing, Gal. 2. last verse.

And whereas thou askest, What, and how, doth the light of the gospel work, if not in the conscience? I answer, Though the light of the Spirit of God and the gospel be in the hearts of the elect of God, yet the gospel-light is hid, and doth not shine so much as unto, much less into the consciences of some of them that be lost, 2 Cor. 4. 3, 4. that though the light of the gospel doth shine, and that gloriously too in the hearts of God's elect, yet it doth not follow, that the convictions of conscience is the gospel; no, nor the convictions of the law neither. And again, though every one of God's elect have the light of the glorious gospel shining in them, what argument is this to prove all men have the light of the gospel shining in them? No, saith Christ, 'I thank thee, O Father, that thou hast hid these things (the things of the gospel) from the wise and prudent, and hast revealed them to babes.' And whereas thou sayest, (as I gather by thy words), that I call conscience the light of Christ, I say, if thou meanest by these words, (the light of Christ), the Spirit of Christ, I do deny that every man hath it: but if thou callest conscience the light of Christ, or the highest light that is in an unconverted man the light of Christ; then, I say, that the highest light that is in a natural or unconverted man, (which you call the light of Christ), is not able, by all its motions and convictions, nor yet by all the obedience that a man can yield to these convictions; I say, they are not able to deliver him from the wrath to come; for deliverance

deliverance from that is obtained by the blood of Jesus, which was shed on the cross, without the gate of Jerusalem, (as I have often said), Eph. 1. 7. compared with Heb. 13. 12. and not any light within a natural man.

And whereas thou sayest, that I said, the devil counterfeits the new birth, by persuading to follow the light of the world, I answer, Thou hast most naughtily belied me. The words that I said (speaking of the devil before) are these; Now he counterfeits the new birth (said I) by persuading them that it is wrought by following the light that they brought into the world with them; as is clearly seen in my book, p. 76. Friend, I wonder that you should so boldly profess yourself to be led by the Spirit of Christ, when you make it manifest, that you are guided by the spirit of Satan, Was not he a liar? and hast not thou been led by a lying spirit also, in wresting of my words as thou hast done?

But I do freely declare again, that Satan doth deceive those souls, whom he persuades the new birth is wrought in, by following the light they brought into the world with them; for men as they come into the world, do not receive the Spirit, for it is given the elect afterwards; neither have all men the Spirit. And he that hath the new birth, must have it by, and through the Spirit; as it is written, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven.' Therefore, if men do not bring the Spirit into the world with them, and if nothing without the Spirit, or nothing but the Spirit, will or can work the new birth in a man; it must needs follow, that they who think the new birth is wrought by that light or conscience which they brought into the world with them, must needs be beguiled by Satan.

I do pass by many of thy raging expressions, which I might justly charge with much unrighteousness; but I know the time is short, and then whatsoever thou hast done in secret, shall be laid open upon the house-tops, therefore I forbear them.

Again, thou art offended because I said, now Satan makes the soul believe he is its friend, and that he is a gospel-minister, 2 Cor. 11. 14.; and if the soul will be

led by what shall be known to it, from the light or conscience within, it shall not need to fear, but it shall do well, p. 76. of my book. I said it then, and I say it now; and I know that he that doth think to be born again by following his conscience, or any other light that is an unregenerate man, will be deceived, and shall one day know that there is a difference between conscience and Christ; between the light of nature and the Spirit of God.

But you may say, how can you prove that conscience is not of the same nature of the Spirit of Christ? *Ans.*

1. They that are unbelieving, even their conscience is defiled, Titus 1. 15. But so cannot be the Spirit of Christ.
2. Conscience is not of the same nature with the Spirit of Christ, for conscience may be hardened or seared with an hot iron; as it is written 1 Tim. 4. 3. but so cannot the Spirit of Christ.
3. Our consciences naturally are evil, 'having (saith the scripture) our hearts sprinkled 'from an evil conscience,' Heb. 10. 22. but so is not the Spirit of Christ.

But again, whereas you said, that I said, they will not speak except the Spirit move them, &c. thou dost falsely speak of me, and again dost corrupt my words; for I said, now they will not speak except their spirit move them: I do not say the Spirit of Christ, (said I), friend; if you can be led to life by your own spirit, if your own spirit will learn you the things of the Spirit of God; and if you can speak them with and in your own spirit, in that demonstration that they are spoken, when they are spoken in the Spirit of Christ, (which all men have not), then say, that I speak false things; but till that time hold your peace. Thus I pass by thy 19th page, leaving many of thy scolding terms to thyself. The next thing thou sayest, is, that I did run but was not sent, like unto my forefathers; and therefore sayest thou, I do not profit the people at all. *Ans.* Which accusation of thine I shall leave to be taken notice of by the people of God in the country where I dwell, who will testify the contrary for me, setting aside the carnal ministry, with their retinue; who are as mad against me as thyself.

But

But farther, thou art somewhat distempered, and discontented that I said, Many sad and horrible doctrines are vented by you. And you said, I named nothing.

Ans. I need not, thine own speech betrayeth thee, that thou art one of them, that do such things; and I need go no further than thy own mouth and doctrine. But if it will be more satisfaction to tell you wherein they of your society do hold sad doctrine, I shall.

1. Therefore your society do hold and affirm, that that man which was hanged on the cross between two thieves, called *Jesus*, in his person is within you, contrary to the scripture, Acts 1. 11.

2. You say that Christ is crucified within, dead within, risen and ascended within; which also you have no word of scripture to prove.

3. Your society affirm, that the coming of the Spirit into the hearts of believers, is Christ his second coming, when the scriptures do plainly hold forth, that the coming of Christ in the Spirit was before his coming in the flesh; as in 1 Pet. 1. 10, 11. where the apostle speaking of the prophets inquiring into the great salvation which was afterwards to be accomplished, saith, searching what, or what manner of time the Spirit of Christ which was in them did signify; when it testified before hand the sufferings of Christ, and the glory that should follow.

Mark, here is the Spirit of Christ in the prophets, long before the first coming of Christ in the flesh, which was, when he was born of Mary the Virgin; the Spirit of Christ, saith he, did testify before hand the suffering of Christ, to the prophets, which were before Christ came in the flesh, as the scriptures hold forth plentifully.

But again, you deny the second coming of that very man with that very body, which was born of the Virgin Mary; and say, his second coming is not his coming again personally, but his coming in the Spirit only; and that is all you look for, when the scripture saith, 'That same *Jesus* (who appeared to his disciples after his passion, Acts 1. 3.) shall so come, even as they did see him depart from them into heaven, which was a very man, as well as very God.' And will come again, a very

very man, as well as very God, at the end of the world: For it is that man, namely, he that was crucified, whom God raised again, must be the judge of quick and dead, Acts 10. 39.—42. seriously compared.

Again, you say, that every man hath the Spirit of Christ, which is a sad doctrine, because contrary to the scripture, Jude 19. And you say, there is that in every man which is as good as the Spirit of Christ; which is a blasphemous doctrine. Besides many other things which they of your own spirit have most sadly spoken, which I shall not mention, being so commonly known to the saints of the Lord, before whom you have openly, and without fear, (at least in shew), spoken. Which will doubtless be laid open to your sorrow and great amazement, at the appearing of our Lord Jesus Christ.

Then thou art offended because I said I wonder that the Lord doth not either cause the ground to open her mouth and swallow you up, or else suffer the devil to fetch you away, to the astonishing the whole world. Certainly, Korah, Dathan, and Abiram, did not so horribly transgress, as you have done; yet his hand on them (no question) was as it were the astonishment of the world. Therefore I may well wonder that you are not served so. Only this I consider, it may be you have not yet filled up the measure of your wickedness; therefore is not the hand of God as yet upon you.

The next thing I take notice of is, that thou findest fault with mine answer to this question. But doth not the scripture say, 'that is the Spirit of Christ that doth convince of sin?' Thou sayest it is a good question, but I have confounded it in the answer, and not answered plainly. Wherefore I shall not at all stick at the pains to give the reader in brief some of the heads of the answer I then gave to it word for word, or to the same purpose. The answer was, yes, the Spirit doth convince of sin. But for the better understanding of this place, I shall lay down this, said I, That there are two things spoken of in scripture, that do manifest or convince of sin. First, the law, Rom. 3. 20.: 'For by the law is the knowledge of sin.' Secondly, The Spirit of Christ doth also the same, as it is written, 'And when
he

he is come, he will convince the world of sin, John 16. 7, 8, 9. Now say I, sometimes the law itself, by its own power doth manifest sin, as in the case of Judas, who was so far from having the Spirit of Christ, that the devil had very great possession of him. Which things my adversary doth wrangle at, yet dares not affirm the contrary; only saith this, he had the righteous law of God written in his heart; which thing is not the Spirit of Christ: 'The law is not of faith.' The law is not the comforter, but rather a tormenter; yet the Spirit of Christ is a comforter. Again, say I, the Spirit of Christ doth take the law, and doth effectually convince of sin, &c. Then I put forth another question, saying, But how should I know whether I am convinced by the law alone, or whether the law be effectually set home by the Spirit? To which I answer, When the law doth convince by its own power, it doth convince only of sins against the law, as lying, swearing, stealing, &c. pronouncing an horrible curse against thee if thou fulfil it not, and there leaves thee; but gives thee no power to fulfil it completely and continually; which thou must do, if thou be saved thereby. With which my adversary is much offended, also saying, That I am confounded in my discourse, and so leaves me, confuting none of my words by holy scripture, but falls a railing, because I reckon Pharisees and Quakers together.

Only thus much he saith, That I make it a light thing to be convinced by the law, and then brings in that scripture, 'This is the condemnation, that light is come into the world, and men love darkness rather than light;' cunningly corrupting of it, and would fain have you understand it as spoken of the law, when the Son of Mary speaks it of himself, which was not the law, but the Saviour. And that he might the better go away undiscerned, he saith, And the law is light therefore the light is the law (saith he). But I perceive that he doth not yet understand the difference between the light of the law and the light of the gospel; but would fain make the law and Christ one Saviour: the one being but only a condemning light, and nothing else, the other a saving comfortable light. And
whereas

whereas thou sayest, I make it a light thing to be convinced by the law, I answer, The law is good, if a man use it lawfully, and I honour it in its place; yet if they make a Saviour of it, they make an idol of it, and wrest it out of its proper place: Also, if they think that it is Christ, they are much deceived.

But farther, he put me to prove any such distinction in scripture, as that there is any thing made mention of therein, that doth convince of sin, beside the Spirit of Christ: which thing I have already answered; where I said, the scripture saith, 'By the law is the knowledge of sin,' Rom. 3. 20. And again, doth not even nature itself teach you, that it is a shame for a man to wear long hair? 2 Cor. 11. 14.; and also conscience? which are neither of them the Spirit of Christ, but much inferior to the same: yet this also convinceth of sin, John 8. 9.

But to the other thing, which is the answer that I give in my book to this objection: But I am not only convinced of my sins, (may some say), but have also some power against my sins; so that I do in some measure abstain from the sins forbidden in the law. And because I say, this thou mayst have and do, as thou thinkest, perfectly too [as thou thinks, mark that] as those fond hypocrites called *Quakers* [think] that they also do, and yet be but a natural man. Here my adversary is very much offended, and calls me perverter of the right way of the Lord; and saith, Shew me any natural man in the scripture that hath done it. Whereas, had he been but willing to have laid down the scriptures I brought to prove it, he needed not to have looked for a second answer; but because he would have it again, I will therefore shew you, that natural men, merely by nature, may be convinced, and abstain from those things forbidden in the law, and think they do it perfectly; nay, they do the things contained in the law. For saith the apostle, Rom. 2. 14. 'When the Gentiles, which have not the law, do by nature (mark do by nature) the things contained in the law, these (the Gentiles) having not the law, are a law to themselves.' Mark, the Gentiles do by nature the things contained in, or held

held forth, or made mention of by the law; the light also that they have, it is themselves, being a law to themselves; that is, their consciences (being of themselves) bearing them witness, and their thoughts the mean while accusing, or else excusing one another, though they cannot be saved thereby, ver. 15. Again, when Paul was a natural man, and a persecutor of Jesus Christ, he saith of himself, that then he was, touching the righteousness of the law, blameless, Phil. 3. 6. And whereas thou sayest, Thou hadst rather chuse to be one of those who abstain from those things forbidden in the law, and to have power over sin, than to live in the transgression of the law. This is fair spoken; and it doth shew, that thou art under the convictions of the law; and if it be no worse, I fear thy state the less, though it be bad enough; yet this I say, if thy soul be not saved freely by the blood of that man who was crucified on Mount Calvary, and by his merits alone done by himself in his own person, thou, notwithstanding, wilt fall short of eternal life: 'For by the works of the law shall no flesh living be justified,' Rom. 3. 20; though by it be the knowledge of sin, and a command to abstain from the same. And thus have I spoken to thy 21st page.

But farther thou sayest, That thou fearest I worship the name *Mary*, because I mention her name so much.

Ans. If thou hadst said, I worship her Son, thou hadst said truly (I hope). But is not thy spite more against her Son than her? I doubt it is; for neither thou nor thy companions can endure that one should say, he is still the same that was born of *Mary*, flesh and bones, a very man, now absent from his people, tho' in them in his Spirit.

Again, thou sayest I said, That as he is God, Christ lighteneth every man that comes into the world; which thing again I say. What then? Then say you, I will mind you of one scripture, which you yourself have quoted, which saith, 'The law is light,' Prov. 4. 23. Therefore sayest thou, The light is the law. Give me leave here to take thy words in twain: First, If, when thou sayest, Then the law is light, thou mean, the light

A Vindication of Gospel-Truths Opened.

of the law is the light of the law, and no more, thou sayest right. But if thou mean the light of the law is the light of the gospel, or the Spirit of Christ, I must needs reprove thee. For I tell thee again, the law is not of faith: the law makes nothing perfect, Heb. 7. 19. The law is but a weak and unprofitable thing, as to justification, Heb. 7. 17.; though, as I said before, it is good if it be used lawfully; which is not to seek or look for justification thereby, nor yet to say, it is the Spirit of Christ.

Then farther, thou art offended, because I said, When the Spirit of Christ convinceth, it convinceth of more sins than the sins against the law. Friend, will the law shew a man that his righteousness is sin and dung? No: For though the law will shew a man that his failing in the acts of righteousness is sin; yet I question whether the law will shew, that a man's own righteousness is sin. For there is in scripture saith, it doth, or can. Secondly, Shew me, if thou canst, that the sin of unbelief is spoken against in all the ten commandments, or that called the Moral law. But now the Spirit of Christ convinceth of unbelief; that is, it sheweth, that if men do not believe, that they have redemption by the obedience of that man who was laid in the manger, hanged on the cross, &c; I say, it sheweth, that those who do not lay hold on what he hath done and suffered without them in his own body on the tree, (through the operation of his Spirit, which he hath promised to give to them that ask him), or else they have not yet been convinced of the sin of unbelief, and so are still in a perishing condition, notwithstanding their strict obedience to the light within them, or to the law. And now tell me, you that desire to mingle the law and the gospel together, and to make of both one and the same gospel of Christ, did you ever see yourselves undone and lost, unless the righteousness, blood, death, resurrection, and intercession, of that man Christ Jesus, (in his own person), was imputed to you? and until you could by faith own it as done for you, and counted yours by imputation, yea, or no? Nay rather, have you not set up your consciences, and the law, and counted your obedience

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obedience to them better, and of more value, than the obedience of the the Son of Mary without you, to be imputed to you? and if so, it is because you have not been savingly convinced by the Spirit of Christ of the sin of unbelief.

Other things thou dost quarrel against, but seeing they are in effect the same with the former, I pass them by; and shall come to the next thing thou dost think to catch me withal, and that is, because I say, that God only is the Saviour, there is none besides him. Therefore sayest thou, How contrary is this to that in page 24. where I say, How wickedly are they deluded, who own Christ no otherwise than as he was before the world began. Now this is no contradiction as thou wouldst have it; for though I say there is none but God our Saviour, yet I did also then in my book shew how he was our Saviour, namely, in that he came into the world, being born of a Virgin, made under the law, by his obedience in that nature, by suffering in that nature, by his rising again in that nature, and by carrying that nature into heaven with him, as the scriptures at large declare; and therefore, though I say God is our Saviour, and none besides he; yet they that own him to be the Saviour no otherwise than he was before the world began, are such as deny that he is come in the flesh, and so are of Antichrist, 1 John 2. For before God could actually be a Saviour, he must partake of another nature than the divine, even the nature of man Heb. 2. 14, 15.

Again, thou sayest, it is a slander put upon the Quakers, to say, they slight the resurrection. *Ans.* What say you? Do you believe the resurrection of the body after it is laid in the grave? Do you believe that the saints that have been this four or five thousands years in their graves shall rise, and also the wicked, each one with that very body wherein they acted in this world, some to everlasting life, and some to everlasting contempt? Answer plainly, and clear yourselves, but I know you dare not, for you deny these things. But if you speak doubtfully of covertly in answer thereunto, I doubt not but God will help me to find you out, and lay

open your folly; if I shall live till another cavil by you be put forth against the truth.

The next thing thou cavillest at is, that query raised from Eph. 4. 10. and thou sayest I have not answered it. You should have answered it better, or else have confuted that answer I gave unto it, and then you had done something. But the great thing that troubles thee is, because I say, (further in my book), he that ascended from his disciples, was a very man; For, 'handle me and see, (saith Christ). a spirit hath not flesh and bones, as you see me have.' Now, let the adversary shew by the scripture, (said I), that there is in them any place called *heaven*, which is able to contain a man of some four or five foot long, (or a competent man of flesh and bones), for the space of sixteen hundred years, but that above the clouds, which troubles thee so, that it makes thy tongue run thou canst not tell how; but know, that when the Son of Man shall come from heaven to judge the world in righteousness, that which thou callest foolishness now, thou wilt find a truth then to thy own wrong, if thou close not in with him, who said, 'Handle me and see, for a spirit hath not flesh and bones as you see me have. Luke 24. 38, 39, 40.

Another thing that thou art troubled at is, in that I do reckon the Quakers to be of the deluding party; when, alas! all men that have eyes to see, may easily discern, that you are of that generation, as will appear in part by your own expressions, both now, and also at other times. But that you may take off the brand from yourselves, you say, that the false prophets and Antichrist were in the apostles days, as though there should be no false prophets now, when the time we live in doth manifestly declare and hold forth that there are many who at this day seek to beguile unstable souls, of which sort you are not the least, though, for ought I can learn as yet, you are the last, (that are come into the world); but, that you may the better shift it from yourselves, you say, that in those days there was not a Quaker heard of; namely, in the days of John. Friend, thou hast rightly said, there was not a Quaker heard of indeed, though there were many Christians heard of then.

By

By this you yourselves do confess, that you are a new upstart sect, which was at other times in the world, though Christian saints have been always in the world. Friend, here, like a man in the dark, in seeking to keep thyself out of one ditch, thou art fallen into another; instead of proving yourselves no false prophets, you prove yourselves no Christians; saying, There was not a Quaker heard of then. But if Quakers had been Christians, then they would have been heard of to the glory of God and his Christ.

Again, to defend thyself, thou throwest the dirt in my face, saying, If we should diligently trace thee, we should find thee in their steps, meaning false prophets, through famed words, through covetousness, making merchandice of souls, loving the wages of unrighteousness.

Friend, dost thou speak this as from thy own knowledge, or did any other tell thee so? However, that spirit that led thee out of this way, is a lying spirit. For though I be poor, and of no repute in the world as to outward things; yet through grace I have learned, by the example of the apostle, to preach the truth; and also to work with my hands, both for mine own living, and for those that are with me, when I have opportunity. And I trust that the Lord Jesus, who hath helped me to reject the wages of unrighteousness hitherto, will also help me still, so that I shall distribute that which God hath given me freely, and not for filthy lucre's sake. Other things I might speak in vindication of my practice in this thing: But ask of others, and they will tell thee, that the things, I say are truth; and hereafter have a care of receiving any thing by hearsay only, lest you be found a publisher of those lies which are brought to you by others, and so render yourself the less credible: but be it so.

And as for your thinking, that to drink water, and wear no hatbands, is not walking after your own lusts; I say, that whatsoever men do make a religion out of, having no warrent for it in the scripture, is but walking after their own lusts, and not after the spirit of God. Thus have I passed the 23d page.

And lest you should think that the Quakers are not such

such as condemned me and others for preaching according to the scriptures, as you would fain clear yourselves of this charge laid against you in my book, by your saying, you deny the accusation to be true upon any of the Quakers; I shall therefore tell you of your sister Anne Blackly, who did bid me, in the audience of many, To throw away the scriptures. To which I answered, No; for then the devil would be too hard for me.

And again, because I said, The man Christ Jesus was above the clouds, and the heavens, now absent from his people in the world, touching his bodily presence, she said, I preached up an idol, and used conjuration and witchcraft. Which things I should rather have desired her to repent of, than to make her a public example for others to take warning by, but that it is expedient that your folly be laid open that others may fear to do as you have done.

But farther, thou chargest me with a loud crying out against Christ within. This is thy throwing of dirt in my face again; for I have said it often, that if any man have not the Spirit of Christ, he is none of his.

Again thou sayest, that in p. 203. I do take in hand to prove, or discover, that the doctrine of Christ within is a false opinion.

Thou dost also here speak falsely of me; for all that I take in hand to prove, is this, That they hold a false opinion, (and principles too), who hold up a Christ within in opposition to Christ without, who is the Saviour; as doth plainly appear by my following discourse, if you read from p. 203. to the end of my book.

But, in the next place, after much railing, thou comest to the place where I again ask this question, Doth not the scripture make mention of a Christ within? To which I answer, yes; and he that hath it not is none of his.

But to lay open thy folly at last, thou sayest, Doth not the scripture say, Christ is within you, except you be reprobates? and is not this thus much, are not all they reprobates, (say you), but they in whom Christ is within?

Ans. They are indeed reprobates who have not Christ within them; but now, how is thy folly manifest? that
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in one place thou shouldst confess some are reprobates, who have not Christ within; and yet in p. 18. of thy book, thou sayest, It is given to every man. And in p. 26 of thy book, thou sayest, That a measure of the Spirit is given to every man, and is given within him too, though the scripture declareth the contrary, and thyself also now at last. It is well thou dost recant so much, as to eat thy first words at the last, or at least to shew thyself unstable in judgement: Friend, thou mayst see, the more thou dost fight against the truth, the more thou foilest thyself; partly by helping of it, and partly by contradicting thyself.

One thing more thou dost befool thyself with; and that is, in that thou, in the first place, sayest thou ownest the words in my book, and yet hast spent some four sheets of paper to vent thy thoughts against them.

But peradventure thou wilt say, Those words that I own are not those that I speak against, but the other. To which I answer, There are many things in my book spoken of by me that are truth, which if you own, you must leave your professing yourself a Quaker.

As, 1. That that man that was born of the Vigin Mary, called Jesus, (I say you will not own), that he in his own person, by himself without us, did completely bring in everlasting life for us, by offering up himself once for all upon the cross.

2. That Christ, who wrought out redemption for his children, did, after he had wrought it out, go away from them, and not into them, in his person.

3. That he ever liveth, that very man, to make intercession in his person, in the presence of his Father without, until the end of the world.

4. That that very man who did go away from his disciples into heaven, will come again personally the same man, the second time, and before him shall be gathered all nations, and he shall judge them for their sins; and take his to himself, who shall soul and body be with him to all eternity. These things, I say, thou couldst not own, though they are the truth of God. But leaving thee to the great God, who will give thee according to thy works, in this, as in other things, I shall come to thy answers to my queries.

The

The first query that I propounded is, If thou sayest that every man hath a measure of the Spirit of Christ within him; why, say the scriptures, 'Some are sensual, having not the Spirit.' And when Christ telleth his disciples of sending them the Spirit, he saith, 'the world cannot receive it.' Here, in the first place, thou hast not only answered deceitfully, but hast also corrupted my words in laying down the query, in that thou didst leave out some words; for thou didst lay it down thus: If thou sayest that every man hath a measure of the Spirit of Christ within him, why say the scriptures, some are sensual, having not the Spirit; and Christ saith, 'The world cannot receive it.' (Reader, compare them both together).

Now thy answer is, Some are sensual, having not the Spirit, because they receive it not; and some cannot receive it, because they believe not on him from whence it comes. Yet sayest thou, The measure of the Spirit is given to every man to profit withal, as the scriptures say: when there is no scripture saith, a measure of the Spirit is given to every man to profit withal. But again, see here thy strange confusion, 1. To say, some have it not; 2. To say every man hath it. But you would make a difference between having and receiving: but I tell thee, 'he that hath it, hath received it,' Gal. 3. 2. 'and he that hath not received it, hath it not,' Jude 19.

My second query was, What is the church of God redeemed by from the curse of the law? Is it by something done within them, or by something done without them. If you say, it is redeemed by something that worketh in them, then why did the man Christ Jesus hang on the cross on Mount Calvary, without the gate of Jerusalem, for the sins of his children? and why do the scriptures say, 'that through this man is preached to us the forgiveness of sins?'

The answer thou givest is, The church of God is redeemed by Christ Jesus, which is revealed in all believers; and Christ Jesus wrought in them mightily; and it was he that wrought in them to will and to do.' This

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is plain scripture, and the man Christ Jesus (sayest thou) hanged on the cross on Mount Calvary: because they wickedly judged him to be a blasphemer, and through their envy persecuted him to death; because he bare witness against them, and as in their account he died, and hanged on the cross, for an evil doer. And this is one ground (at least) why he hanged on the cross, &c.

Ha, friend! I had thought thou hadst not been so much hardened. Art thou not ashamed thus to slight the death of the man Christ Jesus on the cross, and reckon it not effectual for salvation? but sayest, the church is redeemed by Christ Jesus which is revealed within. And to confirm it, thou dost also corruptly bring in two scriptures.

The one saith, 'whereunto I also labour according to his working, which worketh in me mightily.' By which words Paul signifies thus much, That as God was with him in the ministry of the word, so did he also strive according to his working which wrought in him mightily. What is this to the purpose? See Col. 1. 26.—30.; and also, the other scripture makes nothing to prove, that the church of God is redeemed by Christ within, as he is within. Only you must corrupt the scriptures, and be transformed (though ministers of darkness) into an angel of light, if you will do any mischief.

And now, that thy answer is false, I shall clearly prove. First, because thou deniest, that redemption was wrought out for sinners by the man Christ Jesus on the cross, or tree, on Mount Calvary; when the scripture saith plainly, that when he did hang on the tree, then did he bear all our sins there in his own body; 1 Pet. 2. 24. And, secondly, in thy saying 'it is redeemed by Christ within, by being within; when the work of the Spirit of Christ in believers, is to make known to the soul by dwelling within, which way and how they were redeemed by the man Christ Jesus on the cross. And this I prove farther; because when thou art forced to answer to these words, Why did the man Christ Jesus hang on the cross on Mount Calvary for the sins of his children? thou sayest, because they wickedly judged him to be a blasphemer.

blasphemer. Friend, I did not ask thee why the Jews did put him to death? But why was he crucified there for the sins of his children? But thou willing to cover over thine error, goest on cunningly, saying, and through their envy they persecuted him to death, for an evil doer. This is one ground at least, &c.

Friend, But that thou art ashamed to own the gospel of Jesus Christ, thou wouldst have said, he was crucified there for the sins of the world; and 'by his offering up of himself upon the cross, he did for ever perfect them that are sanctified.' Nay, thou wouldst have studied to exalt his dying there; first, by shewing what a sad condition we were in without it: Secondly, by holding forth the manifold and great privileges that we have by his dying for us there. But thou art at enmity against the things of God, as is clearly seen by those that have indeed the Spirit of God in them, and are enabled thereby to discern you. And though you say, there is no other that can forgive sin, nor the blood of any other that can take away sin, but the blood of God: yet thou deniest that the blood of him who was, and is truly God as well as man, Christ Jesus; I say thou deniest that his blood that was shed without Jerusalem gates, doth wash away sin from the saints of God; and cunningly (though not at this time uttered) concluding that the blood of God was shed for sin on a cross within. If it be not so, then call me a liar; but it will clearly appear so to be in your answer to my third query.

My 3d query is, What scripture have you to prove, that Christ is, or was crucified within you, dead within you, risen within you, ascended within you?

Thy answer is, There is no scripture that mentions every of our names in particular; and thy query (sayest thou) is raised from a misunderstanding of us, So I judge: but Christ is within us, that we do not deny, and he is the Lamb that was slain in the streets of the great city, which is spiritually called Sodom, and Egypt, (mind spiritually), and he is now risen, and ascended. This we know, and leave thee to receive a farther answer from them that are led by a spirit of delusion.

Friend, How dost thou run about the bush, seeking

to scrabble up an answer, but findest not a right one, and wouldst also fain hold out that Christ is, or was crucified within, dead within, risen and ascended within: but seeing thou canst not with or by the scriptures give an answer; then seeing thyself left of them, through the strength of carnal reason, thou goest about this way: Is there any of our names made mention of in scripture, or to that purpose; and wouldst fain infer from thence, that because we have names, though not mentioned in scripture, therefore Christ is, and was crucified within, though not mentioned in the scriptures. Friend, Thy sophistry deceives thee.

The second argument, which is like the first, isth is, He is the Lamb slain in the streets of the great city, spiritually called Sodom, and Egypt. Now, from the word *spiritually*, thou wouldst willingly infer also, that Christ is and was crucified within, dead within, and risen within you; and therefore thou sayest, (mind spiritually). Friend, I may well mind thy spiritual wickedness, by which thou wouldst willingly cover thy heresy, but it will not be. Though thou dare not speak plainly in so many words, yet the thoughts of thy heart are made manifest, by the words that flow from thee.

Ah, friend! That thou couldst but close with the truth, and venture thy soul upon what was done by Jesus on the cross without the gates of Jerusalem, for it is by and through that blood, that was there shed, that we have redemption, Heb. 13. 12. compared with Col. 1. 20. and remission of sins, Eph. 1. 7.; & 1 Pet. 2. 24.

My fourth query was, Is that very man that was crucified between two thieves, whose name was Jesus the Son of Mary, is he the very Christ of God, yea, or nay?

Thy answer is, Yes, he is the very Christ of God, which was before the world was, by whom the world was made, who was made manifest from Mary's womb, and was persecuted to death by the scribes and Pharisees, in whose steps thou treadest, in asking subtile questions to ensnare the innocent, as they did. Read thy example (sayst thou) and thyself to be an enemy to God's Christ.

This answer is doubtfully given. I did not ask thee, whether

whether he was the Christ of God, that was before the world was; but I asked thee, whether he was the Christ of God, that did hang between two thieves on Mount Calvary. Now I know the Christ of God was before the world was; but thou art afraid to look upon him as suffering on the cross on Mount Calvary, between two thieves for our sins. But, contrarywise, would willingly own him to be no otherwise but as he was before the world, which thing is very dangerous; for he that doth so, doth lay aside all things that, in his own person, he did in the flesh that he took from the Virgin Mary, as to justification and salvation; only supposing him to be but an example, and so bespatters all his merit and righteousness, by your false conclusions, which in his own person he accomplished for our justification.

And, friend, hadst thou not been afraid of thyself, thou wouldst have been so far from calling these my queries subtil questions, that thou wouldst have owned them, and have given a sober Christian answer to them, instead of a railing accusation. But it matters not, it hath but made thee shew thyself the more, which peradventure for a time might otherwise have lien hid.

My fifth query was, Is that very man, with that very body, within you, yea, or no? To which thou answerest, The very Christ of God is within us, we dare not deny him; and we are members of his body, of his flesh, and of his bones, as the Ephesians were: They that are led with a spirit of delusion, shall answer the rest of this thy query, if they will.

Thy answer is nothing to the question; for I did not ask; whether the Spirit of Christ was in thee? (though I question the truth of that); but I asked you, whether that very man, with that very body, (or the body of Christ that was hanged on the cross), be within you? But I see you are minded to fumble, and will not answer plainly. But thou answerest, saying, We are members of his body, of his flesh, and of his bones, as the Ephesians were. This is nothing to the purpose neither; for it is one thing for a man to be a member of the flesh and bones of Christ, and another thing to have the flesh and bones of Christ within him. What, because believ-

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ers are members one of another, must they therefore be also one in another? No. Even so, though a believer be a member of the body, flesh, and bones of Christ, it doth not therefore follow, that Christ, flesh and bones, is within him. But thou art loth to discover thyself in plain terms, though thou art made manifest full fore against thy will; for thou dost here also, though very cunningly, signify, that thou ownest Christ no otherwise, but as he is within. And to own him no otherwise, is still against the gospel and faith of the apostles, who said, 'They were absent from him while they were at home in the body, or here below,' 2 Cor. 5. 6.

My sixth query was this, Was that very Jesus, that was born of the Virgin Mary, a real man of flesh and bones after his resurrection out of Joseph's sepulchre, yea, or nay? the scripture says he was; and if so, then did that man go away from his disciples, and not into them, as the scriptures declare; or did he with that body of flesh go into his disciples, as some fond dreamers think?

Thy answer is, What the scripture speaks of Christ we own to be truth, and own him to be what the scriptures speak of him; and all mens imaginations of him we deny, and their false interpretations of the scripture concerning him. And let the fond dreamers, who err in their thoughts, be reproved; for we dare own nothing but what the Spirit of the Lord bears witness of according to the scriptures. And thus far I answer in behalf of the Quakers; and let them that are led with a spirit of delusion answer the rest, which concerns themselves.

This answer hath some pretended fairness in it. But yet we know you, that you can wrest the scriptures to your own destruction; and that is clear, in that though you say you own him as the scriptures speak of him, yet you deny him as the scriptures speak of him in part. And if at any time you plead one truth, it is that you might, by your corrupt dealing with that, clash against another; As for instance, 1. You profess you own Christ within, but withal, with that doctrine, you will finite against the doctrine of Christ Jesus in his person without,

out, and deny that, though that is a truth, as is also the other. 2. You do use that truth of the resurrection of saints from a state of nature to a state of grace, to fight against that truth of the resurrection of the bodies of saints out of their graves, together with other things that I might add; as your holding forth the intercession of the Spirit of Christ within, in opposition to the intercession of Christ in his person without in the heavens. Which things being thus done, they shew forth a great deal either of ignorance or presumption, knowingly to fight against the truth. And in this, that thou answerest so generally, and not particularly to the question, it is evident that thou dost not plainly declare thy mind, but dost keep that in thy bosom which thou dar'st not manifest to the world.

My seventh query was, Hath that Christ that was with God the Father before the world was, no other body but his church? If you say, No, as it is your wonted course; then again I ask you, What was that in which he did bear the sins of his children? If you say, in his own body on the tree; then I ask, Whether that body in which he did bear our sins, was, or is, the church of God, yea, or no? Again, if you say he hath no other body but his church, then I ask, What that was that was taken down from the cross? But here thou puttest a stop to the rest of my words, with an &c.

Thy answer is, In this thou hast not only queried, but slandered; therefore thy slander (sayest thou) I do remove. It is our wonted course, sayest thou, to say, that Christ hath no other body but his church. Thou art here a false accuser. But we say, the church is Christ's body, and it is sufficient for salvation to know Christ Jesus to be head in us, and over us, and ourselves to be members of his body; which thou sayest is his church. And what thou intendest by making so many foldings in one query, sayest thou, it may be judged it is to insnare; and in that thou answerest, thou answerest thyself for us in some things, that thou mightest have a further ground to lay a deeper snare: we do deny thee and thy spirit, and see thee to be only feeding in thy imaginations upon the report of things without the life; and

and thy religion stands in disputes and controversies, and queries, and many words. But our religion stands in the exercise of a pure conscience towards God and towards man, whether we speak or be silent. These are thy words.

Ans. Now in my query thou sayest, I slander, in that I say, you *Quakers* allow of no other body of Christ, but the church of Christ. Yet dost thou not clear thyself at all, only thou wouldst say something to dazzle the eyes of the ignorant. But, friend, if thou wouldst have made it appear that I slander, in saying, you own no other body but the church; you should have said yes, we do own this, That Christ hath a body that is now in glory, ascended from his disciples, according to the scripture, Acts 1. 3. compared with ver. 9, 10, 11. But thou doest only fling up a few words into the air, that thou mightest thereby puzzle thy simple reader. But I bless God, for my part I do see thee, that thou doest like a beguiled man, seek by all means to beguile others. And whereas thou saist, It is sufficient to salvation, to know Christ Jesus as head in us, and over us. To this I answer, whatsoever thy meaning is by these words, yet there is none shall be saved, but those who through the mighty operation of the Spirit of Christ, are enabled to apply what the man Christ Jesus the Son of Mary hath done and suffered, and is now doing for sinners and saints, (and for him), in the presence of his Father, now ascended in his body of flesh and bones, from his children which are alive in this world: I say, there is none shall be saved, but those that are thus established, or shall be so, as is clear from these, (1 Pet. 1. 18, 19.; & 2. 24.; & 3. 18.; & 4. 1.; 2 Pet. 1. 17.; Heb. 7. 24.; & 10. 7, 9. & 7. 24, 25.; & 13. 12.; 1 Tim. 2. 5, 6.; Eph. 1. 7.; Acts 12. 37, 38, 39.), with many other scriptures. And again, when you say, I answer you in something, if you mean, that the body in which he did bear the sins of his children, is his church (for that is partly my query), then I do say, that your doctrine is desperate and devilish; and you do thereby undervalue the death, blood, resurrection and ascension, intercession and second coming again of that man for salvation; and

and therefore, for a better satisfaction to all who may read your book, I intreat you to answer, Did he bear our sins in that body which is his church, or did he bear our sins in that body that did hang on the cross on Mount Calvary? Answer plainly, I beseech you.

And now, friend, passing by the rest of thy brawlings, I shall come to thy several queries, and shall answer to them in the simplicity of my soul, not laying down any doubtful expressions, but in all plainness, and not as you do; for the better understanding of them by those that read them.

These be the Quaker's queries, and my answers to them.

Quer. 1. Is any man justified in the sight of God, but he that followeth Christ; and is it not a work to follow Christ, yea, or nay? and what is the sight of God?

Ans. He that followeth Christ aright must first believe in Christ; for how shall they follow him in whom they believe not? Now then the scripture saith, 'He that believeth on the Son hath everlasting life, John 3. 16, 17, 18.; so then we are justified by believing; and if so then to follow Christ is rather a fruit of our believing, than justification itself. And whereas you ask, What is the sight of God? I answer, To be justified in the sight of God by Jesus Christ is, for God to look on such poor creatures as we are, as complete, without spot or wrinkle, in the obedience of the man Christ Jesus; 'who otherwise could not behold them in love, because 'of their iniquity,' Heb. 1. 3.

Quer. 2. Whether will that faith justify a man which hath not works, seeing the scripture, or the Apostle saith, 'faith without works is dead:' and what is that which worketh faith, and where is it, within or without?

Ans. That faith that hath not works is dead, being alone. Yet it doth not follow, that all that have works have faith. No; but contrariwise, men may have works yea, the works of the law of God too, and yet be under the curse; which they could not be if they had saving faith. So then, if faith without works is dead, and again, if men may have works, and yet no faith, no saving faith I mean; then it will be good to inquire, what

what it is to have a right faith, which doth bring forth right good works; and who have works without a right faith.

And, 1. A right saving faith is, for a man to be enabled of God's holy Spirit, to lay hold on what the man Christ hath done in his own person, when he was in the world; as his birth, righteousness, death, blood, resurrection, ascension and intercession; and to apply the virtue and merit thereof to himself, so as to see himself saved thereby, Rom. 3. 24, 25. 'Being justified freely by his grace;' How? Even 'through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation, or reconciler, through faith 'in his blood,' &c. Again, Be it known unto you, that through this man is preached unto you the forgiveness of sins, and by him all that believe: Mark, all that believe (namely, in his blood which was shed on Mount Calvary) are justified from all things, from which they could not be justified by the law of Moses. If the faith that applies these things be of the operation of God, it is very much accompanied with good works. For the love of Christ constrains us: because we thus judge, that if one died for all, then were all dead. And that he died for all, that we which live (namely by the faith of this, that Christ died for all, Gal. 2. 20.) should not henceforth live to ourselves, but to him, that died for us, 2 Cor. 5. 14, 15.

But 2. They that deny the merits of the birth, death, righteousness, blood, &c. of the man that was born of the Virgin Mary, which he fulfilled in his own person, by himself, Heb. 1. 2. I say, they that do not venture their souls on these glorious, mysterious truths, but deny the belief of them to be sufficient of themselves to save from hell, and all other things, and doth expect that salvation should be obtained by something that worketh in them, by working in them. It is impossible that these, though they may be, touching the righteousness of the law blameless, (as Paul was while he was a persecutor, Phil. 3.) to be saved thereby. Wherefore? because they seek it not by the faith of Christ, but as it were by the works of the law, Rom. 9. 30, 31.

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And whereas you ask me, What is that which worketh faith? and where is it, within or without? I answer, That which worketh saving faith is the holy Spirit of God, which is renewed through the hearing of the word preached by the apostles and ministers of Jesus Christ. Now the Spirit, when it doth work, it entereth into the soul, and, as I said before, doth enable the soul to believe, and lay hold on the merits of the Son of Mary, Jesus Christ: 'For (saith he) when he is come, he shall glorify me; for he shall take of mine, and shew it unto you, John 16. 14.

Quer. 3. Whether any be justified but he that is born of God? and whether doth he that is born of God commit sin? and is that within the creature, or without, that worketh the new birth?

Ans. Justification may be taken two ways, either in the sight of God, or in the sight of the soul or creature. My meaning is, that all that are or shall be saved, are justified in the sight and foreknowledge of God before the foundation of the world, Eph. 1. 4. 'According as he hath chosen us in him before the foundation of the world,' &c. 'having predestinated us to the adoption of children by Jesus Christ unto himself.' And again, 'Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified,' Rom. 8. 30. Mark, all these things are spoken as being already done; predestinated, called, justified, glorified. He doth not say, they shall be, but he hath done it; that is, in and according to the fore-ordination of God.

2. Saints are said to be justified in their own sight or knowledge, as when God doth make manifest to the soul what he had determined before should be done: 'Be of good cheer, thy sins are forgiven thee.' This is justification in the sight of the creature.

And whereas you ask me, Do they that are born of God commit sin? to this I answer, They shall never commit the sin against the Holy Ghost, as is the meaning of that place, 1 John 3. 19. 'There is a sin unto death, and there is a sin not unto death.'—He that is

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born of God sinneth not, but keepeth himself; and that wicked one, mark that wicked one, the sin unto death, toucheth him not; but they that are born of God, notwithstanding, do daily sin; as it is evident, Jam. 3. 2. 'In many things we offend all,' saith he, 'I and you, all of us.' And again 'if we say that we have no sin, we deceive ourselves, and (instead of having no sin) the truth is not in us,' 1 John 1. 8. 'And who can say, my heart is clean? There is none righteous, no not one.' And again, 'There is not a just man upon earth that doth good, and sinneth not.' And I am confident that while some would persuade others, that they have no sin, their own consciences tell them they lie; and if it be not so in the rest, it is because they are hardened, and given to believe a lie.

As to the latter part of your query, I answer, The new birth is wrought through hearing of the word preached; and yet not by conscience, nor by the obedience to the law, or dictates of nature, but by the Spirit coming into the soul, and shewing its lost condition, without the obedience of the Son of Mary, the Son of God, and his freeness and willingness to communicate, or give himself, and all his things, unto it: which being done the man is thereupon given up to God, and is become a new creature, I might spend much time in speaking to this; but I forbear, because of itself it is enough to fill up a small volume.

Quer. 4. If Christ hath lightened all men as he is God, (as thou confessest), then hath he not lightened all men as he is the Son of God? and is not the light o, God sufficient in itself, to lead to God all that follow it, yea, or nay?

Ans. Christ, as he is God, doth lighten every man that comes into the world; which light is conscience, or otherwise nature itself, which doth also convince of sin, John 8. 9: Yet Christ, as he is God, doth not give unto every man that Spirit that doth lead to eternal life, for all men have it not, Jude 19. 2. Christ, as he was and is the Son of God before the world was, being one in power and being with his Father, hath lightened every one that comes into the world, as aforesaid;

but hath not so, neither given them his Spirit: Some are sensual, &c. 3. Christ, as God-man, or as he came into the world to die for those whom before, as God, he knew and loved: I say, he doth not in this way neither lighten every man with the saving light of life, or give unto them his holy Spirit. No: they that have been, and now are believers, do know, and can remember, that all the time of their unregenerate state they were without Christ, Eph. 2. 12. So that here is no way or room for your doctrine, take it how you will: Christ hath not given to every one his Spirit.

Second part of the query: Is not the light of God sufficient in itself to lead to God all that follow it, yea, or nay?

Ans. 1. As I said before, some are sensual, and have not the Spirit of Christ. 2. No man can come to God as a Father by adoption, but by Jesus Christ. Then it must needs be, that all men, though they do follow that light which is given to every man, it is not able to lead to God as a Father in the Lord Jesus Christ: Yet this light that every man hath will shew a man there is a God, and that this God is eternal; and also will clear out something of him to them by the things that are made. But now, if this light would lead to everlasting life, then might the devils also be delivered from everlasting damnation, seeing they also do know God as a Creator, and revenger of sin, more perfectly than any natural man in the world, though not as a Father by adoption,

But you say, Doth it not lead to God all that follow it? *Ans.* Not to be saved, though to be condemned, through the weakness and unprofitableness of that light, or conscience, or the law, call it either. And I clear it thus: 1. Because, if that light that every man receives were able, by our following it, to save us, then Christ needed not to have suffered, seeing all men had that light. 2. If that light that every man hath, which is conscience, were able to lead a man to justification by following it, that promise was made in vain by Jesus the Son of Mary, when he said, 'I will send you' (mark I will send you) the Spirit, and he shall lead you

‘you into all truth;’ for they had a light before. But it is evident, that that was not sufficient, because they must have another sent them by Jesus Christ, and that must be the Spirit.

Quer. 5. Whether is not the same light in him that hates it, as it is in him that loves it? John 3. If there be a difference in the light, shew it wherein, whether in the nature or otherwise.

Ans. 1. That scripture quoted in John 3. ‘Light is ‘come into the world,’ &c. is not meant of that light, or conscience, that every man hath; but the man Christ Jesus is speaking there of himself, as God-man come into the world, born of the Virgin: if thou compare ver. 19, 20, 21. with ver. 14.—18. of the same chapter, it is clear; for they all do speak of the same thing, namely, the Son of Mary. And again, saith he, ‘I am ‘the light of the world.’ Now, the man Christ, though he was then in the world, and walked up and down in the same, yet he was not within any man in the world as man, (though he calls himself the light thereof), tho’ he was in some, I say in some, as God by his Spirit. Now, the light, which was the man Christ, was the very same, whether loved by some, or hated by others; but if you conclude every man hath Christ, or, that light spoken of there, John 3. within him, that I deny, having proved the contrary.

But, secondly, Whether is there a difference in the light? *Ans.* 1. There are more lights than one, there is a light that may be suspected to be darkness, where he saith, ‘If the light that is in thee be darkness,’ &c. Again, there is the light of the law, Prov. 6. 23. Again, conscience also will convince of sin. Now, there is none of these that can save a sinner from the evil of his ways. Take the best of them, which is the righteous law of God, that cannot: For had there been a law given which might have given life, then verily righteousness had come by the law. But if you conclude, that righteousness, or everlasting life, cometh by the law, you must conclude this again, that Christ did die in vain, Gal. 2. 21. So then these things being not able to save the soul, the next thing is, the Son of God; ‘the

‘ the Son of righteousness arising with healing under his wings,’ he is also a light, and indeed the saving light, far surpassing all the other mentioned.

Now, though Christ doth not differ in himself, yet there is a difference in the power of these lights, the law and Christ, the one not being able to save, the other being able. And again, there is also a difference in the nature of them; the one being a condemning light, the other a saving light: ‘ It is Moses that accuseth you, (saith Christ), even Moses in whom ye trust.’ But do not think saith Christ, that I will accuse you to the Father: No, saith he it is Moses, or the law given by him. But again, where Christ speaks for himself as a Saviour, he saith, ‘ God sent not his Son into the world to condemn the world, but that the world through him might be saved,’ John 3. 17. So that I say, 1. That light spoken of John 3. which is the man Christ, is not in every man that comes into the world. 2. That the man Christ, or the light spoken of there, is not against himself. 3. There is the light of the law, conscience, and nature itself, which are in all men, which things are altogether insufficient to save a man from death, by his seeking of justification thereby. Again, there is Jesus Christ, he is the Saviour, but not in all men. And again, neither is the man Christ Jesus the condemning light.

Quer. 6. Whether is it possible, that any can be saved without Christ manifested within? If no, then whether is not the doctrine of salvation, which is only necessary, to preach Christ within? and is it not the whole mystery of salvation, God manifest in the flesh?

Ans. There can none be saved, but they that have the Spirit of Christ given unto them. But it is not the Spirit of Christ given to the elect that doth work out the salvation of their souls within them; for that was obtained by the blood of the man Christ Jesus on the cross, Heb. 9. 12. compared with Heb. 13. 12.

Again, Every one that is or shall be saved, must, and shall have the Spirit of Christ within them; yet doth it not follow, that to preach Christ (only) within, is the only doctrine of salvation. For then also the preach-
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ing of the blood of Christ shed on the cross, as I said before, must be of none effect. But he that doth preach the doctrine of salvation aright, must first begin to preach that doctrine that Paul preached in 1 Cor. 15. 1, 2, 3, 4. 'For I delivered unto you (saith he) first of all how that Christ died for our sins, according to the scriptures; and that he was buried, and that he rose again, according to the scriptures.' Now Christ, or the Spirit of Christ, is received by such preaching as this is, as is clear from that scripture, Acts 10. 38,—44. where Peter is speaking of the word that was preached throughout all Judea: 'How God anointed Jesus of Nazareth (or which dwelt at Nazareth) with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all those things which he did, both in the land of the Jews, and in Jerusalem, (saith Peter), whom they slew and hanged on a tree: him God raised up the third day, and shewed him openly; not unto all the people, but unto witnesses chosen before of God; even to us who did eat and drink with him, after his resurrection from the dead. And he commanded us to preach to the people, and to testify, that it is he which was ordained of God to be the judge of quick and dead. And is that all? No; 'But to him give all the prophets witness, (to him, even Jesus of Nazareth, whom the Jews crucified on the tree), that through his name, whosoever believeth in him, shall receive remission or forgiveness of sins.' Now mark, 'And while Peter yet spake these words, the Holy Ghost fell on all them that heard the word.' While Peter spake these words, that by Jesus of Nazareth forgiveness of sins was preached to them that believe in his name, the Holy Ghost fell on all them that heard the word; namely, which Peter spake: This is the way in which the Spirit is given; namely, by preaching a crucified Christ. But now no man can be saved without Christ, or the Spirit of Christ be given to him, because he cannot be able to lay hold savingly of, and to hope for that glory that Christ, as he is God-man, hath accomplished in his own person without, unless he have the Spirit.

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But farther, thou sayest, Is it not the whole mystery of salvation, God manifested in the flesh? *Ans.* Truly to know that 'God, out of love to poor sinners, did, 'in the fulness of time, send forth his only begotten Son, 'who is equal with his Father, to be born of a woman, 'and made under the law, to redeem them that are under the law, that we might receive the adoption of 'sons;' this is to know the mystery of godliness. Therefore when the scriptures say, 'God was manifested in 'the flesh,' they mean, God sent forth his Son, which was and is the word of God, God himself, and he was made flesh, John 1. 14. And so in the nature of man he did become the Lamb of God, or the sacrifice of God, that doth take away the sins of the world, ver. 29. Now here I might enlarge abundantly, but that I would not be tedious.

Quer. 7. Whether is it not possible that many may profess as much of Christ without, as thou hast said of him, and yet be damned; and if this be the faith to profess him born, dead, risen, and ascended, without, then is there any unbeliever in England; seeing all in the outward sound believes, and professeth as much as thou hast said, yea, or nay?

Ans. I know there are many that do profess in word, that Christ was born, dead, risen and ascended, without, and yet may be damned. Yet he that doth really with the faith of the operation of God, believe these things, and doth also apply the virtue and merit of the same to themselves for justification and life, shall be saved: 'If thou shalt confess with thy mouth the Lord Jesus; and shalt believe in thine heart that God raised 'him from the dead, thou shalt be saved,' Rom. 10. 9.; and also 1 Cor. 15. 2. 'By which ye are saved, if ye 'keep in memory what I preached unto you.' What was that? why, 'how that Christ died for our sins, according to the scriptures, that he was buried, and rose 'again,' &c.

2. It is not faith, only to talk of him with the mouth, but, as I said before, to believe the same by the operation of the Spirit in our hearts. If this be faith, (sayest thou), to profess him born, dead, risen, and ascended without

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without, then is there any unbeliever in England? *Ans.* All that profess this do not truly believe it: for to profess in word alone, and believe in heart, are two things. Secondly, If to profess this were the faith, yet were there a good many unbelievers in England, for the Quakers will not profess him ascended without, neither making intercession without, but contrarywise strike at this doctrine.

Quer. 8. Whether hath that man faith in Christ that is not changed in the nature; and is not the liar and slanderer an unbeliever, and of the cursed nature, yea, or no?

Ans. He that hath faith in Christ is a new creature; and the liar and slanderer is an unbeliever; and if he live and die in that condition, his state is very sad, tho' if he turn there is hope for him; therefore repent and turn quickly, or else look to yourselves, for you are the men, as is clear by your discourse.

Quer. 9. Whether any receive Christ who receive him not into him? if not, shew how Christ can be received, and whether many profess him not which never receive him.

Ans. Christ as he is man, as he was a sacrifice for sin, cannot be received really and personally into any, but yet, he that doth indeed receive the gospel, and believe that he was a sacrifice upon the cross for his sins, doth and hath also received his Spirit into him, which giveth him the comfort of these things, John 14. 26. And secondly, There are very many that profess him, that at the day of judgement will fall short of eternal life, notwithstanding all their profession; for as I said before, it is not the professor, but the sound believer that shall be saved by him. But let the reader mark how thou condemnest thy own doctrine by this query; for thou grantest many profess Christ that never receive him. How then hath every man Christ, or the light of Christ within him? if it be within him, either he must receive it, or snatch it by force against the will of another, however the scripture saith, 'what is it that thou hath not received?' (yet all men have not received that), Jude 19.

Quer. 10. Whether to preach for hire, for gifts and
B b rewards,

rewards, and to divine for money, and to make merchandise of the people for so much a-year for preaching to them, be not true marks and signs of false prophets? or can any give truer signs of false prophets than Isaiah and Micah give, yea, or nay?

Ans. There are a company of dumb dogs that are crept into the nation, that love, give ye, and desire to bear rule by their means; and they are every one for his gain from their quarter. Secondly, There are a company of wolves crept out also, having wrapped themselves about with sheeps cloathing, and these are both alike abominable to the Lord. Neither can a man give a more right description of a false prophet, than the prophets and Christ, with his apostles, did give, therefore examine yourselves.

Quer. 11. Whether must not the devil be chained before Christ reign? and what is that which chains him? and whether art thou come to one of the days of the thousand years, yea, or no?

Ans. Christ hath two several times wherein Satan must be bound by him, one is at the conversion of sinners, the other when he shall come the second time, and personally appear, and reign in the world to come.

Again, Whether I am come to one of the days of the thousand years? *Ans.* No, because he that doth reign with Christ one of these days, 'shall live and reign 'with Christ a thousand years,' Rev. 20. 4. But there is never a believer in the world, that doth, or in any likelihood shall live half so long, before they die or be changed at the coming of the man Christ Jesus.

Quer. 12. Whether dost thou know any Christ, preach or profess any Christ, who hath not lightened every man that comes into the world with the light of life, or of condemnation? And is he not a deceiver, that exhorts people for salvation to any other thing than the light of Christ, yea, or no? And how hath Christ lightened every man if not within him?

Ans. That Christ I preach, is the Christ of God, who as he is God hath lightened every man that comes into the world with conscience, and the law, which is the light of condemnation, but not of life; for the law is the

the ministration of condemnation, 1 Cor. 7. 8.: And all men have the law and conscience; but these will not save them. Again, there are some that do indeed enjoy the light of life. And whereas thou askest, Is not he a deceiver, that exhorts people to any thing else than the light of Christ? *Ans.* He that telleth any man that the ministration of condemnation will save him, which is the law, he is a liar, and a deceiver; but he that exhorts people to lay hold on what the man Christ Jesus hath done in his own person for sinners, and presseth souls to venture upon that for salvation, preacheth the truth. Thirdly, Christ hath given to every one the law, and conscience within him; yet these are not able to save him: but let him follow the righteousness of the law never so much, yet if he be not directed of God to fly to Jesus the Son of Mary, and to what he hath done in his own person for them, he shall never be saved, Acts 4. 12.

Friend, Thus have I, with all plainness of speech, answered thy queries, and I fear not at all but I have spoken the truth as it is in Jesus. And as for committing them to the judgement of others, as thou wouldst have me, let others say what they will. I am sure I have spoken the truth of God; and I make no question but at the second coming of my Lord Jesus from heaven to judge the world, these things I shall not be ashamed of; neither am I now; but am ready, if God shall give me life, to speak the same things to any man, face to face; and I desire thee, and all, even as many as shall read or hear this treatise, to consider and look to themselves, lest they sin against God so much in their lifetime by rejecting these truths, that it shall never be forgiven them to all eternity, though they repent them of their rejecting the same.

There is one thing more to which I shall speak a few words, and that is, to a few words written at the end of thy book, which is called the Postscript, wherein is several charges against myself and some others, which I shall speak somewhat to.

The first is against John Burton thus: John Burton said in a discourse with some friends, that Christ had

two bodies, and one of them is out of the sight of the saints. *Ans.* My brother Burton being absent, I shall answer for him concerning the charge laid against him; and therefore, that Christ, who is and was before the world began, God equal with his Father, did in the fulness of time, take upon him a body from the Virgin Mary, which was so prepared by God his Father, it is evident in scripture; and in it after he had lived a while in the world, he did hang on the cross, was taken down thence again, and laid in Joseph's sepulchre, was raised again, and ascended away from his disciples there with into glory, Acts 1. 3, 9, 10, 11.

Again, he hath another body, and that is his church, Eph. 1. ver. the last. Now, that he is out of the sight of his saints in one of the bodies, namely, that which did hang on the cross, it is also evident, 1 Tim. 6. where Paul speaking of that very Jesus, who did bear a faithful witness before Pontius Pilate, saith in ver. 16. 'Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see;' that is, not with their mortal eyes, in that glory as yet. If you say still, notwithstanding this, that Christ as he was before the world began, hath but one body, and that to be his church; I ask you what that was that was taken down from the cross and laid into Joseph's sepulchre, Luke 23. 52, 53.

The second charge is against myself, and is this; John Bunyan said, Christ's second coming is not his coming in Spirit, for his coming in Spirit is no coming.

The former part of the words, namely, Christ's second coming is not his coming in Spirit, those I own: But the other, namely, for his coming in Spirit is no coming, is a lie, made of me by the author, Edward Borrough.

The former words were spoken at a meeting in Bedford, some Quakers being present, contradicting and blaspheming: and now they could not be content with that; but they must make up all with a lie, and publish it in print. A Quaker there and I had some discourse concerning Christ's second coming, and he would affirm, that his coming in Spirit was his second coming spoken

of

of in scripture. Then I asked him which was his first coming? He answered, when he was born of the Virgin, and took flesh upon him from her. Then said I, I shall easily prove, that his coming in the Spirit is not his second coming, for I will prove that his coming in the Spirit was before that which the scripture and you also do call his first coming; and proved it by that plain scripture, where Peter speaking of the prophets, saith, searching what, or what manner of time the Spirit of Christ which was in them (the prophets) did signify, when it testified before hand of the suffering of Christ, and the glory that should follow, 1 Pet. 1. 10, 11.; & 3. 18, 19, where speaking of Christ's 'being put to death in the flesh, but quickened in the Spirit.' By which Spirit he preached to the spirits (now) in prison: but when was this? Only when once the long-suffering of God waited in the days of Noah, ver. 20.; which was long before the first coming of Christ, so called in scripture, for that was, as I said, when he took a body from the Virgin Mary.

But, secondly, it seems clearly by these words, that you do look for no other coming but his coming in Spirit. O! how suddenly and unexpected of you, will the Son of Man break down from heaven, with all his mighty angels, in flaming fire, and call you, together with all nations, to judgement! And though now, peradventure, you are ready to slight the personal appearing of the Lord Jesus Christ, that man to judgement, only looking for a judgement within, yet you will, I am certain, very suddenly be made to pass under another judgement, which will be more exceeding great than any judgement you shall have here, and more terrible. As for the latter part of the charge, which is a very lie, though I shall not trouble myself to lay it to your charge, (you have so manifestly declared yourselves already what you are), yet I beseech you, that hereafter you would not be so ready to receive lies from others, and publish them to the view of the world, lest you appear to all men (as you do to some) to be such as are of an accusing lying spirit.

But farther, That Christ's coming in the Spirit is not his

his second coming, it is evident; partly, in that the coming of Christ in Spirit, was before that called in scripture his first coming. Secondly, He that comes the second time is he that came the first time. Now he that came the first time was very God and very man, and not a Spirit only; 'for handle me, (saith he), a spirit hath not flesh and bones, as you see me have,' Luke 34. Now this same Jesus that was very God and very man, so born of Mary, saith, 'I go and prepare a place for you; and I, the very same, (as also Acts 1. 10, 11.) will come again, and take you to myself; that where I am, there you might be also,' John 14. 1, 2, 3. Here I might spend many words, but it needs not; the whole current of scriptures do confirm this thing; and therefore I shall forbear, and content myself with this, 'He that will be filthy let him be filthy, for the day is at hand.'

The third charge is also against me, saying, I said there was nothing in me, nor any man, to be taken notice of.

Though in some sense I do not deny these words, yet I know, and am sure, that directly in this form of words I did never lay them down; but I pass that. Now, in this sense, I do not deny them, there was nothing in me, as I was in my unregenerate estate; nor in any man else in the same estate, that is worthy to be taken notice of for justification. First, Because every unregenerate man is without Christ, before he be converted, Eph. 2. 12. Wherefore remember, that ye being Gentiles in the flesh, (unconverted), that at that time ye were without Christ. Now a man that is without Christ, and hath not his Spirit in him, as some, yea, most men are, Jude 19. what is there in that man, that is worth the taking notice of to justify him?

Also converted Paul saith, 'I know that in me, that is in my flesh, dwelleth no good thing,' Rom. 7. 18.

As for others that are charged with things, because their names are not also mentioned, I shall pass them by; only thus much I shall say further to the last charge, That there is nothing in any man by nature, before he be converted, that is worth the taking notice of, as to

seek

seek justification thereby. And that that light which every man hath, being at the best but conscience, nature or the law, let a man take notice of it, follow it, obey it never so much, it is not able to justify the soul; for if righteousness come by the law, then Christ is dead in vain. And as I said before, every man hath not Christ to take notice of, though every man hath conscience, of the light of nature in him, which is also able to convince of sins against the law of God, yet is not able to deliver from that curse pronounced by the Lord, against them that disobey the law. Nay, the law itself is not able to save them that do follow it, being too weak for such a thing. And indeed God did not give it to that end, that saints should have life by it. No: compare Gal. 3. 21. with Rom. 5. 20. you may clearly see why God gave the law, namely, that sins or offences might abound. But how? By discovering sin by its workings. Now then you that follow the law, and seek life by it, this is all you are like to have of it: First, you shall see your transgression against it, made known to you by it, Rom. 3. 20. and an horrible curse pronounced against you, because you cannot give a complete continual obedience to every tittle of it.

And now, friend, to thee, who hast taken in hand to answer my queries laid down in the end of my book, I say, thou hast only wrangled and quarrelled at them, but hast not given one plain and right answer to any one of them; therefore I shall leave them still to be answered by you, or others of your spirit. You will find them at the end of the foregoing discourse; and I beseech you to answer them in all plainness of heart, and with as moderate a spirit as you may. It is like there may be some addition to them; but as I have dealt plainly and sincerely with yours, so do you deal uprightly and plainly with mine, for the satisfaction of those who shall read them. And here I shall draw towards a conclusion, only speak some words to those who unawares to themselves may be carried away with the doctrines of the Quakers; and I shall be brief in speaking to it. The way that I shall take, shall be very plain to be understood; for I shall not lay down any doubtful

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doubtful sentence in my speech to them, nor others.

And, 1. I shall shew you, that the doctrine of the Quakers is an error, and how.

2. Who they are that are carried away with it, and why.

3. The way Satan takes to make this delusion, or filthy doctrine, to take place in the soul.

That the doctrine of the Quakers is false, or an error, I shall shew, first, by discovering the doctrine itself. Now the doctrine of the Quakers is plainly this; namely, that every man that comes into the world, hath the Spirit of Christ in him. Now that this is an error is clear, because the word of God saith plainly, 'that some are sensual, having not the Spirit,' Jude 19. And again, 'The unregenerate man, in the time of his unregenerate state, is without Christ,' Eph. 2. 12.

2. He that will but observe the motions of that light which every man hath within him, (say they), so as to obey and close in with it to follow it, shall undoubtedly be saved from the wrath to come. Now this is clearly a gross error: For, first, if all men have not Christ, as they have not, then is it not an error to press men to seek for life, by following that which is not able to give life? Yet this they do, who labour to persuade men, yea the souls of men, that it is no less than the very Spirit of Christ in every man, that doth convince of sin, when the scriptures say plainly, the law, Rom. 3. 20. conscience, & 2. 15.; and nature itself, Rom. 2. 14; 1 Cor. 11. 14. will, and doth convince of sin; yet none of these is the Spirit of Christ. And the great argument that they bring to prove that it is the Spirit of Christ, is, because the Spirit doth also convince of sin. Now what a poor argument is this to say, That because the Spirit of Christ doth convince of sin, therefore whatsoever doth convince of sin, must needs be the Spirit of Christ. As much as to say, because the saints are called the light of the world, Matth. 5. 14. therefore the saints are the saviour of the world, seeing Christ also doth call himself the light of the world, John 8. 12.; or because the moon hath, or is light, therefore the moon is the sun. This is but sophistical arguing, and doth beget most damnable

nable errors and heresies in the world ; but this is the way that they take to entangle poor souls with their sad and erroneous doctrine, see p. 22 of his book, line 12. and 13. They say, that it must be Christ within them that must within them work out justification for them ; when it is evident, from the whole current of scripture, that the Son of Mary was delivered to be crucified for our offences, and his resurrection, through faith in it, is our justification ; as all along through grace I have declared and cleared. And the work that the Spirit doth in point of justification, is, to shew us what the Son of Mary hath done and suffered in his own body on the tree, and is now doing in the presence of his Father in the highest heaven.

And to help us to apply this to our souls by faith now, for a preservative against these and the like delusions, observe, 1. as I said before, All have not the Spirit of Christ, Jude 19 ; Eph. 2. 12. 2. That the law, with all our obedience to it, is not able to save, or justify any poor soul, Rom. 3. 20. : ' For by the works of the law shall no flesh living be justified, though it gives ' the knowledge of sin.' 3. That there is none other way to be justified in the sight of God, but by laying hold of what the Son of Mary (Jesus) did do and suffer in his own person, when he was in the world : For it is by him (and what he hath done in his own person by himself, Heb. 1. 2.) that any man is justified from his sins, and the wrath of God due to the same, by believing that his blood was shed for their sins ; as it is written, ' By his stripes we are healed,' Isa. 53. 5. as if their own blood had been shed for their own sins ; and that his righteousness is theirs by imputation, as if they themselves had actually fulfilled all the law of God for their own justification, Rom. 10. 4.

The second thing is, Who are they that are carried away with this delusion, and why?

Ans. 1. Not one of God's elect whom he foreknew, shall be utterly destroyed thereby, (I do not say they shall not be led away for a time, but they shall not be utterly destroyed) ; ' for they are kept by the mighty ' power of God through faith unto salvation.' But they

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are such as are not indeed the elect of God, nor chosen in Christ before the world began. Though Hymeneus and Philetus fall away, and overthrow the faith of some, yet the foundation of God standeth sure, having this seal, 'The Lord knoweth them that are his,' 2 Tim. 2. 18, 19.

2. They are such as in time past, for the generality of them, were either but light frothy professors, or else were shaken in their principles, and unstable therein, as saith the scriptures, 'They that are deceivers do be-
'guile unstable souls.' Or if they were such as were in appearance sober and serious in the account of others, it was either from those convictions they had from the law, or else from high notions they had of the gospel; which have both such influence at some time on the soul, (though not savingly,) that the soul will go very far in obedience to them; as, for example; Herod, who was an enemy to the truth, yet for a time had such heart-workings, being convinced by the preaching of John the Baptist, that he feared him, and observed him; and when he heard him, he did many things, and heard him gladly, Mark 6. 20.

Now, the reason why such people are carried away with such heresies as these, or the like, is,

1. That as they were not of the elect of God, so God, by suffering them to be carried away finally, may make it appear that they were not of his elect: 'They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us. But they went out from us, that it might be made manifest (or that men might see) that they were not all of us,' 1 John 2. 9.

2. Because God will not have his church so disturbed always with such as are not of the truth. Now there are some men that have their time to walk with the church of God by permission, and these men are ever and anon ready to broach their errors, even while they are among the saints, to their trouble. Now God having a care of his church, hath a time to suffer the devil to run through the world with some erroneous doctrine or other, which when these men taste, being spirited before

beforehand for that purpose, do presently close in with the same, to the purifying of the church, and the manifestation of themselves. And thus every branch which the Lord's right hand hath not planted, shall, and must have a time to be rooted up, Matth. 15. 13.

3. Because others that are of the right grafting in, may notwithstanding not presume but fear, lest they also fall through the same example of others who are already fallen, or may fall hereafter, Heb. 4. 1, 2, 11.

4. Because others may see, that it is not by their own strength that they do stand, but freely by the grace of God, and his power and love towards them in the Lord Jesus Christ. God hath chosen some before the foundation of the world. Now to manifest this, though they are even as bad as the worst by nature, yet I say, because God will shew his power and his love, he doth preserve some to eternal life, though others fall into eternal damnation: 'Of all that thou hast given me, (saith Christ) have I lost none but the son of perdition, 'that the scripture might be fulfilled,' John 17. 12. Many other reasons might be given why these things must and shall be; but I rather chuse to forbear. Only thus much I have spoken, because I know it is my duty to speak a few words unto you, that you may either close in with the truth, or else the more clearly be left without excuse at the great day.

The third and last thing is, the way that Satan takes to make those delusions take place in the soul.

Now the way whereby he makes these, or any other delusions to take place in the soul, is, 1. To persuade the soul that they are the truth; 2. To stir up in the soul an enmity to any thing or person that shall declare the contrary.

First, They are given over to believe a lie; that is, to believe false doctrine to be the doctrine of God and of Christ. And that he might bring this to pass, he goeth about to change the names of things; and because the law, conscience, and nature itself, can convince of sin, therefore he called them Christ, or the light of Christ; saying to a natural man, one that is not yet converted, Mind the light within you. If they ask

what light? say they, That which doth convince of sin. If they farther ask, Why, what is that? They say, It is the light of Christ, the light of life, or Christ within.

Now these things are nothing else but conscience, nature, or the law; for a natural man hath nothing else that dwelleth within him to convince him of sin, only these things have a new name put upon them. And poor creatures hearing the name Christ, being ignorant of the nature of Christ, do presently close in with these things, supposing, nay, verily believing, that these are the Spirit of Christ. Which things being thus received, if at any time one come and oppose them, and tell them that it is an error that they have taken up, to think that that which is in an unregenerate man is the Spirit of Christ, and contrariwise telleth them plainly, that it is but their own conscience that doth convince them, or the law written in their hearts by nature: Nay, say they, it is the light of Christ in the conscience when there is no scripture hath any such manner of expressions, only a fancy of their own, taken up without ground from the word. But the soul being possessed with this doctrine, presently its heart riseth against any thing that doth contradict it, and is filled with a secret enmity against it. Now the way that Satan takes to bring this about, is to persuade poor souls, that all these thoughts that do any wise contradict the principles received, is but a temptation of the devil. And if at any time there be the doctrine of Jesus held forth in truth, his death, burial, resurrection, ascension, and intercession, now without in the presence of his Father for sinners, and that there is salvation no where else but in the merits of the first-born of Mary, which is Jesus Christ, without the works of the law, Rom. 3. 28. presently with envy they are enraged, and cry, Dost thou not know that every man hath a measure of the Spirit given to him? Follow that, listen to that, turn thy mind to that, and walk in the light of that. When, alas! there is no such thing as the Spirit of Christ in every man, as I said and proved before at large; only the devil hath gotten this way to call conscience Christ, the law

law Christ; and hereby to entangle the soul with the name of a thing, without the thing itself.

But now the soul is set down in its principles; and he that doth any way confute that spirit, presently it falls a raging, and cries out, serpent, liar, wolf, dragon, devil, be silent with thy serpentine wisdom, and smoke of the bottemless pit. Now in this the devil is wonderful cunning; for lest he should indeed be discovered, he doth set the face hard against the truth, and counteth it such a deadly enemy, that he will not, cannot bear it; but lets fly against it all the hellish words and madness he can: And now he begins first to cry, avoid Satan. All which is only to harden him in whom he doth dwell, more and more against the truth. Now he doth also harden souls in delusions, by presenting the ugly and base conversations of a company of covetous wretches, who do profess themselves to be the ministers of the gospel, but are not; now poor creatures being shaking and doubtful what way to take, seeing the conversation of these men to be wicked, and the doctrine of these deluders covered with a seeming holiness; they presently embrace it, saying, Surely these men are in the right way; they cry down the priests, whose lives we also see to be profane; they are very strict in their ways, and if such be not good men, who are? But yet that which is most taking is, (through the corruption and pride that is naturally in the heart of man), these men propose such a way to salvation, as is in the compass of a man's own ability, even works of righteousness done by him, which is very agreeable to man's nature, which would willingly be saved, but would not be altogether beholden to God for it: and these works not being wrought by the priests or national ministers, but by the other, though in opposition to the righteousness of Christ, the Messias, God-man, poor souls not only suck in these erroneous principles, but are hardened in them against the doctrine of God and his Son Jesus Christ, by their ungodly conversation; and thus dishonour the Son of God. But come, brethren, let us be patient, stablish your hearts, wait but a while, and I doubt not but you will see that those who dishonour our Jesus, shall soon be brought down

down, both Ranters, Quakers, priests, and people also, that shall continue in opposing him either in doctrine or practice; for our God hath said, 'Ah! I will ease me of my adversaries.'

Now, a few words more to those who do believe in Christ aright, and lay him for their foundation.

1. Bless God that you are not carried away with the delusions that are on foot in this generation.

2. See that you are labourers after a more experimental knowledge of our Lord Jesus Christ; fly more to his birth, death, blood, resurrection, ascension, and intercession; and fetch refreshing for your souls more and more from him without, through the operation of his Spirit within: and though the fruits of the Spirit be excellent, and to be owned where they are found; yet have a care you take not away the glory of the blood of Christ shed on the cross without the gates of Jerusalem, and give it them; which you will do, if you do content yourselves, and satisfy your consciences with this, that you find the fruits of the Spirit within you, and do not go for peace and consolation of conscience to the blood of Jesus shed on the cross.

Therefore learn of the Saints, or rather of the Spirit, Rev. 5. who teacheth to sing this song, 'Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood.'

And as for you that cannot yet well endure to think you should be justified by the blood of the Son of Mary shed on the cross without the gate, I say to you, 'Kiss the Son lest he be angry, and you perish from the way, when his wrath is kindled but a little; blessed are all they that put their trust in him,' Psal. 2. 12.

An Exposition on the ten first chapters of GENESIS, and part of the eleventh.

C H A P. I.

Of G O D.

GOD is a Spirit, eternal, infinite, incomprehensible, perfect, and unspeakably glorious, in his being, attributes, and works; the eternal God. *Do not I fill heaven and earth, saith the Lord? Neither is there any creature that is not manifested in his sight,* Jer. 23. 24.

2. In his attributes, of wisdom, power, justice, holiness, mercy, &c. he is also inconceivably perfect and infinite, not to be comprehended by things in earth, or things in heaven; known in the perfection of his being only to himself. The seraphims cannot behold him, but through a veil; no man can see him in his perfection and live.

3. His attributes, though apart laid down in the word of God, that we, being weak, might the better conceive of his eternal power and godhead; yet in him they are without division; one glorious and eternal being. Again, though sometimes this, as of wisdom, or that, as of justice and mercy, is most manifest in his works and wonders before men; yet every such work is begun and completed by the joint concurrence of all his attributes. No act of justice is without his will, power, and wisdom; no act of mercy is against his justice, holiness, and purity.

4. Besides, do man must conceive of God, as if he consisted of these attributes, as our body doth of its members, one standing here, another there, for the completing personal subsistence; for though by the word we may distinguish, yet may we not divide them, or presume to appoint them their places in the godhead:
Wisdom

Wisdom is in his justice, holiness is in his power, justice is in his mercy, holiness is in his love, power is in his goodness.

5. Wherefore, he is in all his attributes Almighty, all-wise, holy, and powerful. Glory is in his wisdom, glory is in his holiness, glory is in his mercy, justice, and strength; and God is love.

Of the Persons, or Substances, in the Godhead.

THE Godhead is but one, yet in the Godhead there are three: *There are Three that bear record in heaven.* These three are called the Father, the Son, the Holy Spirit; each of which is really, naturally, and eternally God; yet there is but one God. But again, because the Father is of himself, the Son by the Father, and the Spirit from them both, therefore, to each, the scripture not only applieth, and that truly, the whole nature of the Deity, but again distinguisheth the Father from the Son, and the Spirit from them both; calling the Father HE, by himself; the Son HE, by himself; the Spirit HE, by himself. Yea, the three of themselves, in their manifesting to the church what she should believe concerning this matter, hath thus expressed the thing: *Let us make man in our image, after our likeness.* Again, *The man is become like one of us.* Again, *Let us go down, and there confound their language.* And again, *Whom shall I send, and who will go for us?* To these general expressions might be added, *That Adam heard the voice of the Lord God walking in the midst of the garden:* which voice John will have to be one of the Three, calling that which Moses here saith is the voice, the word of God. *In the beginning saith he, was the Word;* the voice which Adam heard walking in the midst of the garden. *This Word, saith John, was with God, this Word was God; the same was in the beginning with God.* Marvellous language! once asserting the unity of essence, but twice insinuating a distinction of substances therein. *The Word was with God, the Word was God, the same was in the beginning with God.* Then follows, *All things were made by him, the Word, the second of the three.*

Now

Now the godly, in former ages, have called these three, thus in the Godhead, Persons or Substances; the which, though I condemn not, yet chuse rather to abide by scripture-phrase, knowing, though the other may be good and sound, yet the adversary must needs more shamelessly spurn and reject, when he doth it against the evident text.

To proceed then :

1. There are Three.

2. These Three are distinct.

1. By this word *Three*, is intimated the Father, the Word, and the Holy Ghost. And they are said to be three,

(1) Because those appellations that are given them in scripture, demonstrate them so to be, to wit, Father, Son, and Holy Ghost.

(2) Because their acts one towards another discover them so to be.

2. These three are distinct.

(1) So distinct as to be more than one only. There are three.

(2) So distinct as to subsist without depending. The Father is true God, the Son is true God, the Spirit is true God. Yet the Father is one, the Son is one, the Spirit is one. The Father is one of himself, the Son is one by the Father, the Spirit is one from them both. Yet the Father is not above the Son, nor the Spirit inferior to either. The Father is God, the Son is God, the Spirit is God.

Among the three then there is not superiority.

1. Not as to time : The Father is from everlasting, so is the Son, so is the Spirit.

2. Not as to nature : The Son being of the substance of the Father, and the Spirit of the substance of them both.

3. The fulness of the Godhead is in the Father, is in the Son, and is in the Holy Ghost.

The Godhead then, though it can admit of a Trinity, yet it admitteth not of inferiority in that Trinity. If otherwise, then less or more must be there, and so either plurality of gods, or something that is not God : so then, Father, Son, and Spirit, are in the Godhead,

An Exposition on the ten first chapters of Genesis.

yet but one God; each of these is God over all, yet no Trinity of Gods, but one God in the Trinity.

The Godhead then is common to the three, but the three themselves abide distinct in that Godhead: Distinct, I say, as Father, and Son, and Holy Spirit.

This is manifest further by these several positions.

1. Father and Son are relatives, and must needs therefore have their relation as such: A Father begetteth, a son is begotten.

Proof. Who hath ascended up into heaven, or descended? who hath gathered the wind in his fist? who hath bound the waters in a garment? What is his name, and what is his Son's name, if thou canst tell?

God so loved the world, that he gave his only begotten Son, &c.

The Father sent the Son to be the Saviour of the world.

2. The Father then cannot be that Son he begat, nor the Son that Father that begat him, but must be distinct as such.

Proof. I am one that beareth witness of myself, and the Father that sent me beareth witness of me.

I came forth from the Father, and am come into the world. Again, I leave the world, and go to the Father.

The Father judgeth no man, but hath committed all judgement unto the Son, that all men should honour the Son, as they honour the Father.

3. The Father must have worship as a father, and the Son as a son.

Proof. They that worship the Father must worship him in spirit and in truth; for the Father seeketh such to worship him.

And of the Son he saith, *And when he bringeth his first begotten into the world, he saith, And let all the angels of God worship him.*

4. The Father and Son have really those distinct, but heavenly, relative properties, that discover them, as such, to be two as well as one.

Proof. The Father loveth the Son, and sheweth him all things.

Therefore doth my Father love me, because I lay down my life, that I may take it again.

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The Father sent the Son; the Father commanded the Son; the Son prayed to the Father, and did always the things that pleased him.

The absurdities that flow from the denial of this are divers; some of which hereunder follow.

1. It maketh void all those scriptures that do affirm the doctrine; some of which you have before.

2. If in the Godhead there be but one, not three, then the Father, Son, or the Spirit, must needs be that one, if any one only: So then the other two are nothing. Again, if the reality of a being be neither in the Father, Son, nor Spirit, as such, but in the eternal Deity, without consideration of Father, Son, and Spirit, as three; then neither of the three are any thing but notions in us, or manifestations of the Godhead, or nominal distinctions, so related by the word: but if so, then when the Father sent the Son, and the Father and Son the Spirit, one notion sent another, one manifestation sent another. This being granted, this unavoidably follows, there was no Father to beget a Son, no Son to be sent to save us, no Holy Ghost to be sent to comfort us, and to guide us into all the truth of the Father and Son, &c. The most amounts but to this, a notion sent a notion, a distinction sent a distinction, or one manifestation sent another. Of this error these are the consequences; we are only to believe in notions and distinctions, when we believe in the Father and the Son; and so shall have no other heaven and glory than notions and nominal distinctions can furnish us withal.

3. If Father and Son, &c. be no otherwise three, than as notions, names, or nominal distinctions; then to worship these distinctly, or together, as such, is to commit most gross and horrible idolatry: For albeit we are commanded to fear that great and dreadful name, *The Lord our God*; yet to worship a Father, a Son, and Holy Spirit, in the Godhead, as three, as really three as one, is by this doctrine to imagine falsely of God, and so to break the second commandment: but to worship God under the consideration of Father, and Son, and Holy Ghost, and to believe them as really three as one when

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I worship, being the sum and substance of the doctrine of the scriptures of God, there is really substantially three in the eternal Godhead.

But to help thee a little in thy study on this deep,

1. Thou must take heed when thou readeſt, there is in the Godhead, Father and Son, &c. that thou do not imagine about them according to thine own carnal and foolish fancy; for no man can apprehend this doctrine but in the light of the word and Spirit of God: *No man knoweth the Son but the Father; neither knoweth any man the Father save the Son; and he to whom the Son will reveal him.* If therefore thou be destitute of the Spirit of God, thou canst not apprehend the truth of this mystery as it is in itself, but will either by thy darkness be driven to a denial thereof; or if thou own it, thou wilt (that thy acknowledgement notwithstanding) falsely imagine about it.

1. If thou feel thy thoughts begin to wrestle about this truth, and to struggle concerning this, one against another, take heed of admitting of such a question, *How can this thing be?* for here is no room for reason to make it out; here is only room to believe it is a truth. You find not one of the prophets propounding an argument to prove it, but asserting it; they let it lie, for faith to take it up, and embrace it.

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Of the Creation of the World.

THE apostle saith, *That to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.* God that made the world: *All things were made by him; and without him was not any thing made that was made.* This world, therefore, had a beginning, and was created by the God of heaven: Which work, because it is wonderful, and discovereth much of the greatness, of the wisdom, and power, of the eternal Godhead, it becometh such poor mortals as we to behold these works of the mighty God, that thereby we may see how great he is, and be made to cry out, *What is man!*

Now

Now, in the creation of the world we may consider several things; as, What was the order of God in this work? and, Whether there was a secret or mystery in this work, containing the truth of some higher thing?

For the first of these, of the order of God in making the world, altho' God be indeed omnipotent, and not only can, but doth do whatsoever he will; and though to do his works he needeth not length of time; yet it pleased him best, in the creation of the world, (though he could, had it pleased him, have done all by one only word), to proceed by degrees from one thing to another, to the completing of six days work in the making thereof.

And forasmuch as this work went on by degrees, now this thing, and then another, it may not be amiss, if, in our discourse on this wonderful work we begin where God began; and, if we can, go wondering after him who hath thus wrought.

1. The first thing that God made was time; I say, it was time; all the plain in which he would build this beautiful world; he made nothing before, but in the beginning: *In the beginning God created the heavens and the earth; in the beginning of time: For in six days the Lord made heaven and earth, and the sea, and all that in them is.* Therefore the first day must first have a beginning to be. Whatsoever was before time was eternal: but nothing but God himself is eternal; therefore no creature was before time. Time, therefore which was indeed the beginning, was the first of the creatures of God.

2. I think the second of creatures that the Lord created were the holy angels of God, they being called *the morning stars*, as created and shining in the morning of the world; and therefore they are said to be by when the corner-stone of the universe was laid; that is, when he laid the foundation of the world: *Then the morning stars sang together, and all the sons of God shouted for joy.*

3. I think the third thing that the Lord created, was these large and copious heavens; for they are mentioned with respect to their being before the earth, or any visible creature: *In the beginning God created the heavens,*

vens, &c. Neither do I think that the heavens were made of that confused chaos that afterwards we read of: It is said, *He stretched out the heaven as a curtain, and with his hand he hath spanned the heavens*: intimating, that they were not taken out of that formless heap, but were immediately formed by his power. Besides, the Holy Ghost, treating of the creating of heaven and earth, he only saith, *The earth was void and without form*; but no such thing of the heavens.

4. The fourth thing that God created, it was (in mine opinion) that chaos, or first matter, with which he, in the six days, framed this earth, with its appurtenances; for the visible things that are here below, seem to me to be otherwise put into being and order, than time, the angels, and the heavens, they being created in their own simple essence by themselves: But the things that are visible here below, whatever their essence and nature be, they were formed of that first deformed chaos. *In the beginning God created the heavens and the earth, and the earth was without form and void.* He saith not so of the heavens; they, as I said, were at first stretched forth as a curtain; indeed they were afterwards garnished with the beauty which we now behold; but otherwise they had, at their first instant of being, that form which now they have. This seems clear by the antithesis which the Holy Ghost put between them, *God created the heavens and the earth, but the earth was without form and void.* The earth was without form, &c. without order; things were together in a confused heap; the waters were not divided from the earth, neither did those things appear which are now upon the face of the earth, as man, and beast, fish, fowls, trees, and herbs; all these did afterwards shew themselves, as the word of God gave them being by commanding their appearance, in what form, order, place, and time, he in himself had before determined; but all, I say, took their matter and substance of that first chaos, which he, in the first day of the world had commanded to appear, and had given being to: And therefore it is said, *God said, Let the earth bring forth grass, herbs, trees.* &c. and that the waters brought forth the fish and fowl,
yea,

yea, even to the mighty whales; Also, *the earth brought forth cattle, and creeping things; and that God made man of the dust of the ground:* All these things therefore were made of, or caused by his word distinctly to appear, and be after its kind, of that first matter which he had before created by his word. Observe therefore, that the matter of all earthly things was made at the same instant, but their forming, &c. was, according to the day in which God gave them their being in their own order and kind. And hence it is said, that after that first matter was created, and found without form and void; *That the Spirit of God moved upon the face of the waters;* that is, to work, and cause those things to appear in their own essence and form, which, as to matter and substance, was before created: Wherefore it follows, *And God said, let there be light; and God divided the light from the darkness, &c.* Now he set to putting in frame that which before lay in disorder and confusion: And this was a great part of the six days work; I say, a great part, but not all; for (as I said) before that time, the angels, and the heavens were made; yea, after the beginning of the morning of the first day. I am of the belief, that other things also, that were formed after, were not made of the first chaos, as the sun, the moon, the stars, the light, the souls of men, and possibly the air, &c. The sun, and moon, and stars are said to be made the fourth day, yet not of the body of heaven itself, much less, in my opinion, of any earthly matter: God made them, and set them in the firmament of heaven: So the light that was made before, it seems to be a thing created after the heavens and the earth were created; created, I say, as a thing that wanted a being before, any otherwise than in the decree of God: *And God said, Let there be light; let it have a being:* And so, though the body of man was made of the substance of the earth, yet as to his soul, it is said, *God breathed into his nostrils the breath of life, and man became a living soul.*

II. Whether there was a secret or mystery in this work, containing the truth of some higher thing.

¶ Though God in very deed, by his eternal power.
created

created heaven and earth of things that do not appear, we that are Christians believe; yet in this his wonderful work, neither his will or understanding did here terminate, or make a stop; but being infinite in wisdom, he made them, that, both as to matter and manner, they might present unto us, as in a mystery, some higher and more excellent thing; in this wisdom he made them all. And hence it is that other things are also called a creation. As,

1. The essential conversation of a sinner, 2 Cor. 9. 7.
2. The recovery of the church from a degenerate state, Rev. 21. 5.

And therefore, as Moses begins with the creation of the world, so John begins with the gospel of salvation, Gen. 1. 1.; John 1. 1.

There is also besides, many excellent things in the manner and order of the creation of the world, held forth to those that have understanding; some of which I may touch upon by way of observation. But to begin with the first.

The first appearance of this earthly part of the world, is recorded to be but a formless and void heap or chaos; and such is man before a new creation: formless, I mean, as to the order of the testament of Christ, and void of the holy order thereof: And hence Jeremiah, when he would set forth the condition of a wicked people, he doth it under this metaphor: *I beheld (saith he) the earth, and it was without form, and void.* Indeed, the world would make this a type of Christ; to wit, a man of no form or comeliness. But it is only true of themselves; they are without a New-Testament impression upon them; they are void of the sovereign grace of God. So then the power of God gave the world a being, but by his word he set it in form and beauty; even as by his power he gives a being to man, but by his word he giveth him New-Testament framing and glory. This is still followed by that which follows.

And darkness was upon the face of the deep, ver. 2.

The deep here, might be a type of the heart of man before conversion; and so Solomon seems to intimate. Now as the darkness of this world did cover the face of

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this first chaos, so spiritual darkness the heart of the sons of men: And hence they are said to be darkned, to be in darkness, yea, to be very darkness itself.

And the Spirit of God moved upon the face of the waters.

A blessed emblem of the word of God in the matter of regeneration; for as the first chaos remained without form, and void, until the Spirit of God moved to work upon it, and by working, to put this world into frame and order; so man, as he comes into the world, abides a confused lump, an unclean thing; a creature without New-Testament order, until by the Spirit of the Lord he is transformed into the image of Jesus Christ.

And the Spirit of God moved upon the face.

Solomon compares the heart to a man's face; because, as in the face may be discerned whither there is anger or otherwise, so by the inclinations of the heart is discovered the truth of the condition of the man, as to his state, either for heaven or hell. And besides, so the Spirit of God moved upon the face of the waters; as in the work of our conversion, the Spirit of God beginneth with the heart of the sons of men; because the heart is the main fort. Now, if the main fort be not taken, the adversary is still capable of making continual resistance: Therefore God first conquers the heart; therefore the Spirit of God moveth upon the face of our heart, when he cometh to convert us from Satan to God.

And God said, let their be light.

This is the first thing with which God began the order of the creation, to wit light: *Let their be light.* From which many profitable notes may be gathered, as to the order of God in the salvation of a soul. As,

1. When the Holy Ghost worketh upon us, and in us, in order to a new creation, he first toucheth our understanding, that great piece of the heart, with his spiritual illumination. His first word, in order to our conversion, is, *Let there be light*; light to see their state by nature; light to see the fruits and effects of sin; light to see the truth and worth of the merits of Jesus Christ; light to see the truth and faithfulness of God, in keeping promise and covenant with them that embrace salvation upon the blessed terms of the gospel of peace. Now,

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that this word, *Let there be light*, was a semblance of the first work of the Holy Ghost upon the heart, compare it with that of Paul to the Corinthians: For God, who commended the light to shine out of the darkness, (that is, at the beginning of the world), hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

2. *And God said, Let there be light.* As here the light of this world, so in conversion, the light of the New-Testament of Christ it comes by the word of God. No word, no light; therefore the apostle saith, *He hath brought life and immortality to light through the gospel.* And therefore Paul saith again, *That salvation is manifest through preaching*, through the expounding or opening of the word of faith.

3. *And God said, Let there be light, and there was light.* He spake the word, and it was done; all that darkness that before did cover the face of the deep, could not now hinder the being of light. So neither can all the blindness and ignorance that is in the heart of man, hinder the light of the knowledge of the glory of God in the face of Jesus Christ. When it pleased God to reveal, it is revealed; when he openeth, none can shut: *He said, Let there be light, and there was light.*

And God saw that the light was good. Truly the light is good, (saith Solomon), and a pleasant thing it is for the eye to behold the Sun. It was good, because it was God's creature; and so in the work of grace that is wrought in our hearts, that light of the new covenant, it is good, because it is God's work, the work of his good pleasure, that good work which he hath not only begun, but promised to fulfil until the day of Jesus Christ.

God saw that the light was good. The darkness that before did cover the face of the waters, was not a creature of God, but a privation, or that which was caused by reason that light was not as yet in the world: so sin, that darkness that might be felt, is not the workmanship of God in the soul, but that which is the work of the devil; and that taketh occasion to be, by reason that the true light as yet doth not shine in the soul.

And God divided the light from the darkness. As Paul saith,

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saith, *What communion hath light with darkness?* they cannot agree to dwell together. We see the night still flies before the day, and dareth not come upon us again, but as the light diminisheth and conveyeth itself away. So it is in the new creation; before the light of the glorious gospel of Christ appears, there is night, all night in the soul: but when that indeed doth shine in the soul, then for night there is day in the soul: *Ye were darkness* (saith Paul) *but now ye are light in the Lord: And the darkness is past* (saith John), *and the true light now shineth.*

And God divided the light from the darkness.

God took part with the light, and preserved it from the darkness. By these words, it seems that darkness and light began the quarrel, before that bloody bout of Cain and Abel. The light and darkness struggled together, and nothing could divide or part them but God. Darkness is at implacable enmity with light in the creation of the world; and so it is in that rare work of regeneration; the flesh lusteth against the spirit, and the spirit against the flesh; as Peter saith, *Fleshly lusts, they war against the soul.* This every Christian feels, and also that which I mentioned before, namely, that before he be capable of opposing Antichrist, with Abel, in the world, he findeth a struggling in his own soul between the light and the darkness that is there.

And God called the light day, and the darkness he called night.

God doth not only distinguish by separating, but also by certain characters, that things which are distinguished and separate may to us be the better known; he did so here in the work of creating the world, and doth so also in the great concern of man's eternal happiness. The place of felicity is called heaven: The place of torment is called hell: that which leads to hell is called sin, transgression, iniquity, and wickedness; that which leads to heaven, righteousness, holiness, goodness, and uprightness; even as in these types God called the light day, of which the godly are the children; but the darkness he called night, of which all ungodly men are the inhabitants and children also. Thus after the

Spirit of God had moved upon the face of the waters; after God had commanded the light to shine, and had divided between the light and the darkness, and had characterised them by their proper names, he concludes the first day's work. *And the evening and the morning was the first day.* In which conclusion there is wrapped up a blessed gospel mystery; for God, by concluding the first day here, doth shew us how we ought to determine that one is made indeed a Christian: Even then when the Spirit of God hath moved upon the face of the heart, when he hath commanded that light should be there, when he divideth between, or setteth the light at variance with the darkness; and when the soul doth receive the characters of both, to observe them, and carry it to each according to the mouth of God.

¶ *And God said, Let there be a firmament.*

This firmament he calleth heaven, ver. 8. Now this firmament, or heaven, was to make separation, or to divide between the waters and the waters; to separate, I say, the waters from the waters; the waters which were under the firmament, from the waters which were above the firmament. Now by waters is signified in the scriptures many things, as afflictions, worldly people, and particularly the saints; but in this place is figured forth all the people in the world, but so as consisting of two parts, the children of God, and the children of the wicked one. They under the heaven, figure out the world, or ungodly: they above the firmament, the elect and chosen of God. And hence in scripture the one is called heaven, and the other is called earth, to signify the separation and difference that there is between the one and the other.

And God made the firmament, and divided the waters from the waters.

Indeed the world think, that this separation comes or is made, through the captiousness of the preacher. But in truth it is the handy-work of God: *And God made the firmament, and God divided, &c.* I (saith he) will put enmity between thee and the woman, between thy seed and her seed: The good seed are the children of the kingdom of God, but the bad are the children of the wicked one.

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And God made the firmament, and divided the waters that were under the firmament, from the waters that were above the firmament: and it was so.

Whatsoever the Lord doth, it abideth for ever. And again, What he hath made crooked, who can make strait? He said it in the beginning, and behold how it hath continued! yea, though there had been endeavours on satan's part, to mingle his children with the seed of men; yet it hath not been possible they should ever cleave one to another, even as iron is not mixed with clay. Yea, let me add further, What laws hath been made, what blood hath been shed, what cruelty hath been used, and what flatteries and lies invented, and all to make these two waters and people one? and yet all hath failed, and fallen short of producing the desired effect; for the Lord hath made a firmament, even heaven itself hath divided between them.

And God called the firmament heaven, and the evening and the morning were the second day.

After the waters were divided from the waters, God called the cause of dividing, heaven; and so concluded the second days work. And indeed it was a very great work, as in the antitype we feel to this very day. Dividing work is difficult work, and he that can, according to God, completely end and finish it, he need do no more that day of his life.

¶ *And God said, Let the waters under the heaven be gathered together into one place, and let the dry land appear: and it was so.*

Although in the second day's work, the waters above the firmament, and those that be under, are the two peoples, or great families of the world; yet because God would shew us, by things on earth, the flourishing state of those that are his, therefore he here doth express his mind by another kind of representation of things: *And God said, Let the waters under the firmament be gathered together in one place; and let the dry land appear.* The waters here signify the world; but the fruitful earth, the thrifty church of God. That the fruitful earth is a figure of the thriving church of God in this world, is evident from many scriptures, (and there was nothing

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nothing but thristiness till the curse came). And hence it is said of the church, that she should break the clods of the ground; that she should sow righteousness, and reap it; that she should not sow among thorns; that if this be done, the heart is circumcised, and spiritual fruit shall flow forth, and grow abundantly. And hence again it is, that the officers and eminent ones in the church, are called vines, trees, and other fruitful plants. And hence it is said again, *When the Lord reigneth, let the earth* (that is, the church) *rejoice*. That earth which bringeth forth fruit meet for him by whom it is dressed, receiveth blessing from God. In all which places, and many more that might be named, the earth is made a figure of the church of God; and so I count it here in this place.

And God said, Let the waters under the heaven be gathered into one place.

Let them be together: It is not thus of all waters, but of the sea, which is still here a type of the world. Let them be so together that the earth may appear; that the church may be rid of their rage and tumult, and then she will be fruitful, as it follows in this first of the book of Genesis. The church is then in a flourishing state, when the world is farthest off from her, and when the roaring of their waves are far away. Now therefore let all the wicked men be far from thence: the Lord gather these waters, which in another place are called the doleful creatures, and birds of prey; let these O Lord, be gathered together to their own places, and be settled in the land of Shinar upon their own base: *Then the wilderness and the solitary places shall be glad for them; that is, for that they are departed thence, the desert shall rejoice and blossom as a rose.*

And God called the dry land earth; and the gathering together of the waters he called seas; and God saw that it was good.

God saw, that to separate the waters from the earth was good: And so it is, for then have the churches rest; then doth this earth bring forth her fruit, as in the 11th and 12th verses may here be seen.

¶ *And God said, Let there be lights in the firmament of heaven.*

The

The wisdom of God, is there to make use of figures and shadows, even where most fit things, the things under consideration, may be most fitly demonstrated. The dividing the waters from the waters; most fitly doth shew the work of God in chusing and refusing; by dividing the waters from the earth, doth shew how fruitful God's earth, the church, is, when persecutors are made to be far from thence.

Wherefore he speaketh not of garnishing of his church until he comes to this fourth day's work. By his Spirit he hath garnished the heavens, that most fitly shewing the glory of the church.

Let there be lights, to wit, the sun, the moon, and the stars.

The sun is in this place a type of Christ, the sun of righteousness. The moon is a type of the church, in her uncertain condition in this world. The stars are types of the several saints and officers in this church. And hence it is, that the sun is said, not only to rule, but it, with the moon and stars, to be set for signs, and for seasons, and for days, and for years, &c. But if we take the heaven for the church, then how is she beautified, when the Son of God is placed in the midst of her! and how plainly is her condition made out, even by the changing, increasing, and diminishing of the moon! and how excellent is that congregation of men, that for light and glory are figured by the stars!

From this day's work much might be observed.

1. That forasmuch as the sun was not made before the fourth day, it is evident there was light in the world before the sun was created; for in the first day God said, *Let there be light, and there was light*. This may also teach us thus much, that before Christ came in person there was spiritual light in the saints of God. And again, that as the sun was not made before the fourth day of the creation, so Christ should not be born before the fourth mystical day of the world: for it is evident, that Christ, the true light of the world, was not born till about four thousand years after the world was made.

2. As to the moon, there are four things attending her, which fitly may hold forth the state of the church.

1. In that she changeth from an old to a new, we may conceive, that God, by making her so, did it to shew he would one day make a change of his church, from a Jewish to a Gentile congregation. 2. In that she increaseth, she sheweth the flourishing state of the church. 3. In her diminishing, the diminishing state of the church. 4. The moon is also sometimes made to look as red as blood, to shew how dreadful and bloody the suffering of the church is at some certain times.

3. By the stars we understand two things: 1. How innumerable the saints, those spiritual stars, shall be: 2. How they shall differ each from other in glory.

And God said, Let there be lights in the firmament of heaven, to divide the day from the night.

For though before the light was divided from darkness, yet the day and night was not so kept within their bounds, as now by these lights they were; probably signifying, that nothing should be so clearly distinguished, and made appear, as by the sun-light of the gospel of Christ: for by that it is that the shadows flee away. The light of the sun gathers the day to its hours, both longer and shorter, and forceth also the night to keep within his bounds.

And God made two great lights; the greater light to rule the day, and the lesser light to rule the night:

Signifying, that Christ should be the light and governor of his church, which are the children of the day; but the church, a light to the children of the night, that by them they might learn the mysteries of the kingdom. Saith Christ to his own, *Ye are the light of the world.* And again, *Let your light so shine, that men may see, &c.* For though they that only walk in the night cannot see to walk by the sun, yet by the moon they may. Thus the heaven is a type of the church; the moon a type of her uncertain state in this world; the stars are types of her immoveable converts; and their glory, of the differing degrees of theirs, both here and in the other world. Much more might be said; but I pass this.

¶ *And God said, Let the waters bring forth abundantly the moving creature that hath life.*

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The sea, as I said, is a figure of the world; wherefore the creatures that are in it, of the men of the world. This sea bringeth forth small and great beasts, even as the world doth yield both small and great persecutors, who, like the fishes of prey, eat up and devour what they can of those fish that are of another condition. Now also out of the world, that mystical sea, as fishers do out of the natural, both Christ and his servants catch mystical fish, even fish as of the great sea.

In the sea God created great whales; he made them to play therein.

Which whales in the sea are types of the devils in the world: therefore as the devil is called, *The prince of this world*; so the whale is called, *King over all the children of pride*.

¶ And God said, *Let the earth bring forth the living creature after his kind*.

Of the beginning of this sixth day's work, that may be said which is said of the fishes, and the rest of the sea: for as there is variety of fish in the one, so of beasts and cattle in the other, who also make a prey of their fellows, as the fishes do: a most apt representation of the nature and actions of bloody and deceitful men. Hence persecutors are called bulls, bears, lions, wolves, tygers, dragons, dogs, foxes, leopards, and the like.

And God said, *Let us make man*.

I observe, that in the creation of the world, God goeth gradually on, from things less to things more abundantly glorious; I mean, as to the creation of this earth, and the things that thereto appertain. First he bringeth forth a confused chaos; then he commands matter to appear distinct; then the earth bringeth forth trees, and herbs, and grass, after that beasts; and the sea, fowls; and last of all, *Let us make man*. Now, passing by the doctrine of the Trinity, because spoken to before, I come to make some observation upon this wonderful piece of the workmanship of God.

Let us make man; man, in whom is also included the woman, who was made the last of the creatures. From whence we may gather,

First, God's respect to this excellent creature, in that

he first provideth for him, before he giveth him his being: he bringeth him not to an empty house, but to one well furnished with all kind of necessaries, having beautified the heaven and the earth with glory, and all sorts of nourishment, for his pleasure and sustenance.

Let us make man in our image, after our likeness.

An image, or the likeness of any thing, is not the thing of which it is a figure; so here, Adam is an image, or made in the likeness of God. Now as Adam is the image of God, it must either respect him, as he consisteth of the soul as a part, or as he consists of a body and soul together: If, as he is made a reasonable soul, then he is an excellent image of the eternal Godhead, the attributes of the one being shadowed out by the qualities and passions of the other: for as there is in the Godhead, power, knowledge, love, and righteousness; so a likeness of these is in the soul of man, especially of man before he had sinned: and as there are passions of pity, compassion, affections, and bowels in man; so there are these in a far more infinite way in God.

Again, If this image respect the whole man, then Adam was a figure of God, as incarnate; or of God, as he was to be made afterwards man. And hence it is, that as Adam is called the image of God, so also is Christ himself called and reckoned as the answering antitype of such an image.

But again, Though Adam be here called the image or similitude of God; yet but so as that he was the shadow of a more excellent image. Adam was a type of Christ, who only is the express image of his Father's person, and the likeness of his excellent glory; for those things that were in Adam, were but of an human, but of a created substance; but those that were in Christ, of the same divine and eternal excellency with the Father.

Is Christ then the image of the Father, simply, as considered of the same divine and eternal excellency with him? Certainly no: for an image is doubtless inferior to that of which it is a figure. Understand then, that Christ is the image of the Father's glory, as born of the Virgin Mary, yet so, as being very God also: not that his Godhead in itself was a shadow or image; but by

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by the acts and doing of that man, every act being infinitely perfect by virtue of his Godhead, the Father's perfections were made manifest to flesh. An image is to be looked upon, and by being looked upon, another thing is seen; so by the person and doings of the Lord Jesus, they that indeed could see him as he was, discovered the perfection and glory of the Father.—*Philip, He that hath seen me, hath seen the Father, and how sayest thou then, Shew us the Father?* Neither the Father nor the Son can by us at all be seen, as they are simply and entirely in their own essence. Therefore the person of the Father must be seen by us, through the Son, as consisting of God and man: the Godhead, by working effectually in the manhood, shewing clearly there through the infinite perfection and glory of the Father: *The Word was made flesh, and (then) we beheld his glory, the glory of the only begotten of his Father,* (he being in his personal excellencies, infinitely and perfectly, what is recorded of his Father), *full of grace and truth.* So again, *He is the image of the invisible God.* The Godhead is indeed invisible; how then is Christ the image of it? Not by being invisible also, for so is he as much hid as the Father; but being clothed with flesh, that the works of the Son might by us be seen, he thereby presenteth to us, as in a figure, the eternal excellency of the Father. And hence, as he is called an image, he is also called the first-born of every creature: his being a creature, respecting his manhood; and his birth, his rising again from the dead. Therefore a little after, he is called the first born from the dead: And in another place, the first begotten of the dead; and the first fruits of them that sleep. So then, though Adam was the image of God, yet God's image but as a mere creature: but Christ, though a creature as touching his manhood, yet being also God, as the Father, he shewed forth expressly, in capital characters, by all his works and doings in the world, the beauty and glory of the Father; *The light of the knowledge of the glory of God, is given in the face of Jesus Christ.* Where by face, we must understand that which is visible, that being open when all else is covered, and that by which most principally

we are discovered to others, and known. Now as to the case in hand, this face must signify to us the personal virtues and doings of Christ, by which the glory of the Father is exposed; the glory of his justice by Christ's exactness of life; the glory of his love, by Christ's compassion to sinners, &c.

And God said, let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and every creeping thing that creepeth upon the earth.

As Adam was a type of Christ, as the image and glory of God; so by these words he further sheweth, that he was a type of his sovereign power, for to him be dominion and power everlasting, to whom be praise and dominion for ever. Now by the fish of the sea, the beast of the earth, the fowls of the air, and every creeping thing, we may understand, all creatures, visible and invisible, whether they be men, angels, or devils, in heaven, earth, or under the earth: also all thrones, authorities, and powers, whether in heaven, earth, or hell: Christ is made head over all; he hath also a name above every name, not only in this world, but in that which is to come.

And God blessed them; and God said unto them, (that is, to the man and his wife). Be fruitful, and multiply, and replenish the earth and subdue it, &c.

This, in the type, doth shew in the antitype, how fruitful Christ and his church shall be; and how he at last shall, all over the earth, have a seed to replenish and subdue it by the power of the imortal seed of the word of God: how his name shall be revered from one end of the earth to the other: how the kingdoms of the earth shall at last become the kingdoms of our Lord, and his Christ.

And subdue it. God did put away that majesty and dread upon Adam, and his creation, that all the beasts of the field submitted themselves unto him. As God also said to Noah, *The fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air; upon all that moveth upon the earth,*
and

and upon all the fishes in the sea; into your hands are they delivered.

¶ And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth; and every tree, which is the fruit yeilding seed, to you it shall be for meat.

These herbs and trees are types of the wholesome word of the gospel, on which both Christ, his church, and unconverted sinners, ought to feed and be refreshed; and without which there is no subsisting, either of one or the other. He causeth the grafs to grow for the cattle, and herb for the service of man, that he may bring forth food upon the earth; and wine, that maketh glad the heart of man; and oil, to make his face to shine; and bread, which strengtheneth man's heart.

¶ And God saw every thing that he had made, and behold it was very good.

All things have their natural goodness by creation. Things are not good, because thy have a being only, but because God gave them such a being: neither did God make them, because he saw they would attract a goodness to themselves; but he made them such kind, as to bring forth that goodness he before detrmind they should. And the evening and the morning were the sixth day.

C H A P. II.

AND God blessed the seventh day, and sanctified it; because that in it he rested from all his work which God created and made.

The seventh day did signify two things:

1. Christ Jesus, who is as well the rest of the justice of God, as a rest for sinful man.

2. It was also a type of that glorious rest, that saints shall have when the six days of this world are fully ended.

For the first, the apostle makes the sabbath a shadow of Jesus Christ, a shadow of things to come, but the body or substance is Christ: And hence it is, that he is so often said to be a rest to the Gentiles, a glorious rest, and that he promiseth rest, to such as cast their burthen upon him.

The second also the apostle asserteth in that fourth chapters

chapter to the Hebrews, *There remaineth therefor a rest, or the keeping of a Sabbath, to the people of God:* Which Sabbath, as I conceive, will be the seventh thousand of years, which are to follow immediatly after the world hath stood six thousand first: for as God was six days in the works of creation, and rested in the seventh; so in six thousand years he will perfect all his works and providences that concern this world: As also he will finish the toil and travel of his saints, with the burthen of the beasts, and the curse of the ground; and bring all into rest for a thousand years. A day with the Lord, is as a thousand years: wherefore this blessed and desirable time is also called a day, a great day, that great and notable day of the Lord, which shall end in the eternal judgement of the world. God hath held forth by several other shadows, as the Sabbath of weeks, the Sabbath of years and the great jubilee, which is to be the year after forty-nine years are expired. Of all which, more in their place, if God permit.

¶ *These are the generations of the heavens, and of the earth, when they were created; in the day that the Lord God created the earth and the heavens.*

Moses seems by these words, *In the day*, to insist principally upon them, in their first and primitive state, before there was sin or curse in the world; for in the day that they were created, there was a far more glorious lustre and beauty than now can be seen: the heaven, for sin, is, as it were, turned into brass, and the rain into powder and dust, in comparison of what it was as it came from the fingers of God. The earth hath also from that time a curse upon it; yea, the whole creation, by sin, is even made subject to vanity, is in travail, and groans under the burden that sin hath brought upon it.

And every plant of the field before it was in the earth, and every herb of the field before it grew.

Thus it was in the first creation; they therefore became neither herbs nor trees by the course of nature, but by the creation of God. And even so it is in the new creation: men spring not up by nature to be saints; no, not in the church of God; but first they are created

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ed in Christ Jesus, and made meet to be made partakers of the benefit, and then planted in the church of God; planted, I say, as plants before prepared. Indeed hypocrites and formal professors may spring up in the church, by virtue of her forms and outward services, as thorns and thistles spring up in the earth by virtue of her moisture and heartiness; but these are but the fruits of the curse, and are determined to be burned at last in the fire: *Every plant (saith Christ) which my heavenly Father hath not planted, shall be rooted up.*

For the Lord God hath not caused it to rain upon the earth. This is the reason that they came not up by nature first, but were first created, then planted, then made to grow. So the reason why men by nature grow not in the church, is because the Lord doth not cause it to rain upon them, they still abiding and doing according to the course of this world; but he plants them in his house, by the mighty power of his word and Spirit, by which they are created saints, and then they afterwards grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

And there was not a man to till the ground. It seems by this there was a kind of necessity why God should make man, yea, a multitude of men; for otherwise he had made what before he made in vain: that is, his end in making so glorious a creature as this world, which was to shew forth his glory by, had been void and without effect: for although it was glorious, as it came out of the hand of God; yet it was not of power so to preserve itself, but would, without men to look after and dress it, be turned into a wilderness.

Thus it is with the world of men; if there was not the second Adam to plough them and sow them, they could none of them become saints; no, not the elect themselves; because the means are determined as well as the end.

By this we may likewise see, what a woful condition that people is in, that have no ministers of the word of the gospel: *My people perish for lack of knowledge: And again, Where there is no vision, the people perish. Pray therefore to the Lord of the harvest, that he would send out*

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out his ploughers to plough, and his labourers into his harvest

¶ *But there went up a mist from the earth, and watered the whole face of the ground.*

Although as yet there was no ploughman nor rain, yet a mist arose from the earth: so where there is not the word of the gospel, there is yet sufficiency of light to teach men how to govern themselves in civil and natural society. But this is only a mist, men cannot gospelly grow by this; therefore, as in the next verse, of necessity man must be formed.

But again, I have sometimes thought by this mist, might be held forth that nourishment men had by the doctrine of faith, before the gospel was divulged by Moses, the prophets, or Christ, &c.; for before these, that nourishment the church received, was but slender and short, even as short as the nourishing of the mist is to sober and moderate showers of rain; to which both the law and the gospel is compared.

Again, I have also sometimes thought, that by this mist might be typified those excellent proverbs and holy sayings of the men of old before there was a written word; for it cannot be but the godly did contain in proverbs, and certain sayings, the doctrine of salvation hereafter, and of good living here; of which we have a touch in Genesis, but more at large by that blessed book of Job; which book, in my opinion, is a holy collection of those proverbs and sayings of the ancients, occasioned by the temptation of that good man. But whatever this mist did signify, (in other mens judgement), certain it is, it was for present necessity, till a man should be made to till the ground, and the fruits thereof watered with the bottles of heaven; which so far as I see yet, most aptly presents us with some of all these.

¶ *And the Lord God formed man of the dust of the ground, &c.*

In the creation of man, God began with his outside; but in the work of regeneration, he first begins within, at the heart. He made him, that is, his body, of the dust of the ground; but he abides a lifeless lump till the Lord puts forth a second act: *And he breathed into his*
nostrils

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nostrils the breath of life, and man became a living soul. Now he lives, now he acts; so it is in the kingdom of Christ; no man can be a living soul in that kingdom by his first creation; he must have life breathed into him, life and spirit from Jesus Christ.

Now therefore is Adam a type, yet but an earthly one of things more high and heavenly; and as we have born the image of the earthly, we shall also bear the image of the heavenly.

¶ *And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed.*

And the Lord God planted a garden. Thus the Holy Ghost speaks clearer and clearer; for now he presents the church to us under the similitude of a garden, which is taken out of the wide and open field, and inclosed: *A garden inclosed is my sister, my spouse; a garden inclosed, a spring shut up, a fountain sealed; and there he put the man whom he had formed.* An excellent type of the presence of Christ with his church.

¶ *And out of the ground made the Lord God to grow every tree that is pleasant to the sight, &c.*

These trees, and their pleasureableness, do shew us the beauty of the truly godly, whom the Lord hath beautified with salvation. And hence it is said, the glory of Lebanon, of Sharon, and of Carmel, is given to the church; that is, she is more beautified with gifts and graces than can by types and shadows be expressed: *The tree of life also in the midst of the garden, and the tree of knowledge of good and evil.*

This tree of life was another type of Christ, as the bread and healing medicine of the church, that stands in the midst of the paradise of God.

The tree of the knowledge of good and evil, was a type of the law, or covenant of works, as the sequel of the story clearly manifesteth; for had not Adam eaten thereof, he had enjoyed for ever his first blessedness. As Moses saith, *It shall be our righteousness if we observe to do all these commandments before the Lord our God, as he hath commanded us.* But both Adam and we have touched, that is, broken the boughs and fruit of this tree, and therefore now for ever, by the law, no man can stand just before God.

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¶ *And a river went out of Eden; to water the garden; and from thence it was parted, and became into four heads.*

This river while it abided in Eden, in the garden, it was the river of God, that is, serviceable to the trees and fruit of the garden, and was herein a type of those watering-ministers that water the plants of the Lord. But observe, when it had passed the garden, had gotten without the bound of the garden, from thence it was parted, and became into four heads; from thence it was transformed, or turned into another manner of thing: it now became into four heads; a type of the four great monarchs of the world, of which Babylon, though the first in order of being, yet the last in a gospel or mysterious sense. The fourth is the river Euphrates, that which was the face of the kingdom of Babel of old. Hence note, that how eminent and serviceable soever men are while they abide in the garden of Eden, the church; yet when they come out from thence, they evilly seek the great things of the world: one is for compassing the whole land of Havilah, where is gold; another is for compassing this, a third that, and a fourth another thing, according as you see these four heads did. Observe again, that while men abide in the Church of God, there is not by them a seeking after the Monarchies of this world; but when they depart from thence, then they seek and strive to be heads; as that cursed monster the Pope, forsaking the garden of God, became in a manner the prince of all the earth: Of whom Tyrus, mentioned by Ezekiel, was a very lively type, *Thou hast been in Eden, the garden of God; every precious stone, that is, doctrine, was thy covering; as the sardus, topaz, diamond, &c. till iniquity was found in thee; till thou lesteest thy station and place appointed of God, and then thou wast cast as profane out of the mountain of God, yea, though a covering cherub.* See it again in Cain, who while he continued in the church, he was a busy sacrificer, as busy as Abel his brother; but when he left off to fear the Lord, and had bloodily butchered his holy brother, then he seeks to be a head, or monarch; then he goeth and buildeth a city to preserve his name and posterity for ever.

And

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And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it.

In this also Adam was a figure of our Lord Jesus Christ, as pastor and chief bishop of his church: *I the Lord (saith Christ) do keep it; I will water it night and day.*

And the Lord God took the man. No man taketh this honour upon him, but he that is called of God, as was Aaron. Blessed is he also that can say as the Prophet Amos: *And the Lord took me (said he) as I followed the flock; and the Lord said unto me, go prophesy unto my people Israel.*

To dress it and to keep it. He that is not dressed, is not kept: That is a sad judgement: *That which dieth, let it die: that which is diseased, let it not be dressed, let it die of that disease.* By dressing, therefore, I understand pruning, manuring, and the like, which the dresser of the vineyard was commanded to do, without which all is over-run with briars and nettles, and is fit for nothing but cursing, and to be burned.

¶ *And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat.*

It is God's word that giveth us power to eat, to drink, and do other our works, and without the word we may do nothing. The command gave Adam leave: *Every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God, (by the command of the word, and by receiving of it according to the limits thereof), and prayer.*

¶ *But of the tree of knowledge of good and evil, thou shalt not eat of it.* I said before, what God's word prohibits, we must take care to shun.

This tree of knowledge, as I said before, was a type of the covenant of works, the which had not Adam touched, (for by touching it he broke that covenant), he then had lived ever, but touching it he dies.

Adam going into the garden under these conditions and penalties, was therein a type of the humiliation of Christ; who at his coming into the world, was made under the law, under its command and penalty, even as other men, but without sin.

For in the day thou eatest thereof thou shalt surely die.

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For in the day, Adam lived to God no longer than while he kept himself from eating forbidden fruit: in that very day he died; first a spiritual death in his soul; his body also was then made capable of mortality, and all diseases, which two great impediments in time brought him down to dust again.

And the Lord God said, it is not good that man should be alone: I will make an help meet for him.

By these words, Adam's state, even in innocency, seems to crave for help: wherefore it is manifest that state is short of that we attain by the resurrection from the dead; yea, forasmuch as his need required earthly help, it is apparent his condition was not heavenly: *The first man is of the earth earthy; the second man is the Lord from heaven.* Adam in his first estate was not spiritual: That was not first which is spiritual, but that which is natural, and afterwards that which is spiritual. Wherefore those that think it enough to attain to the state of Adam in innocency, think it sufficient to be mere naturalists; think themselves well, without being made spiritual; yea, let me add, they think it safe standing by a covenant of works; they think themselves happy though not concerned in a covenant of grace; they think they know enough, though ignorant of a mediator, and count they have no need of the intercession of Christ.

Adam stood by a covenant of works: Adam's kingdom was an earthly paradise; Adam's excellency was, that he had no need of a Saviour; and Adam's knowledge was ignorant of Jesus Christ: Adam in his greatest glory, wanted earthly comforts; Adam in his innocency, was a mere natural man.

¶ And out of the ground the Lord God formed every beast of the field, and every fowl of the air.

This proveth further what I said at first, that in the first chaos was contained all that was made upon the earth.

And brought them to Adam, to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof.

In this Adam was a lively type of the Lord Christ's sovereign and glorious power over all flesh: *Thou hast*
given

given him power over all flesh, that he should give eternal life to as many as thou hast given him.

And he brought them to Adam, to see what he would call them.

So Christ nameth the world; who he will he calleth saints; and who he will he calleth the world, ungodly, serpents, vipers, and the like. *I pray for them, I pray not for the world.*

And whatsoever Adam called every living creature, that was the name thereof. Even as Christ passes sentence, so shall their judgement be.

¶ *And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field. So Christ judgeth of angels, devils, and men.*

But for Adam there was not found an help meet for him. All the glory of this world, had not Adam had a wife, could not have completed this man's blessedness: he would yet have been wanting: So all the glory of heaven, consider Christ as mediator, could not, without his church, have made him up complete. The church, I say, which is his body, the fulness of him that fills all in all.

¶ *And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man made he a woman, and brought her unto the man.*

In these words we find an help provided for Adam; also, whence it came. The help was a wife: she came out of his side; she was taken thence while Adam slept. A blessed figure of a further mystery. Adam's wife was a type of the church of Christ; for that she was taken out of his side, it signifies, we are flesh of Christ's flesh, and bone of Christ's bone. And in that she was taken thence while Adam slept, it signifies, the church is Christ's, by virtue of his death and blood, *Feed the church of God, which he purchased with his own blood.*

And he brought her to the man; that is, and God brought her to the man. By which he clearly intimates, That as the church is the workmanship of God, and the purchase of the blood of Christ; so yet she cannot

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cannot come to Christ, unless brought to him of God: *No man can come to me, saith Christ, except the Father which hath sent me, draw him.*

¶ *And Adam said, This is bone of my bone, and flesh of my flesh; she shall be called woman because she was taken out of man.*

In that Adam doth thus acknowledge his wife to be bone, and flesh of his substance, it shews us, that Christ will acknowledge those that are his: *He is not ashamed to call them brethren, saying I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.*

And observe it, *He said she it bone of my bone, &c.* before that God that brought her to him; intimating, that Christ both owns us now at his Father's right hand, and will not be ashamed of us even in the day of judgment.

¶ *Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.*

This ought to be truly performed in our married estate in this world. But here endeth not the mystery.

Therefore shall a man leave his father. Thus did Christ when he came into the world to save sinners. He came forth from the Father: *I came forth from the Father, and am come into the world.*

Therefore shall a man leave his father and his mother. The Jewish church may, in a mystical sense, be called the mother of Christ; for she was indeed God's wife, and of her came his Son Jesus Christ; yet this mother he left and forsook, to be joined to his Gentile spouse, which is now his only wife.

¶ *And they were both naked, the man and his wife, and were not ashamed.*

No sin, no shame: Let men stand where God hath set them, and there is no cause of shame, though they be exposed in outward appearance to never so much contempt.

And they were both naked. Apparel is the fruits of sin; wherefore let such as pride themselves therein remember, that they cover one shame with another. But let

let them that are truly godly have thier apparel modest and sober, and with shamefacedness put them on, remembering always the first cause of our covering our nakedness was the sin and shame of our first parents.

C H A P. III.

NOW *the serpent was more subtil than any beast of the field which the Lord God had made: and he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?*

In these words we have an enterance of the first great spiritual conflict that was fought between the devil and flesh; and it is worth the observing, how the enemy attempted, engaged, and overcame the world.

1. He tempts by means: he appeareth not in his own shape and hue, but assumeth the body of one of the creatures, the body of the serpent, and so begins the combat. And from hence it is, that in after ages he is spoken of under the name of that creature, the dragon, the old serpent called the devil, and Satan; because, as the Holy Ghost would have us beware of the devil, so of the means and engines which he useth; for where one is overcome by his own fearful appearance, ten thousand are overcome by the means and engines that he useth.

2. *The serpent was more subtil.* The devil, in his attempts after our destruction, maketh use of the most suitable means. The serpent was more subtil, therefore the cunning of the devil was least of all discerned. Had he made use of some of the most foolish of the creatures: Adam had luckily started back; for he knew the nature of all the creatures, and gave them names accordingly: wherefore the serpent, Adam knew was subtil, therefore Satan useth him, thereby to catch this goodly creature. Hereby the devil least appeared; and least appearing, the temptation soonest took the tinder.

Now, *The serpent was more subtil. More subtil.* Hence the devil is called the serpent with heads, [with great cunning]; the crooked serpent, [with knotty objections]; the piercing serpent, [for he often wounds]; and his ways

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ways are called devices, temptations, delusions, wiles, power, and the gates of hell, because of their mighty prevalency. This is he that undertook our first parents.

But how did he undertake them?

He labours to make them question the simplicity of the word of God, bearing Adam's wife in hand, that there must needs be some meaning that palliates the text, *Hath God said, Ye shall not eat of the tree?* Which interrogatory suggested them with a strong doubt, that this word would not appear a truth, if you compare it with the 4th verse.

Hence learn, that so long as we retain the simplicity of the word, we have Satan at the end of the staff; for unless we give way to a doubt about that, about the truth and simplicity of it, he gets no ground upon us. And hence the apostle says, *He feared lest by some means, as the serpent beguiled Eve through his subtilty, so our minds should be corrupted from the simplicity that is in Christ;* that is, lest our minds should be drawn off from the simplicity of the word of the gospel by some devilish and delusive arguments. For mark, Satan doth not first of all deny, but makes a doubt upon the word whether it is to be taken in this or another sense; and so first corrupting the mind with a doubt about the simplicity of the true sense, he after brings them to a denial thereof, *Hath God said, Ye shall not eat of every tree that is in the garden?*

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden.

And the woman said. Indeed the question was put to her; but the command was not so immediately delivered to her: *The Lord God commanded the man.* This therefore I reckon a great fault in the woman, an usurpation, to undertake so mighty an adversary, when she was not the principal that was concerned therein; nay, when her husband, who was more able than she, was at hand, to whom also the law was given as chief. But for this act, I think it is, that they are now commanded silence, and also commanded to learn of their husbands: a command that is necessary enough for that simple and weak sex. Though they see it was by them that

that sin came into the world, yet how hardly are some of them, to this day, dissuaded from attempting unwarrantably, to meddle with potent enemies about the great and weighty matters that concern eternity!

Hence note, That often they who are least able, will first adventure to put in their head to defend that from whence they return with shame.

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden.

This was her prologue to her defence; but that also for which she had no warrant. In time of temptation, it is our wisdom and duty to keep close to the word that prohibits and forbids the sin; and not to reason with Satan, of how far our outward and worldly privileges go, especially of those privileges that border upon the temptation, as she here did: *We may eat of all but one.* By this she goeth to the outside of her liberty, and sets herself upon the brink of the danger. Christ might have told the tempter, when he assaulted him, That he could have made ^{stones} bread, and that he could have descended from the pinnacle of the temple, as afterwards he did. But that would have admitted of other questions: wherefore he chuseth to lay aside such needless and unwarrantable reasonings, and resisted him with a direct word of God, most pertinent to quash the tempter, and also to preserve himself in the way. To go to the outside of privileges, especially when tempted of the devil, is often, if not always, very dangerous and hazardous.

By these words, therefore, in mine opinion, she spoke at this time too much in favour of the flesh, and made way for what after came upon her: *We may eat of all but one.*

But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

Now, too late, she urgeth that which should have been her only stay and weapon, to wit, the express word of God; that she should, if she would have disputed with the tempter, having urged at the first that only, and have thought of nothing else. Thus did the

Lord himself. But she looking first into those worthy privileges which God had given her, and dilating delightfully of them before the devil, she lost the dread of the command from off her heart, and retained now but the notion of it: which Satan perceiving, and taking heart therefrom to make his best advantage, he now adds to his former forged doubt, a plain and flat denial *Ye shall not not surely die.*

And the serpent said unto the woman, Ye shall not surely die.

When people dally with the devil, and sit too near their outward advantages, when they are tempted to break the command of God, it is usual for them, even by setting their hearts upon things that in themselves are honest and lawful, to fall into temptation. To see a piece of ground, to prove a yoke of oxen, to marry a wife, are doubtless lawful things; but upon the borders of these privileges lay the temptation of the devil; therefore by the love of these, which yet were lawful in themselves, the devil hardened the heart, and so at last made way for, and perfectly produced in them, flatly to deny (as then) to embrace the words of God's salvation. The like befel our first mother: wherefore, though at last she freely objected the word; yet because before she had so much reasoned to the pleasing of the flesh, she lost the dread and savour of the command; and, having nought but notion left, she found not wherewith to rebuke so plain a lie of the devil, but hearken-ed to his further reasoning.

Ye shall not surely die. Not surely; in the word there is some slight meaning, of which you need not be so afraid. And besides,

God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

In the words two privileges are asserted; one, That their eyes shall be opened; the other, That they should be as gods knowing good and evil. The first is very desirable, and was not at all abridged by them; the second, as to their knowing good and evil, was absolutely forbidden, because they could not attain to the knowledge

ledge of that which was evil, but by transgressing, or by eating of that forbidden tree.

Hence observe, that it is usual with the devil, in his tempting of poor creatures, to put a good and bad together, that by shew of the good, the tempted might be drawn to do that which in truth is evil. Thus he served Saul: he spared the best of the herd and flock, under pretence of sacrificing to God, and so transgressed the plain command. But this the apostle saw was dangerous, and therefore censureth such as in a state of condemnation. Thus he served Adam: he put the desirableness of sight, and a plain transgression of God's law, together, that by the loveliness of the one they might the easier be brought to do the other. O poor Eve! do we wonder at thy folly? Doubtless we had done as bad with half the argument of thy temptation.

Ye shall be as gods. In these words he attempts to beget in them a desire to be greater than God had made them: He knew this was a likely way; for by this means he fell himself. For being puffed up with pride, they left their own estate, or habitation, and so became devils, and were tumbled down to hell, where they are reserved in chains, under darkness, unto the judgment of the great day.

Ye shall be as gods. When souls have begun to hearken to the tempter, that hearkening hath made way for, and given way to, so much darkness of mind, and hardness of heart, that now they can listen to any thing: as to hear God charged with folly, ye shall not surely die; as to hear him made the author of ignorance, and that he delights to have it so, by seeking by a command to prohibit them from knowing what they could; for God doth know, that in the day ye eat thereof, then your eyes shall be opened; and therefore he forbids to touch it.

Ye shall be as gods. Here is also a pretence of holiness, which he knew they were prone unto: *Ye shall be as gods*, as knowing and perfect as God. Oh! thousands are, even to this day, by such temptations overcome! Thus he wraps his temptations up in such kind of words and suggestions, as will carry it either

way. But mark his holiness, or the way that he prescribes for holiness; it is, if not point blank against, yet without and besides the word; not by doing what God commands, and abhorring what he forbids, but by following the delusion of the devil, and their own roving fancies: as Eve here does.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof.

This verse presents us with the use that Eve made of the reasonings of the serpent; and that was, to take them into consideration; not by the word of God, but as her flesh and blood did sense them: A way very dangerous and devouring to the soul, from which Paul fled, as from the devil himself: [Immediately I conferred with flesh and blood.] Wherefore, pausing upon them, they intangled her as with a threefold cord.

1. *The lust of the flesh; she saw it was good for food.*

2. *The lust of the eye; she saw it was pleasant to the eye.*

3. *The pride of life; a tree to be desired, to make one wise.* Being taken, I say with these three snares of the adversary, which are not of the Father, but of the world, and the devil the prince thereof, forthwith she falls before him: *And when the woman saw this, she took of the fruit thereof, and did eat.*

And when the woman saw. This seeing, as I said, is to be understood of her considering what Satan presented to her, and of her sensing or tasting of his doctrine; not by the word, which ought to be the touchstone of all, but by and according to her own natural reason without it. Now this makes her forget that very command that but now she had urged against the tempter: This makes her also to consent to that very reason, as an inducement to transgress; which, because it was the nature of the tree, was by God suggested as a reason why they should forbear; it was the tree of the knowledge of good and evil, therefore they should not touch it; it was the tree that would, by touching it, make them know good and evil; therefore she toucheth, and also eateth thereof. See therefore, what specious pretences the devil, and those that are under

under the power of temptation, will have to transgress the command of God. That which God makes a reason of the prohibition, even that the devil will make a reason of their transgression.

God commands to self-denial, but the world makes that a reason of their standing off from the very grace of God in the gospel. God also commands, that we be sober, chaste, humble, just, and the like; but the devil, and carnal hearts, make these very things the argument that keeps sinners from the word of salvation. Or rather take it thus: God forbids wickedness, because it is delightful to the flesh, and draws the heart from God; but therefore carnal men love wickedness and sin: Therefore they go on in sin, and therefore they say unto God, *Depart from us, for we desire not the knowledge of thy ways.*

She did eat, and gave also unto her husband with her, and he did eat.

The great design of the devil, as he supposed, was now accomplished; for he had both in the snare, both the man and his wife, and in them, the whole world that should be after. And indeed, the chief design of Satan was at the head at first, only he made the weakest the conveyance for his mischief. Hence note again. That Satan by tempting one, may chiefly intend the destruction of another. By tempting the wife, he may aim at the destruction of the husband; by tempting the father, he may design the destruction of the children; and by tempting the king, he may design the ruin of the subjects. Even as in the case of David: 'Satan stood up against Israel, and provoked David to number the people.' He had a mind to destroy seventy thousand, therefore he tempted David to sin.

She gave also to her husband, and he did eat. Sin seldom or never terminates in one person; but the pernicious example of one doth animate and embolden another; or thus, the beholding of evil in another, doth often allure a stander-by. Adam was the looker on, he was not in the action as from the serpent; Adam was not deceived, that is, by having to do with the devil, but the woman, 'the woman being deceived, was in the transgression.'

'transgression.' This should exhort all men, that they take heed of so much as beholding evil done by others, lest also they should be allured. When Israel went into Canaan, God did command them not so much as to ask, How those nations served their gods? lest, by so doing, Satan should get an advantage of their minds, to incline them to do the like: Evil acts, as well as evil words, will eat as doth a canker. This then is the reason of that evil favouredness that you see attending some mens lives and professions; they have been corrupted, as Adam was, either by evil words or bad examples, even till the very face of their lives and professions are disfigured, as with the pox or canker.

Thus have we led you through that woful tragedy that was acted between the woman and the serpent; and have also shewed how it happened that the serpent went away as victor.

1. The woman admitted of a doubt about the truth of the word that forbade her to eat; for unbelief was the first sin that entered the world.

2. She preferred the privileges of the flesh, before the argument to self-denial; by which means her heart became hardened, and grew senseless of the dread and terror of the words of God.

3. She took Satan's arguments into consideration, and sensed, or tasted them, not by the word of God, but her own natural, or rather foredeluded fancy.

4. She had a mind to gratify the lusts of the flesh, the lusts of the eyes, and the pride of life.

Now to speak of the evil consequences that followed this sinful act, that is not in the wisdom of mortal man to do; partly because we know but in part even the evil and destructive nature of sin; and partly, because much of the evil that will follow this action, is yet to be committed by persons unborn. Yet enough might be said to astonish the heavens, and to make them horribly afraid.

1. By this act of these two, the whole world became guilty of condemnation and eternal judgement.

2. By this came all the blindness, atheism, ignorance of God, enmity and malice against him, pride, covetousness

ousness, adultery, idolatry, and implacableness, &c. that is found in all the world: By this, I say, came all the wars, blood, treachery, tyranny, persecution, with all manner of rapine and outrage that is found among the sons of men.

3. Besides, all the plagues, judgements, and evils that befall us in this world, with those everlasting burnings that will swallow up millions for ever and ever; all and every whit of these came into the world as the portion of mankind, for that first transgression of our first parents.

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons.

That their eyes might be opened, was one branch of the temptation, and one of the reasons that prevailed with the woman to forsake the word of God. But she little thought of seeing after this manner, or such things as now she was made to behold. She expected some sweet and pleasant sight that might tickle and delight her deluded fancy; but behold, sin and the wrath of God appears, to the shaking of their hearts! And thus even to this very day, doth the devil delude the world: His temptations are gilded with some sweet and fine pretences; either they shall be wiser, richer, more in favour, live merrier, fare better, or something; and that they shall see it, if they will but obey the devil: which the fools easily are, by these and such like things, allured to do. But behold, when their eyes are opened, instead of seeing what the devil falsely told them, they see themselves involved in sin, made guilty of the breach of God's command, and subject to the wrath of God.

And they knew that they were naked. Not only naked of outward clothing, but even destitute of righteousness; they had lost their innocency, their uprightness, and sinless vail, and had made them polluted creatures, both in their hearts, and in their flesh; this is nakedness indeed: such a kind of nakedness as Aaron made Israel naked with, when he set up his idol calf for them to worship: For Aaron had made them naked unto their shame; naked before the justice of the law.

And

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And they knew that they were naked. And they knew it: Why, did they not know it before? the text says, 'They were naked and were not ashamed.' O! they stood not naked before God! they stood not without righteousness, or uprightness before him, and therefore were not ashamed, but now they knew they were naked as to that.

And they sewed fig-leaves together, and made themselves aprons. A fit resemblance of what is the inclination of awakened men, who are yet but natural! they neither think of Christ, or of the mercy of God in him for pardon, but presently they betake themselves to their own fig-leaves, to their own inventions, or to the righteousness of the law, and look for healing from means which God did never provide for cure. When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, not to God, and sent to king Jareb, not to Christ, yet could they not heal him, nor cure him of his wound.

And made themselves aprons. Not coats, as God did afterwards. A carnal man thinks himself sufficiently clothed with righteousness, if the nakedness which he sees, can be but covered from his own sight: As if God also did see that, and only that, which they have a sight of by the light of nature; and as if because fig-leaves would hide their nakedness from their sight, that therefore they would hide it from the sight of God. But alas! no man, without the help of another, can bring all his nakedness to the sight of his own eye; much is undiscovered to him, that may yet lie open and bare to a stander-by: So it is with the men that stand without Christ before God; at best they see but some of their nakedness, to wit, their most gross and worser faults; and therefore they seek to cover them; which when they have hid from their own sight, they think them hid also from the sight of God. Thus did Adam; he saw his own most shameful parts, and therefore them he covered: They made themselves aprons, or things to gird about them, not to cover them all over withal, no man by all his own doings, can hide all his own nakedness from the sight of the justice of God, and yet but in vain, as busy as Adam to do it. *And*

And they sewed fig-leaves together, and made themselves aprons. Fig-leaves! a poor apron, but it was the best they could get. But was that a sufficient shelter against either thorn or thistle? Or was it possible but that after a while these fig-leaves should have become rotten, and turned to dung? So will it be with all man's own righteousness which is of the law. Paul saw it so; and therefore 'counted it but loss and dung, that he might win Christ, and be found in him.'

And they heard the voice of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God, among the trees of the garden.

And they heard the voice of the Lord God. This voice must not be understood, according, as if it was the effect of a word; as when we speak, the sound remains with a noise for some time after; but by voice here, we are to understand the Lord Christ himself; wherefore this voice is said to walk, not to sound only: *They heard the voice of the Lord God walking.* This voice John calls the Word, the Word that was with the Father before he made the world, and that at this very time was heard to walk in the garden of Adam: Therefore John also saith, this voice was in the beginning; that is, in the garden with Adam, at the beginning of his conversion, as well as of the beginning of the world.

And they heard the voice of the Lord God walking in the garden in the cool of the day. The gospel of it is in the season of grace; for by the cool of the day, he here means in the patience, gentleness, goodness, and mercy of the gospel; and then opposed to the heat, fire, and severity of the law.

And Adam and his wife hid themselves. Hence observe that a man's own righteousness will not fortify his conscience from fear and terror, when God begins to come near to him to judgement. Why did Adam hide himself, but because, as he said, he was naked? But how could he be naked, when before he had made himself an apron? O! the approach of God consumed and burnt off his apron! Though his apron would keep him from the sight of a bird, yet it would not from the eye of the incorruptible God.

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Let therefore all self-righteous men beware ; for how ever they at present please themselves with the worthiness of their glorious fig-leaves, yet when God shall come to deal with them for sin, assuredly they will find themselves naked.

And they hid themselves. A man, in a natural state, cannot abide the presence of God ; yea, though a righteous man. Adam, though adorned with his fig-leaves, flies.

Observe again, that a self-righteous man, a man of the law, takes grace and mercy for his greatest enemy. This is apparent from the carriage of the Pharisees to Jesus Christ, who because they were wedded to the works of their own righteousness, therefore they hated, persecuted, condemned, and crucified the Saviour of the world. As here in the text, though *the voice of the Lord God walked in the garden in the cool of the day*, in the time of grace and love, yet how Adam with his fig-leaves flies before him.

And Adam and his wife hid themselves from the presence of the Lord God. These latter words are spoken, not to persuade us that men can hid themselves from God, but that Adam, and those that are his by nature, will seek to do it, because they do not know him aright. These words therefore further shew us what a bitter thing sin is to the soul ; it is only for hiding work, sometimes under its fig leaves, sometimes among the trees of the garden. O what a shaking, starting, timerous evil conscience is a sinful and guilty conscience ! especially when it is but a little awakened, it could run its head into every hole, first by one fancy, then by another ; for the power and goodness of a mans own righteousness cannot withstand or answer the demands of the justice of God, and his holy law.

And Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. If you take the trees in a myltical sense, as sometimes they may be taken ; then take them here to signify, or to be a type of the saints of God, and then the gospel of it is, That carnal men, when they are indeed awak-
ened

ened, and roused out of their foolish fig-leave righteousness; then they would be glad of some shelter with them that are saved and justified freely by grace, as they in the gospel of Matthew: *Give us of your oil, for our lamps are gone out.* And again, The man without the wedding garment had crouded himself among the wedding guests: Hid themselves among the trees of the garden.

And the Lord God called unto Adam, saying unto him, Where art thou?

Adam having eaten of the forbidden tree, doth now fleet his station, is gone to another than where God left him; wherefore, if God will find Adam, he must now look him where he had hid himself. And indeed so he does with Adam. *Where art thou?*

And the Lord God called, &c. Here begins the conversion of Adam, from his sinful state, to God again. But mark it, it begins not at Adams calling upon God, but at Gods calling upon him: *And the Lord God called unto Adam.* Wherefore, by these words, we are to understand the beginning of Adams conversion. And indeed, grace hath gone the same way with the elect, from that time to this day. Thus he dealt with Abraham, Isaac, Jacob; he called them from their native country, the country of their kindred. And hence it is that, especially in the New Testament, the saints are said to be the called; called of God, and called of Jesus Christ. And hence again it is, that calling is by Paul made the first demonstration of election, and that saints are admonished to prove their election by their calling; for as Adam was in a lost, miserable, and perishing condition, until God called him out of those holes into which sin had driven him; so we do lie where sin, and the devil hath laid us, until by the word of God we are called to the fellowship of his Son Jesus Christ.

By these words, therefore, we have the beginning of the discovery of effectual calling or conversion: 'And the Lord God called.' In which call observe three things,

1. God called so that Adam heard him: And so it is in the conversion of the New-Testament saints; as Paul

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says, *If ye have heard him, and have been taught by him, as the truth is in Jesus: That therefore is one discovery of effectual calling, the sinner is made to hear him, even to hear him distinctly, singling out the very person, calling, Adam, Where art thou? Saul, Saul, Why persecutest thou me? I have called thee by thy name, thou art mine. As he also said to Moses, I know thee by name, and thou hast also found grace in my sight.*

2. God called so, as to fasten sin upon his conscience, and as to force a confession from him of his naked and shameful state.

3. God called so, as to make him tremble under, and be afraid of the judgement of God.

And the Lord God called unto Adam, and said unto him, Where art thou? Indeed, Where art thou? must of necessity be forcibly urged to every man on whose soul God doth work effectual conversion; for until the person is awakened, as to the state and condition he is in, he will not desire, nay, will not endure to be turned to God; but when, in truth, they are made to see what condition sin hath brought them to, namely, that it hath laid them under the power of sin, and the tyranny of the devil, the strength of death, and the curse of God by his holy law; then is mercy sweet.

Where art thou? God knew where he was; but foolish Adam thought otherwise: he thought to hide himself from the presence of the Lord, but the Lord found him out. Indeed, deluded sinners think that they can hide themselves and sins from God: How doth God know, say they, Can he see through the thick cloud? But such shall know he sees them; they shall know it, either to their correction, or to their condemnation. Though they dig into hell, (saith God), thence shall mine hand take them; tho' they climb up to heaven, thence will I bring them down; and tho' they hide themselves in the top of Carmel, I will search and take them out thence, &c. Can any hide themselves in secret places that I should not see them, saith the Lord? Do not I fill heaven and earth, saith the Lord?

And he said, I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself.

This

This then was the cause of his flying, he heard the voice of God. A wicked and evil conscience saith, every thing is to it as the messenger of death and destruction; for, as was said before, the voice of the Lord walked in the garden in the cool of the day, in the time of grace and mercy: But it mattereth not whether he came with grace or vengeance; guilt was in Adam's heart, therefore he could not endure the presence of God: *He that doth evil, hateth the light.* And again, *The wicked flieth when no man pursueth.* Cain thought all that met him would seek his blood and life.

I heard thy voice. Something by the word of God was spoken, that shook the heart of this poor creature; something of justice and holiness, even before they fell into this communication: For observe it, Adam went forthwith from the tree of knowledge of good and evil a convinced man, first to his fig-leaves, but they would not do; therefore he seeks to be hid among the trees. And observe again, that the insufficiency of fig-leaves were discovered by this voice of the Lord God, that at this time walked in the garden: *I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself.* So then, there was a first and second voice which Adam heard; the first he ran away from; *I heard thy voice, and hid myself.* The second was this, wherein they commune each with other. The first therefore was the word of justice, severity, and of the vengeance of God; like that in the 19th of Exodus, from the pronouncing of which, a trembling, and almost death, did seize six hundred thousand persons.

I heard thy voice in the garden. It is a word from without that doth it. While Adam listened to his own heart, he thought fig-leaves a sufficient remedy; but the voice that walked in the garden shook him out of all such fancies: *I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself.*

And he said, *Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?*

Who told thee? This, as I said before, supposeth a third person, a preacher, and that was the Son of God; the

the voice of the Lord God that walked in the garden.

Hast thou eaten of the tree? that is, if thou hast been shewed thy nakedness, thou hast indeed sinned; for the voice of the Lord God will not charge guilt, but where and when a law hath been transgressed. God therefore, by these words, driveth Adam to the point, either to confess or deny the truth of the case.

If he confess, then he concludes himself under judgement; if he deny, then he addeth to his sin: Therefore he neither denieth nor confesseth, but so as he may lessen and extenuate his sin.

And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

He had endeavoured with fig-leaves to hide his transgressions before, but that being found too scanty and short, he now trieth what he can do with arguments. Indeed he acknowledgeth, that he did eat of the tree of which he was forbidden: but mark where he layeth the reason; not in any infection which was centered in him by reason of his listening to the discourse which was between the woman and the serpent; but because God had given him a woman to be with him: *The woman which thou gavest to be with me, she gave me of the tree.* The woman was given for an help, not an hinderance; but Satan often maketh that to become our snare, which God hath given us as a blessing. Adam therefore here mixeth truth with falsehood. It is true, he was beguiled by the woman; but she was not intended of God, as he would insinuate, to the end she might be a trap unto him. Here therefore Adam sought to lessen and palliate his offence, as man by nature is prone to do; for if God will needs charge them with the guilt of sin for the breach of the law, they will lay the fault upon any thing, even upon God's ordinance, as Adam here doth, rather than they will honestly fall under the guilt, and so the judgement of the law for guilt. It is a rare thing, and it argueth great knowledge of God, and also hope in his mercy, when men shall heartily acknowledge their iniquities, as is evident in the case of David: *Wash me thoroughly from mine iniquities, and cleanse me from my sins; for I acknowledge*

ledge my transgressions, and my sin is ever before me. But this knowledge is not at first in young converts: therefore when God begins to awaken, they begin, as sleepy men, to creep further under their carnal covering; which yet is too short to hide them, and too narrow to cover their shame.

The woman which thou gavest to be with me, she gave me of the tree. Although, as I said, this sinner seeks to hide, or at least to lessen his sin, by laying the cause upon the woman, the gift of God; yet it argueth that his heart was now filled with shame and confusion of face, for that he had broken God's command; for indeed it is the nature of guilt, however men may in appearance ruffle under it, and set the best leg before, for their vindication; yet inwardly to make them blush and fail before their accuser. Indeed their inward shame is the cause of their excuse; even as Aaron, when he had made the golden calf, could not for shame of heart confess in plainness of speech the truth of the fact to his brother Moses, but falteringly: *They gave me their gold, (saith he), and I cast it into the fire, and there came out this calf. And there came out this calf;* a pitiful fumbling speech. The holy Ghost saith, Aaron had made them naked; had made them naked to their shame; for he, as also Adam, should, being chief and lord in their place, have stoutly resisted the folly and sin which was to them propounded; and not as persons of a womanish spirit, have listened to wicked proposals.

And the Lord God said unto the woman, What is this that thou hast done?

Forasmuch as Adam did acknowledge his sin, though with much weakness and infirmity, God accepts thereof; and now applieth himself to the woman, whom Satan had used as his engine to undo the world.

Hence observe, that when God sets to search out sin, he will follow it from the seduced to the seducer, even till he comes to the rise and first author thereof, as in the following words may more clearly appear: Not that he accuseth or acquitted the seduced, because the seducer was the first cause, as some do vainly imagine, but

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to lay all under guilt who are concerned therein. The woman was concerned as a principal, therefore he taketh her to examination.

And the Lord God said unto the woman, What is this that thou hast done? What is this? God seems to speak as if he were astonished at the inundation of evil which the woman by her sin had overflowed the world withal: *What is this that thou hast done?* Thou hast undone thyself, thou hast undone thy husband, thou hast undone all the world; yea, thou hast brought a curse upon the whole creation, with an overplus of evils, plagues, and distresses.

What is this that thou hast done? Thou hast defiled thy body and soul; thou hast disabled the whole world from serving God; yea, moreover, thou hast let in the devil at the door of thy heart, and hast also made him the prince of the world: *What is this that thou hast done?* Ah, little, little do sinners know what they have done, when they have transgressed the law of the Lord. I say, they little know what death, what plagues, what curse, yea, what hell they, by so doing, have prepared for themselves.

What is this that thou hast done? God therefore by these words, would fasten upon the woman's heart a deep sense of the evil of her doings. And indeed, for the soul to be brought into a deep sense of its sin, to cry out before God, Ah! what have I done! it is with them the first step towards conversion: *Acknowledge thy sin,* (saith God), *that thou hast transgressed against me.* And again, *If we confess our sin, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* The want of this is the cause of that obdurate and lasting hardness, that continueth to possess so many thousands of sinners: they cry not out before God, *What have I done?* but foolishly they rush into, and continue in sin, till their iniquity be found to be hateful, yea, their persons, because of their sin.

What is this that thou hast done? By this interrogatory the Lord also implied an admonition to the woman to plead for herself, as he also did to her husband. He also makes way for the working of his bowels towards her,

her, (which as will be shewn anon) he flatly denies to the serpent, the devil; I say, he made way for the woman to plead for, or bemoan herself: an evident token that he was unwilling to cast her away for her sin: *I have surely heard Ephraim bemoaning himself; I will surely have mercy upon him, saith the Lord.* Again, by these words he made way for the working or yearning of his own bowels over her; for when we begin to cry out of our miscarriages; and to bewail and bemoan our condition because of sin, forthwith the bowels of God begin to sound, and to move towards his distressed creature, as by the place before alledged appears: *I have surely heard Ephraim bemoaning himself,* (therefore my bowels are troubled for him); *I will surely have mercy upon him, saith the Lord.* See also the 11th and 14th chapters of Hosea.

And the woman said, The serpent beguiled me, and I did eat. A poor excuse, but an heart-affecting one; for many times want of wit and cunning to defend ourselves, doth affect and turn the heart of a stander-by to pity us. And thus, as I think, it was with the woman: she had to do with one that was too cunning for her, with one that snapt her by his subtilty or wiles; which also the woman most simply confesses, even to the provoking of God to take vengeance for her.

And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field.

The serpent was the author of the evil: therefore the thunder rolls till it comes over him, the hot burning thunder-bolt falls upon him.

The Lord, you see, doth not with the serpent as with the man and his wife, to wit, minister occasion to commune with him, but directly pronounced him *cursed above all, above every beast of the field.* This sheweth us, that as concerning the angels that fell, with them God is at eternal enmity, *reserving them in everlasting chains, under darkness.* *Cursed art thou:* By these words, I say, they are prevented of a plea for ever, and also excluded a share in the fruits of the Messias, which should afterwards be born into the world.

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Because thou hast done this, cursed art thou. Because thou hast done this; not as though he was blessed before; for had he not before been wicked, he had not attempted so wicked a design. The meaning then is, that either by this deed the devil did aggravate his misery, and make himself the faster to hang in the everlasting chains under darkness; or else by this he is manifested to us to be indeed a cursed creature.

Further, *Because thou hast done this*, may also signify how great complacency and content God took in Adam and his wife, while they continued without transgression; but how much against his mind and workmanship this wicked work was. 1. Against his mind; for sin so sets itself against the nature of God, that, if possible, it would annihilate and turn him into nothing, it being in its nature point blank against him. 2: It is against his workmanship; for had not the power of the Messias stepped in, all had again been brought to confusion, and worse than nothing: As Christ himself expresses it, *The earth, with the inhabitants thereof, are dissolved: I bear up the pillars of it. And again, He upholdeth all things by the word of his power.*

Besides, this being done, man, notwithstanding the grace of God, and the merits of Jesus Christ, doth yet live a miserable life in this world: for albeit that Christ hath most certainly secured the elect and chosen of God from perishing by what Satan hath done; yet the very elect themselves are, by reason of the first transgression, so infested and annoyed with inward filth, and so assaulted still by the devil, and his vassals, the proper children of hell, that they groan unutterable under their burden; yea, all creatures, the whole creation, groaneth, travaileth, and is in pain together until now; and that most principally upon the very account of this first sin of Adam. It must needs be, therefore, this being so high an affront to the divine Majesty, and so directly destructive to the work of his hands, and the aim of the devil most principally also at the most excellent of his creation, (for man was created in God's own image), that he should hereat be so highly offended, had they not sinned at all before, to bind them over for this very fact to the pains of the eternal judgement of God.

And

And I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel.

The women may, in this place, be taken either really or figuratively. If really and naturally, then the threatening is also true, as to the very nature of the creatures here under consideration, to wit, the serpent and the woman, and so all that come of human race ; for we find, that so great an antipathy is between all such deadly beasts, as serpents, and human creatures, that they abiding in their own natures, it is not possible they should ever be reconciled : ' I will put enmity ; ' I will put it. This enmity, then, was not infused in creation, but afterwards ; and that as a punishment for the abuse of the subtilty of the serpent : For before the fall, and before the serpent was assumed by the fallen angels, they were, being God's creatures, good as the rest in their kind ; neither was there any jarring or violence put between them ; but after the serpent was become the devil's vizor, then was an enmity begot between them.

I will put enmity between thee and the serpent. If by woman, we hear understand the church, (but then we must understand the devil, not the serpent simply) then also the threatening is most true ; for between the church of God and the devil, from the beginning of the world, hath been maintained most mighty wars and conflicts, to which there is none like in all the blood shed on the earth. Yea, here there cannot be a reconciliation, (the enmity is still maintained by God) : the reason is, because their natural dispositions and inclinations, together with their ends and purposes, are most repugnant each to other, even full as much, as good and evil, righteousness and sin, God's glory, and an endeavour after his utter extirpation.

Indeed, Satan hath tried many ways to be at enmity with the church ; not because he loves her holiness, but because he hates her welfare, (wherefore such enmity must only be dessembled) ; and that he might bring about his enterprize, he sometimes hath alured with the dainty delicats of this world, ' the lust of the flesh, of

the eyes, and the pride of life: This being fruitless, he hath attempted to intangle and bewitch her with his glorious appearance, as an angel of light; and to that end hath made his ministers as the ministers of righteousness, preaching up righteousness, and contending for a divine and holy worship; but this failing also, he hath taken in hand at length to fright her into friendship with him by stirring up the hellish rage of tyrants, to threaten and molest her; by finding out strange inventions to torment and afflict her children; by making many bloody examples of her own bowels before her eyes; if by that means he might at last obtain his purpose: But behold! all hath been in vain, there can be no reconciliation. And why, but because God himself maintains the enmity?

And this is the reason why the endeavours of all the princes and potentates of the earth, that have through ignorance and malice managed his design against the church, have fallen to the ground, and been of none effect.

God hath maintained the enmity: doubtless the mighty wonder, that their laws cannot be obeyed; I mean their laws and statutes, which, by the suggestion of the prince of this world, they have made against the church: but if they understood but this one sentence, they might a little perceive the reason. God hath put enmity between the devil and the woman; between that old serpent called *the Devil and Satan*, and the holy, and beloved, and espoused wife of Christ.

I will put enmity between thee and the woman, and between thy seed and her seed. The seeds here, are the children of both, but that of the woman, especially Christ; God sent forth his Son made of a woman; whether you take it literally or figuratively: for in a mystery the church is the mother of Jesus Christ, though naturally, or according to his flesh, he was born of the Virgin Mary, and proceeded from her womb. But, take it either way, the enmity hath been maintained, and most mightily did shew itself against the whole kingdom of the devil, and death, and hell, by the undertaking, engaging, and war which the Son of God did maintain against

against them, from his conception, to his death and exaltation to the right hand of the Father, as is prophesied of, and promised in the text, *It shall bruise thy head.*

He shall bruise thy head. By head, we are to understand the whole power, subtilty, and destroying nature of the devil; for as in the head of the serpent lieth his power, subtilty, and poisonous nature; so in sin, death, hell, and the wisdom of the flesh, lieth the very strength of the devil himself. Take away sin then; and death is not hurtful: *The sting of death is sin:* And take away the condemning power of the law, and sin doth cease to be charged, or to have any more hurt in it, so as to destroy the soul: *The strength of sin is the law.* Wherefore the seed, Jesus Christ, in his bruising the head of the serpent, must take away sin, abolish death, and conquer the power of the grave. But how must this be done? Why, he must remove the curse, which makes sin intolerable, and death destructive. But how must he take away the curse? Why, by taking upon him flesh, as we; by being made under the law, as we; by being made to be sin for us; and by being made a curse for us: He standing therefore in our room, under the law and the justice of God, did both bear, and overcome the curse, and so did bruise the power of the devil.

He shall bruise thy head. To bruise is more than to break; he shall quash thy head to death; so he also quashed the heel of Christ; which would, had not his eternal power and Godhead sustained, have caused that he had perished for ever.

And thou shalt bruise his heel. By these words, a necessity was laid upon Jesus Christ to assume our flesh, to engage the devil therein; and also because of the curse that was due to us for sin, that he might indeed deliver us therefrom; even for a while to fall before this curse, and to die that death that the curse inflicteth: *Christ hath redeemed us from the curse of the law, being made a curse for us.* Thus therefore did Satan, that is, by the fruits and effects of sin, bruise or kill the flesh of Christ; but he being God as the Father, it was not possible he should be overcome; therefore his head remaineth

eth untouched. A man's life lieth not in his heel, but in his head and heart; but the Godhead, being the head and heart of the manhood, it was not possible Satan should meddle with that; he only could bruise his heel; which yet by the power of the Godhead of this eternal Son of the Father, was raised up again from the dead; *He was delivered for our offences, and was raised again for our justification.*

In these words, therefore, the Lord gave Adam a promise, That notwithstanding Satan had so far brought his design to pass, as to cause them, by falling from the command, to lay themselves open to the justice and wrath of God; yet his enterprize by grace should be made of none effect. As if the Lord had said, 'Adam, 'thou seest how the devil hath overcome thee; how 'he, by thy consenting to his temptation, hath made 'thee a subject of death and hell: but though he hath 'by this means, made thee a spectacle of misery, even 'an heir of death and damnation; yet I am God, and 'thy sins have been against me. Now, because I have 'grace and mercy, I will therefore design thy recovery. 'But how shall I bring it to pass? Why, I will give 'my Son out of my bosom, who shall, in your room, and 'in your nature, encounter this adversary and overcome 'him. But how? Why, by fulfilling my law, and by 'answering the penalties thereof: He shall bring in a 'righteousness which shall be everlasting, by which I 'will justify you from sin, and the curse of God due, 'thereto; But this work will make him smart, he must 'be made a man of sorrows; for upon him will I lay 'your iniquities; Satan shall bruise his heel.

Unto the woman he said, I will greatly multiply thy sorrow, and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be unto thy husband and he shall rule over thee.

I will greatly multiply thy sorrow, &c. This is true, whether you respect the woman according to the letter of the text, or as she was a figure of the church; for in both senses their sorrows for sin are great, and multiplied upon them: The whole heap of the femal sex knows the first, the church only knows the second.

In

In sorrow shalt thou bring forth children. The more fruitful, the more afflicted is the church in this world; because the rage of hell, and the enmity of the world, are by her righteousness set on fire so much the more.

But again: Forasmuch as the promise is made before this judgement of God for sin is threatened, we must count these afflictions not as coming from the hand of God in a way of vengeance, for want of satisfaction for the breach of the law; but to shew and keep us in mind of his holiness, that henceforth we should not, as at first through ignorance, so now from notions of grace and mercy, presume to continue in sin.

I might add, that by these words it is manifest, that a promise of mercy and forgiveness of sin, and great afflictions and rebukes for the same, may and shall attend the same soul: *I will greatly multiply thy sorrows*, comes after the promise of grace.

And thy desire shall be to thy husband, and he shall rule over thee. Doubtless the woman was, in her first creation, made in subordination to her husband, and ought to have been under obedience to him: Wherefore still that had remained a duty, had they never transgressed the commandment of God; but observe, the duty is here again not only enjoined, and imposed, but that as the fruit of the woman's sin: wherefore, that duty that before she might do as her natural right by creation, she must now do as the fruits of her disobedience to God. Women therefore, whenever they would perk it and lord it over their husbands, ought to remember, that both by creation and transgression, they are made to be in subjection to their own husbands. This conclusion makes Paul himself: *Let (saith he) the woman learn in silence with all subjection: but I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence; for Adam was first formed, then Eve; and Adam was not deceived, but the woman being deceived, was in the transgression.*

And unto Adam, he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; Cursed is the ground for thy sake, in sorrow shalt thou eat of it all thy days. God

God having laid his censure upon the woman, he now proceedeth and cometh to her husband, and also layeth his judgement on him; The judgement is, *Cursed be the ground for thy sake, and in sorrow thou shalt eat thereof.* The causes of this judgement are, first, For that he harkened to his wife; and also, For that he had eaten of the tree.

Because thou hast harkened to thy wife. Why? Because therein he left his station and headship, the condition which God had appointed him, and gave way to his wife to assume it, contrary to the order of creation of her relation and of her sex; for God had made Adam lord and chief, who ought to have taught his wife, and not to have become her scholar.

Hence note, That the man that suffereth his wife to take his place, hath already transgressed the order of God.

Because thou hast hearkened to the voice, &c. Wicked women, such as Eve was now, if hearkened unto, are the snares of death to their husbands; for, because they are weaker built, and because the devil doth easier fasten with them than with men, therefore they are more prone to vanity, and all mis-orders in the matters of God than they; and so, if hearkened unto, more dangerous upon many accounts: Did not Solomon, king of Israel, sin by these things? yet among many nations was there no king like him, who was beloved of his God; nevertheless, even him did outlandish wicked women cause to sin. But there was none like unto Ahab, *which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up.*

Hence note further, That if it be thus dangerous for a man to hearken to a wicked wife, how dangerous is it for any to hearken unto wicked whores, who will seldom yield up themselves to the lusts of beastly men, but on condition they will answer their ungodly purposes! What mischief by these things hath come upon souls, countries, and kingdoms, will here be too tedious to relate.

Because thou hast hearkened to the voice of thy wife,
And

and hast eaten of the tree, that is, from the hand of thy wife; for it was she that gave him to eat: therefore, &c. Although the scripture doth lay a great blot upon women, and cautioneth man to beware of these fantastical and unstable spirits, yet it limiteth man in his censure. She is only then to be rejected and rebuked, when she doth things unworthy her place and calling. Such a thing may happen, as that the woman, not the man, may be in the right, (I mean, when both are godly,) but ordinarily it is otherwise: Therefore the conclusion is, let God's word judge between the man and his wife, as it ought to have done between Adam and his, and neither of them will do amiss; but contrarywise, they will walk in all the commandments of God without fault.

Therefore, cursed be the ground for thy sake. Behold what arguments are thrust into every corner, thereby to make man remember his sin; for all the toil of man, all the barrenness of the ground, and all the fruitlessness after all, what is it but the fruits of sin? Let not us then find fault with the weed, with the hotness, coldness, or barrenness of the soil; but by seeing these things, remember our sin: *Cursed be the ground for thy sake*; for this God makes our heaven as iron, and our earth as brass; *The Lord shall make the rain of thy land powder and dust; from heaven shall it come down upon thee, until thou be destroyed.*

In sorrow shalt thou eat of it all the days of thy life. He then is much deceived, who thinks to fill his body with the delicacies of this world, and not therewith to drink the cruel venom of asps: Yea, he shall suck the poison of asps; the viper's tongue shall slay him. The reason is, because he that shall give up himself to the lusts and pleasures of this life, he contracts guilt, because he hath sinned; which guilt will curdle all his pleasures, and make the sweetest of them deadly as poison.

In sorrow shalt thou eat. Even thou that hast received the promise of forgiveness; How then can they do it with pleasure, who eat, and forget the Lord?

Again, let not the sorrows, crosses, and afflictions, that attend the godly in the things of this life, weaken

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their faith in the promise of grace, and forgiveness of sins; for such things may befall the dearest Christian.

Thorns also and thistles shall it bring forth unto thee, and thou shalt eat the herb of the field.

This shews us (as I also hinted before) that the thorns and thistles of the ground, are but as the excrements thereof; and the fruits of sin, and the curse for sin. This world, as it dropt from the fingers of God, was far more glorious than it is now: Now it is loaden with a burden of corruption, thorns, thistles, and other annoyances, which Adam knew none of in the days of his innocence. None therefore ever saw this world as it was in its first creation, but only Adam and his wife; neither shall any ever see it, until the manifestation of the children of God; that is, until the redemption or resurrection of the saints; But then it shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

And thou shalt eat the herb of the field. These words are for his comfort, under all the sorrow sin should bring upon him: *Thou shalt eat the herb.* The herb was a type of the gospel-comforts which the destroying angels were forbidden to smite. Of these medicinal and healing herbs, therefore, Adam and his seed are admitted to eat, that their soul may be replenished in the midst of their sorrow.

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust thou shalt return.

In the sweat of thy face. This is true, whether literally or allegorically understood: For as touching the things that pertain to this life, as they become not ours without toil and labour, so the spiritual comforts of the kingdom of heaven are not obtained without travail and sweat: *Labour* (saith Christ) *for the bread and meat which endureth to everlasting life.*

In the sweat of thy face. Those that make conscience of walking in the commandments of God, they shall be blessed with the bread of life, when others shall be hunger-bit. That may also be mystically applied, on all hills that shall be digged with a mottock, there shall not come

come thither the fear of briars and thorns; but is shall be for the sending forth of oxen, and for the treading of lesser cattle. The meaning is, where people are diligent, according to the word of God, especially in spiritual and heavenly things, *they shall be fat and flourishing*, though sorrow be mixed therewith: *When men shall say, There is casting down, then thou shalt say there is lifting up; and he shall save the humble person.*

Till thou return to the ground. A Christian should not leave off sweating labour so long as he is above the ground; even until he returneth thither, he ought to be diligent in the way and worship of God. Jacob, when sick, would worship God, though so weak as not able to do it, without leaning upon the top of his staff; A blessed example for the diligent, and reproof for those that are slothful.

For out of it wast thou taken; that is, out of the ground. Behold, how the Lord doth mix his doctrine! Now he tells him of his sin, then he promiseth to give him a Saviour; then again he shews him the fruits of his sin, and immediately after the comforts of the promise; yet again he would have him remember, that he is but a mortal creature, not to live here for ever; neither made of silver nor gold, but even of a clod of dust: *For dust thou art.* Observe therefore, that in the midst of all our enjoyments, God would have us consider our frame, that we may know how frail we are.

For out of it wast thou taken. It is hard for us to believe it, though we daily see it is the way even of all the earth, to return thither again: *For dust thou art, and to dust thou shalt return.*

Whether this was spoken to Adam as a judgement, or a mercy, or both, is not hard to determine, (this first premised, that Adam had received the promise); for as it was the fruit of sin, so a judgement and a token of God's displeasure: *For the wages of sin is death.* But as it is made by the wilcom of God, a prevention of further wickedness, and a conveyance through faith in Christ, to a more perfect enjoyment of God in the heavens; so it is a mercy and blessing of God: *For thus to die is gain.* Wherefore thus we may praise the dead

that are already dead, more than the living which are yet alive. This made Paul desire to depart; for he knew that through death was the way to have more perfect sight of, and more close and higher communion with the Father, and the Son, and the Spirit, in the heavens; *I have a desire to depart, and to be with Christ, which is far better.* Thus therefore those things that in their own nature are the proper fruits and wages of sin, may yet, through the wisdom of God, be turned about for our good. But let not this embolden to sin, but rather minister occasion to us to magnify the wisdom of God.

And Adam called his wife's name Eve, because she was the mother of all living.

By this act Adam returneth to his first station and authority in which God had placed him, from which he fell when he became a scholar to his wife; for to name the creatures was in Adam a note of sovereignty and power. This he attained to as an effect of his receiving the promise: for before the promise is received, man cannot serve God in his station; because, as he wanteth the power of will, so also a good understanding; but when he hath received promise, he hath also received the Holy Ghost, which giveth to the godly to know and do his duty in his station: *The spiritual man discerneth, and so judgeth all things; but he is not discerned nor judged of any.*

And he called his wife's name Eve, or Hevah: because she gave life to, or was the first mother of all mankind. This then admits of two positions: First, That the world was created when Adam was created; and, 2dly, That there was none of the sons of men in the world before Adam, as some have not only vainly, but irreli- giously and blasphemously suggested: Eve is the mother of all living. Not a man, therefore, that is the son of man, but had his being since the woman was made.

Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them.

By this action the Lord God did preach to Adam, and to his wife, the meaning of that promise that you read of in ver. 15. namely, That by the means of Je-
sus

For Christ, God himself would provide a sufficient cloathing for those that accept of his grace by the gospel, the coats here being a type of that blessed and durable righteousness.

The Lord God made the coats. Not Adam now, because now he is received into a covenant of grace with God. Indeed, before he entered into this covenant, he made his own cloathing, such as it was; but that could not cover his nakedness. But now the Lord will make them: *And unto Adam also, and to his wife, did the Lord God make coats: Their righteousness is of me, saith the Lord. Of me; that is, of my providing, of my performing. And this is the name whereby he shall be called, The Lord our righteousness.*

He made them coats, and cloathed them. As the righteousness by which a sinner stands just in the sight of God from the curse, is a righteousness of God's providing, so also it is of his putting on. No man can put on the righteousness of Christ, otherwise than by God's imputation. If God reckon it ours, then it is ours indeed; but if he refuseth to shew that mercy, who can impute that righteousness to men? *Blessed are they to whom the Lord imputeth righteousness: Cursed then must they needs be to whom God hath not imputed the righteousness of his Son. The Lord cloathed them, according to that of Paul, Christ is made unto us of God wisdom and righteousness, &c. And of that God who hath made him thus to us, even of him are we in Christ Jesus.*

Did the Lord God make coats of skins. The coats were made of the skins of beasts, of the skins of the slain which were slain either for food only, or for sacrifice also. This being so, the effects of that promise mentioned before were by this action the more clearly expounded unto Adam, to wit, That Christ, in the fulness of time, should be born of a woman cloathed with flesh; and as so considered, should be made a curse, and so die that cursed death which by sin we had brought upon ourselves: the effects and fruits of which should to us be durable cloathing; that is, everlasting righteousness.

And the Lord God said, Behold, the man is become like one of us, to know good and evil. And now therefore,
lest

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lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

Behold, the man is become like one of us. These words respect the temptation of the devil, the argument that prevailed with Adam, and the fruits of their consenting; and therefore I understand them as spoken ironically, or in derision to Adam: As if God had said, 'Now, Adam, you see what a god you are become. The serpent told you should be as gods, as one that was infinite in wisdom; but behold, your godhead is horrible wickedness, even pollution of body and soul by sin: a thing you little thought of when you pleased yourself with the thought of that high attainment; and now, if you be not prevented, you will proceed from evil to evil: for notwithstanding I have made promise of sending a Saviour, you will, through the pollution of your mind, forget, and set at nought my promise, and seek life and salvation by that tree of life which was never intended for the justification of sinners; therefore I will turn you out of the garden,' *to till the ground whence thou wast taken.*

1. Hence observe, that it often falls out, after the promised blessing is come, that God yet maketh us to possess our former sins, not that the guilt thereof might be charged to condemnation, but that remembrance of them we might blush before God, and be the more effectually driven to a continual embracing of the mercy promised.

2. Observe again, that as God would have us to remember our former sins, so he would not that we should feed upon ought but the very mercy promised. We must not rest in shadowish sacraments, as the typical tree of life, but must remember it is our duty to live by faith in the promised seed.

3. Observe also, that even our outward and temporal employments, if they be lawful and honest, are so ordered of God, as that we may gather some heavenly mystery from them: *To till the ground from whence he was taken:* Mysteriously intimating two things to Adam,

1. That

1. That seeing he was of the earth, he stood in as much need to be ordered and dressed by God, in order to his future happiness, as the ground, in order to its thrift and fruitfulness. 2. Again, seeing he was taken from the ground, he is neither God, no angel, but a poor earthen vessel, such as God can easily knock in pieces, and cause to return to the ground again. These things therefore Adam was to learn from his calling, that he might neither think too highly of himself, nor forget to live by faith, and depending on the Lord God, to be blessed of him.

So he drove out the man, and he placed at the east of the garden of Eden, cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life.

So he drove out the man. Adam was loth to forsake this garden of Eden, because there was the tree of life. The promise will hardly satisfy where faith is weak and low: Had this man with great faith received and retained the gospel preached before, he would not have so hankered after a shadow; but the conscience being awakened, and faith low and weak there, because faith wants the flower or bloom of assurance, the ceremonial or moral law doth with ease ingender bondage.

And he placed at the east of the garden of Eden, cherubims and a flaming sword. This shews the truth of what I said before, to wit, that Adam was loth to forsake the garden, loth to forsake his doing of something; but God sets a shaking sword against him, a sword to keep that way, or to prevent that Adam should have life by eating of the tree of life.

Object. This tree of life, though lawful for Adam to feed on before he had transgressed, yet now is wholly forbidden him; intimating, that that which would have nourished him before he brake the law, will now avail him nothing as to life before the justice of God: The tree of life might have maintained his life before he sinned: but having done that, he hath no ways now but to live by faith in the promise; which that he might effectually do, God takes from him the use of all other things; he driveth him out of the garden, and sets to keep

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 keep him from the tree of life, cherubims, and a flaming sword.

And he placed at the east of the garden cherubims, and a flaming sword. These cherubims are one sort of the angels of God, at this time made ministers of justice, shaking the flaming sword of God's severity against Adam for sin, threatening to cut him off thereby, if he ever return by the way that he went.

We read also, that the law was delivered to Israel from Sinai, by the hand and disposition of angels; the gospel only, by the Son himself.

To keep the way. Hence the apostle implicitly concludes it a way, that is, to death and damnation; by opposing another against it, even the new and living one; a new, not this the old; a living one, not this the dead one: for, for that the cherubims are here placed with a flaming shaking sword, to keep the tree of life, it is evident that death is threatened to him that shall at any time attempt to come at, or that seeks for life that way.

A flaming sword, turning every way to keep, &c. This still shews us, that man, though he hath already received the promise, is yet exceeding prone to seek life by another way than free grace by Jesus Christ, to wit, either by the law he hath broken, or by the law and Christ together; and so though not directly, yet as it were by the works of the law. But all is to no purpose they are every way prevented: For forsake the simplicity of the promise in the gospel, and thou shalt meet with the stroke of the justice of God; for that flaming sword of his vengeance it turneth every way, and therefore will in every way lay wrath upon thee, if thou seek life by ought but Christ.

C H A P. IV.

AND Adam knew Eve his wife, and she conceived and bare Cain; and said, I have gotten a man from the Lord.

Now we are come to the generation of mankind: Adam knew his wife: A modest expression; and it should teach us, in all such matters where things are discour-

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ed of, that are either the fruits of sin, or the proper effects of man's natural infirmities, there to endeavour the use of such expressions, as neither to provoke to lust, nor infect us with evil and uncivil communication: *Adam knew his wife*: Jacob, Samson, David, and others, are said to go in unto them. . So as to our natural infirmities of the stool, the scripture expression is, *When thou goest abroad to ease thyself, thou shalt turn again and cover that which cometh from thee*; Modest and bashful expressions, and such as become the godly, being those that are furthest off of occasioning evil, and nearest to an intimation, that such infirmities bespeak us infirm and imperfect creatures.

And she conceived and bare Cain. The first sprout of a disobediant couple, a man in shape, but a devil in conditions. This is he that is called elsewhere, *The child of that wicked one*.

And she said, I have gotten a man from the Lord. If Eve by these words did only ascribe the blessing of children to be the gift of God, then she spake like a godly woman; but if she supposed that this man Cain was indeed the seed promised, then it shews, that she in this was also deceived, and was therein a figure of all such as make false and strange delusions, signs of the mercy of God towards them. The man she thought she had got from the Lord as a mercy, and to be a Saviour, he proved a man of the devil, a curse, and to be a destroyer.

And she again bare his brother Abel: And Abel was a keeper of sheep, but Cain was a tiller of the ground.

Observe here, that the good child is not the first-born, but Abel. God often doth as Jacob did, even cross-hands, in bestowing blessings, giving that which is best to him that is least esteemed: For Cain was the man in Eve's esteem; she thought, when she had him, she had got an inheritance; but as for Abel, he was little worth; by his name they shewed how little they set by him. It is so with the sincere to this day; they bear not the name of glory with the world: Cain with them is the profitable son; Abel is of no credit with them, neither see they form or comeliness in him; he is the melancholly or lowring child, whose countenance spoil-

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eth the mirth of the world: *The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth.*

And Abel was a keeper of sheep, but Cain was a tiller of the ground. By this it seems yet further, that Cain was the man in favour, even him that should, by his father's intentions, have been heir, and have enjoyed the inheritance; He was nurtured up in his father's employment, but Abel was set in the lower rank.

It was also thus with Isaac and Jacob, Ishmael and Esau being the eldest, and those that by intention were to be heirs.

Now in the inheritance lay, of old, a great blessing; so that Esau, in losing his father's inheritance, lost also the blessing of grace, and moreover the kingdom of heaven. Wherefore Cain had by this the better of Abel, even as the Jews by their privileges had the better of the Gentiles. But mark it, the blessing of grace is not led by outward order, but by electing love: Where the person then is under the blessing of election, be he the first or the second son, the highest or lowest in the family, or whether he be more or less loved of his friends, it is he that with Abel hath the everlasting blessing.

And it came to pass in process of time, that Cain brought of the fruit of the ground an offering unto the Lord.

Mark here, that the devil can suffer his children, in outward forms of worship, to be godly and righteous men: Cain, a limb of the devil, and yet the first in order that presents himself and his service to God.

Cain brought of the fruit of the ground, as of wheat, oil, honey, or the like; which things were also clean and good. Hence it is intimated, that his offering was excellent; and I conceive, not at all, as to the matter itself, inferior to that of Abel's; for in that it is said, that Abel's was more excellent, it is not with respect to the excellency of the matter or things with which they sacrificed, but with respect to Abel's faith, which gave glory and acceptableness to his offering with God; *By faith he offered to God a more excellent sacrifice than Cain.*

And

And Abel, he also brought of the firstlings of his flock, and of the fat thereof, &c.

Abel, last in appearance, but in truth the first in grace; as it also is at this day. Who do so flutter it out as our rustling formal worshippers? Alas! the good, the sincere, and humble, they seem to be least and last: but the conclusion of the tragedy will make manifest that the first is last, and the last first; for the many are but called, the few are chosen.

And the Lord had respect unto Abel, and to his offering. Herein are the true footsteps of grace discovered, to wit, the person must be the first in favour with God, the person first, the performance afterwards.

And the Lord had respect to Abel. But how can God respect a man, before he respect his offering? *A man's gift* (saith Solomon) *makes way for him*: It should seem therefore, that there lies no such stress in the order of words, but that it might as well be read, The Lord had respect to Abel, because he respected his offering.

Ans. Not so; for though it be true among men, that the gift makes way for the acceptance of the person, yet in the order of grace it is after another manner: for if the person be not first accepted, the offering must be abominable; for it is not a good work that makes a good man, but a good man makes a good work. The fruit doth not make a good tree, but a good tree bringeth forth good fruit. *Make* (saith Christ) *the tree good and his fruit good; or the tree evil, and his fruit evil.* Do men gather grapes of thorns, or figs of thistles? Had Abel been a thorn, he had not brought forth grapes; had he been a thistle, he had not brought forth figs: So then, Abel's person must be first accepted, and after that his works.

Object. But God accepteth no man while he remains a sinner, but all men are sinners before they do good works; how then could the person of Abel be accepted first?

Ans. Abel was just before he did offer sacrifice: Just, I say, in the sight of God. This God witnessed by testifying of his gift: *By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained*

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witness that he was righteous; that is, God by accepting of the gift of Abel, did testify that Abel was a righteous man: for we know God heareth not sinners: *The prayers of the wicked are an abomination unto God.* But Abel was accepted, therefore he was righteous first.

Hence observe, That a man must be righteous before he can do any good work.

Quest. Righteous! With what righteousness?

Ans. With the righteousness of faith: And therefore it is said, *that Abel had faith before he offered sacrifice:* by faith he offered; where faith is made to precede or go before the work which by faith he offered unto God.

Quest. But are not good works the righteousness of faith?

Ans. They are the fruits of faith: As here in the case of Abel; his faith produced an offering; but before he gave his offering, his faith hath made him righteous; for faith respects a promise of grace, not a work of mine: Now the promise of grace, being this, *that the seed of the woman which is Christ should destroy the power of the devil;* by this Abel saw that it was Christ that should abolish sin and death by himself, and bring in everlasting righteousness for sinners. Thus believing he had accepted of Christ for righteousness, which because he had done, God in truth proclaims him righteous, by accepting of his person and performances, when offered.

Abel then presented his person and offering, as shrouding both by faith under the righteousness of Christ, which lay wrapped up in the promise; but Cain stands upon his own legs, and so presents his offering. Abel therefore is accepted, both his person and his offering, while Cain remains accursed.

But unto Cain, and to his offering, the Lord had not respect: and Cain was very wroth and his countenance fell.

Mark, As first Abel's person is accepted, and then his offering, so first Cain's person is rejected, and afterwards his offering: for God seeth not sin in his own institutions, unless they be defiled by them that worship him; and that they needs must, when persons by themselves

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felves offer sacrifice to God, because then they want the righteousness of faith.

This then made the difference betwixt Abel and his brother; Abel had faith, but Cain had none. Abel's faith covered him with Jesus Christ, therefore he stood righteous in his person before God. This being so, his offering was accepted, because it was the offering of one that was righteous.

But unto Cain, and to his offering, the Lord had not respect. Hence note, That a Christless man is a wicked man, let him be never so full of actions that be righteous; for righteous actions make not a righteous man, the man himself must first be righteous.

Wherefore, though Cain was the eldest, and first in the worship, yet Abel was the wisest, and the most acceptable therein.

And Cain was wroth, and his countenance fell. From these words it may be gathered, that Cain had some evident token from the observation of God's carriage towards both himself and brother; that his brother was smiled upon, but he rejected: *he was wroth*: wroth with God, and wroth with his brother. And indeed, before the world hate us, they must needs hate Jesus Christ: *It hated me* (saith he) *before it hated you.* *He was wroth*: and why wroth? because his sacrifice was not accepted of God; And yet the fault was not in the Lord, but Cain: He came not before the Lord as already made righteous with the righteousness of Christ, which indeed had been doing well; but as a cursed wicked wretch, he thought that by his own good works he must be just before the Lord.

The difference therefore that was between these worshippers, it lay not in that they worshipped divers gods, but in that they worshipped the same God after a diverse manner: the one in faith, the other without; the one as righteous, the other as wicked.

And even thus it is between us and our adversaries: We worship not divers gods, but the same God in a diverse manner: we according to faith; and they according to their own inventions.

And Cain was wroth. This further shews us the force of the law, and the end of those that would be just

just by the same; namely, that in conclusion they will quarrel with God; for when the soul, in its best performances and acts of righteousness, shall yet be rejected and cast off by God, it will fret and wrangle, and in its spirit let fly against God; for this it judgeth, that God is austere and exacting; it hath done what it could to please him, and he is not pleased therewith. This again offendeth God, and makes his justice curse and condemn the soul; condemn it, I say, for imagining that the righteousness of a poor, sinful, wretched creature, should be sufficient to appease eternal justice for sin. Thus the law worketh wrath, because it always bindeth our transgression to us, and still reckoneth us sinners, and accursed, when we have done our utmost to answer and fulfill it.

And his countenance fell. However, an hypocrite, while God forbeareth to smite him, may triumph and joy in his goodness; yet when God shall pronounce his judgement according as he approves of his act, he needs must lour and fall in his countenance; for his person and gift are rejected, and he still counted a sinner.

And the Lord said unto Cain, why art thou wroth? and why is thy countenance fallen?

These words are applied to Cain, for a further conviction of his state to be miserable. Why art thou wroth? Is it because I have not accepted thy offering? This is without ground; thy person is yet an abomination to me: Must I be made by thy gift, which is polluted, for and by thy person, to justify thee as righteous? Thou hast not yet done well. Wherefore Cain had no cause to be wroth; for God rejected only that which was sinful, as was both his person, and gift for the sake thereof: Neither had he grounds to lift up his looks on high, when he came to offer his sacrifice; because he came not as a man in a justified state: *But there is a generation that are pure in their own eyes, and yet are not washed from their iniquities. There is a generation, O how lofty are their eyes! and their eye lids are lifted up.* Such an one, or the father of these, was Cain; he counted himself clean, and yet was not washed; he lifted up his looks on high, before he was changed from his iniquity.

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If thou do well, shalt thou not be accepted? and if thou dost not well, sin lieth at the door: and unto thee shall be his desire, and thou shalt rule over him.

If thou do well. Why, is not worshipping of God well-doing? It may, and may not, even as the person that worships is found. If he be found righteous at his coming to worship, and if he worship according to rule, then he does well, then he is accepted of God; but if he be not found righteous before, be you sure he cannot do well, let the matter with which he worshippeth be wrong or right; *Can a man bring a clean thing out of an unclean?* Let Cain be clean, and his offering will be clean, because brought to God in a vessel that is clean; but if Cain be unclean, all the holy things he toucheth or layeth upin his skirt, it is made unclean by the uncleanness of his person. And so is this nation before me, saith God, and so is every work of their hands, and that which they offer there is unclean.

Men therefore ought to distinguish between doing and well-doing even in the worship of God. All that worship do not do well, though the matter of worship be good in itself. Cain's offering you find not blamed, as if it had been of a superstitious complexion; but he came not aright to worship. Why? he came not as one made righteous before. Wherefore as I have already touched, the difference that lay between the gifts of Abel and Cain, was not in the gifts themselves, but the qualifications of the persons. Abel's faith and Cain's works, made God approve and reject the offering: *By faith Abel offered to God a more excellent sacrifice than Cain.* For, as I said, faith in Christ, as promised to come, made him righteous, because *thereby he obtained the righteousness of God*; for so was Christ in himself, and so to be to him that by faith received and accepted of him: This, I say, Abel did, wherefore now he is righteous or just before God. This being so, his offering is found to be an offering of Abel the just, and is here said to obtain witness even of God, that he was righteous, because he accepted his gift.

Wherefore, he that does well, must first be good: He that doth righteousness, must first be righteous: He is righteous first; he is righteous, even as Christ is righteous,

teous, because himself is the righteousness of such a person; and so on the contrary. The reason why some mens good deeds are accursed of God, it is because in truth, and according to the law, the Lord finds sin in them; which sins he cannot pardon, because he finds them not in Christ. Thus they being evil for want of the righteousness of the Son of God, they worship God as sinners, according to that of the apostle, *Because they are not good, therefore they do not good, no, not one of them.*

The way therefore to do well, it is first to receive the mercy of God in Christ; which act of thine will be more pleasing to the Divine Majesty, than all whole burnt-offerings and sacrifices: *I will have mercy* (saith God) *I will have mercy, and not sacrifice.* This Cain did not understand, therefore he goes to God in his sins, and without faith in the mercy of God through Christ, he offereth his sacrifice. Wherefore because his sacrifice could not take away his sin, therefore it still abode upon him.

But if thou do not well sin lieth at the door. This reasoning therefore was much to Cain's condition; he would be wroth, because God did not accept his offering, and yet he did not well: Now, if he had done well, God, by receiving of his brother's sacrifice, shews, he would have accepted him: for this is evident, they were both alike by nature; their offerings also were in themselves one as holy as the other. How then comes it to pass that both were not accepted? They both offered to God. Why, Abel only sacrificed well, because he first by faith in Christ was righteous: this because Cain wanted, sin abideth at his door.

And to thee shall be his desire, and thou shalt rule over him. That is, if sin abideth at thy door still, to thee shall be his desire; he shall love, pity, pray for thee, and endeavour thy conversion; but *thou shalt be lord over him, and shalt put thy yoke upon his neck.* This was Jacob's portion also; for after Esau had got head, he broke Jacob's yoke from off his neck, and reigned by nineteen or twenty dukes and princes, before there was any king in Israel.

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It is the lot of Cain's brood, to be lords and rulers first, while Abel and his generation have their necks under persecution; yet while they lord it, and thus tyrannically afflict and persecute, our very desire towards them, wishing their salvation: While they curse, we blifs; and while they persecute, we pray.

And Cain talked with Abel his brother: And it came to pass, when they were in the field, that Cain rose up against Abel his brother and slew him.

When Cain saw, that by God's judgement Abel was the better worshipper, and that himself must by no means be admitted for well-doing, his heart began to be more obdurate and hard, and to grow into that height of desperation, as to endeavour the extirpating of all true religion out of the world; which it seems he did, by killing his brother, mightily accomplish, until the days of Enos; For then began men again to call upon the name of the Lord.

Hence see the spite of the children of hell against God: *They have slain thy prophets, and digged down thine altars.* If they may have their wills, God must be content with their religion, or none; other they will not endure should have shew within their reach, but, with Cain, will rather kill their brother; or, with the Pharisees, kill their Lord; and, with the evil kings of old will rather kill their sons and subjects. That the truth, I say, may fall to the ground, and their own inventions stand for acceptable sacrifices, they will not only envy, but endeavour to invalidate all the true worship and worshippers of God in the world; the which, if they cannot without blood accomplish, they will slay and kill till their cruelty hath destroyed many ten thousands, even as Cain, who slew his brother Abel.

And Cain talked with his brother. He had not a law whereby to arraign him, but malice enough, and a tongue to set all on fire, of which no doubt by the godly replies of his brother was easily blown up into choler and madness, the end of which was the blood of his brother.

And Cain talked with Abel, &c.; to wit, about the goodness and truth of his religion. For that the New-Testament seems to import, he slew him because his works were righteous; which Abel no doubt had just-

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fied before his brother, even then when he most set himself to oppose him. Besides this, the connection of the relation importeth, he talked with him, he slew him: *He talked with him, and slew him*, purely upon a religious account, because his works were righteous.

Hence note, That when wicked men have the head in the world, professors had need be resolved to hazard the worst, before they do enter debate with ungodly men about the things that pertain to the kingdom of God: For behold here, words did not end in words, but from words came blows, and from blows blood. The counsel therefore is, That you sit down first, and count up the cost, before ye talk with Cain of religion. They make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

And Cain talked with Abel his brother; with Abel his only brother, who also was a third part of the world. But tyrants matter nothing, neither nearness of kin, nor how much they destroy: The brother shall betray the brother to death, &c.

And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. When they were in the field, from home, out of the sight, and far from the help of his father. Subtil persecutors love not to bite, till they can make their teeth to meet; for which they observe their time and place. Joseph was also hated of his brethren; but they durst not meddle till they found him in the field. Here it is also that the holy virgin falleth: *He found her in the field,—and there was none to save her.*

Hence observe again, that be the danger never so imminent, and the advantage of the adversary never so great, the sincere professor of the truth stands his ground against wind and weather. Bloody Cain daunteth not holy Abel; no, though now he have his advantage of him.

He rose up against Abel his brother and slew him. And wherefore slew he him? Because his own works were evil, &c. It is therefore hence to be observed, that it is a sign of an evil way, be it covered with the name of the worship of God, when it cannot stand without the shedding

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shedding of innocent blood. Wherefore slew he him? Because his own works were evil. Had his works been good, they had been accepted of God. He had also had the joy thereof in his conscience, as doubtless Abel had; which joy and peace would have produced love and pity to his brother, as it was with his brother towards him: But his works being evil, they minister to him no heavenly joy; neither do they beget in him love to his brother; but contrariwise, his heart fills his eye with evil also; which again provoketh (while it beholdeth the godly carriage of Abel) the heart to more desperate resolutions, even to set upon him with all his might, and to cut him off from the earth. Thus the goodness of God's people provoketh to envy the wicked heart of the hypocrite, at it was betwixt Saul and David. For after Saul had seen that God had rejected him for his wickedness, the more he hated the goodness of David: *And Saul saw and knew that the Lord was with David,—and Saul was yet the more afraid of David, and Saul became David's enemy continually.*

And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: am I my brother's keeper?

Cain thought it had been no more but to kill his brother; and his ententions and desires must needs be accomplished, and that himself should then be the only man: *Come, let us kill him, and the inheritance shall be ours.* But stay, Abel was beloved of his God, who had also justified his offering, and accepted it as a service more excellent than his brother's; so then, because the quarrel arose between them upon this very account, therefore Abel's God doth reckon himself as engaged (seeing he is not) to take up his servant's cause himself.

And the Lord God said unto Cain, Where is Abel thy brother? A question not grounded on uncertainty, but proposed as a beginning of further reasoning, and also to make way to this wicked wretch, to discover the desperate wickedness of his bloody heart the more: for questions that stand at first afar off, do draw out more of the heart of another; and also do minister more occasion for matter, than if they had been placed more near to the matter.

Where is Abel? God missed the acceptable sacrifices of Abel. Abel was dead, and his sacrifices ceased, which had wont to be savoury in the nostrils of God. Cain could not supply them; his sacrifices were deficient, they were not of faith. Hence note, that if tyrants should have their will, even to the destroying of all the remnant of God, their sacrifices and worship would be yet before God as abominable as they were before.

And the Lord said unto Cain, Where is Abel? O dreadful question! the beginning of Cain's hell; for now God entereth into judgement with him. Wherefore, however this wretch endeavoured at first to stifle and choak his conscience, yet this was to him the arrow of death: Abel crieth, but his brother would not hear him while alive, and now being dead, God hears the cry of his blood: *When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.* Blood that is shed for the sake of God's word, shall not be forgotten or disregarded of God: Precious in his sight is the death of his saints, and precious shall their blood be in his sight.

Where is Abel thy brother? This word, thy brother, must not be left out, because it doth greatly aggravate his wickedness: He slew his brother; which horrid act, the very law and bond of nature forbiddeth. But when a man is given up of God, it is neither this nor another relation that will bind his hands, or make him keep within the bounds of any law. Judas will seek his master's, and Absalom his father's blood. *Where is Abel thy brother?*

And he said, I know not. He knew full well what he had done, and that by his hands his brother's blood was fallen to the ground, but now being called into question for the same, he endeavoureth to plead ignorance before God: *I know not.* When men have once begun to sin, they know not where they shall end; he slew his brother, and endeavours to cover his fact with a lie. David also little thought his act of adultery would have led him to have spilt the blood of Uriah, and afterwards to have covered all with dissembling lips and a lying tongue.

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I know not: Am I my brother's keeper?

This is the way of all ungodly men, they will not abide that guilt should be fastened. Sin they love, and the lusts and delights thereof; but to count for it they cannot abide; they will put it off with excuses or denials: Even like Saul, who, though he had spared the cattle and Agag, contrary to the command of God, yet would needs bear Samuel down, that he had kept, yea, performed the commandment of the Lord. But they are denials to no boot, and excuses that will not profit, that are made to hide the sin of the soul from the sight and judgement of God. Lies and falsehood will here do nothing.

And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

Poor Cain, thy feeble shifts help thee nothing; thy excuses are drowned by the cries of the blood which thou hast shed.

What hast thou done? the blood of thy brother cries. Beware persecutors, you think that when you have slain the godly, you are then rid of them: but you are far wide; their blood which you have shed, cries in the ears of God against you. O the cries of blood are strong cries, they are cries that reach to heaven; yea, they are cries that have a continual voice, and that never cease to make a noise, until they have procured vengeance from the hands of the Lord of Sabaoth: And therefore this is the word of the Lord against all those that are for the practice of Cain: *As I live saith the Lord God, I will prepare thee to blood, and blood shall pursue thee: Sith thou hast not bated blood, (that is, hated to shed it), blood shall pursue thee.*

The voice of thy brother's blood cries unto me. The apostle makes this voice of the blood of Abel, a type of the voice of the justice of the law, and so extends it further than merely to the act of murder; intimating, that he sheds blood, that breaks any the commands of God, (and indeed so he doth, he layeth wait for his own blood, and privily lurketh for his own life). Wherefore the apostle compareth the blood of Abel and the blood of Christ together; but so as by the rule of contraries, making

making betwixt them a contrary voice, even as there is between a broken command and a promise of grace, the one calling for vengeance and damnation, the other calling for forgiveness and salvation. *The blood of sprinkling, it speaks better things than the blood of Abel*; that is, it calls to God to forgive the sinner; but Abel's blood, of the breach of the law, that cries damn them, damn them. Christ also sets his own blood in opposition to the blood of all that was shed before him; concluding, that the proper voice of all blood of the godly, is to call for vengeance on the persecutors, even from the blood of Abel to the blood of Zecharias, that was slain between the altar and the temple. And let me here take leave to propound my private thoughts; namely, that the Zecharias that here is mentioned, might not be he that we find in the book of Chronicles; but one of that name that lived in the days of Christ, possibly John Baptist's father, or some other holy man. My reasons for this conjecture are, 1. Because the murderers are convicted by Christ himself: *Zecharias, whom ye slew between the altar and the temple.* 2. Because Christ makes a stop at the blood of Zecharias, not at the blood of John the Baptist: wherefore, if the person here mentioned were not murdered after, but before John the Baptist, then Christ seems to excuse them for killing his servant John; for the judgement stops at the including of the guilt of the blood of Zecharias. 3. I think such a thing, because the voice of all holy blood that hath been shed before the law by the adversary, excepting only the blood of Jesus, must needs be included here; the proper voice of his only being to plead for mercy to the murderers. However, the voice of blood is a very killing voice, and will one day speak with such thunder and terror in the consciences of all the brood of Cain, that their pain and burden will be for ever unsupportable.

And now thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

Here begins the sentence of God against this bloody man! a sentence fearful and terrible, for it containeth a removing of him from all the privileges of grace and mercy

mercy, and a binding of him over to the punishment and pains of the damned.

And now thou art cursed from the earth. Peace on earth, is one branch of that blessed tidings that was brought into the world at the coming of the Messias. Again, before Christ was come in the flesh, it is said, *He rejoiced in the habitable part of his earth:* Wherefore by the *earth* in this place, I understand the state that the men are in, to whom, by the mind of God, the gospel and grace of God is to be tendered. Now, whether it respect the state of man by nature, or the state of those that are saints, from both these privileges Cain is separate, as are all whom the Lord hath utterly rejected. Not but that yet they may live long in the world; but God hath cut them off from the earth, and all the gospel-privileges therein, and set them in the condition of devils; so that as to grace and mercy they are separate therefrom, and stand as men, though alive, bound over to eternal judgement. And as to their lives, it matters not how long they live: there is no sacrifice for their sins, *but a certain fearful looking for of judgement and fiery indignation, which shall devour the adversaries.* So that I say, as the devils be bound in hell, so such lie bound in earth; bound, I say, in chains of darkness, and their own obstinate heart, over to the day of wrath and revelation of the righteous judgement of God. Cain therefore by these words is denied the blessing of future means of grace, and stands bound over to answer for his brother's blood, which the ground had received from his cruel hand.

When thou tillest the ground, it shall not henceforth yield to thee her strength: a fugitive and a vagabond shalt thou be in the earth.

This is a branch, or the fruits of this wilful murder. Indeed, sins carry in them not only a curse with respect to eternity, but are also the cause of all the miseries of this life; *God turneth a fruitful land into barrenness, for the wickedness of them that dwell therein.*

When thou tillest the ground. Sin committed doth not always exclude the sinner from an enjoyment of God's mercies, but yet, if unrepented of, bringeth a curse

curse upon them: *I will curse (saith God) your blessings; yea I have cursed them already, because ye laid it not to heart.* This also is the reason that the table of some is made their snare, their trap, a stumbling-block, and a recompence unto them. Men ought not therefore to judge of the goodness of their state, by their enjoyment of God's creatures, but rather should tremble while they enjoy them, lest for sin they should become accursed to them, as were the enjoyments of this wicked man.

A fugitive and a vagabond shalt thou be in the earth. The meaning is, thou shalt not have rest in the world, but shalt be continually possessed with a guilty conscience, which shall make thy condition restless and void of comfort. For the man that indeed is linked in the chains of guilt and damnation, as Cain here was, he cannot rest, but (as we say) fudge up and down from place to place, because his burden is insupportable. As David said, *Let their eyes be darkned that they may not see, and make their loins continually to shake.* A continual shaking and restlessness doth therefore possess such persons as are given up of God, and swallowed up of guilt.

A fugitive and a vagabond shalt thou be in the earth. Some men certainly know, even while they are in this world, their state to be most miserable, and damnable, as Cain, Saul, and Judas did; which knowledge, as I have hinted, puts them besides the very course of other carnal men; who while they behold them at quiet under their enjoyments, these cannot but wonder, fear, and be amazed with the deep cogitations which will abide upon them, of their certain misery and everlasting perdition.

And Cain said unto the Lord, My punishment is greater than I can bear: or, as the margin hath it, My sin is greater than that it may be forgiven. And both readings are true: for however some men please themselves in lessening sin, and the punishment thereof, yet a burdened conscience judgeth otherwise. And if Cain failed in either, it was that he counteth his sin (if he he did so) beyond the reach of God's mercy. But again,
when

when men persecute the worship and people of God, as Cain did his blessed and religious brother, even of spite, and because he envied the goodness of his brother's work; I question whether it be lawful for a minister to urge to such the promise of grace and forgiveness; and also whether it be the mind of God such persons should hope therein. He that sins the sin unto death, is not to be prayed for, but contrariwise he is to be taken from God's altar that he may die. This was Cain's case, and now he knew it; therefore as one excluded of God from his mercy and all the means thereof, he breaks out with roaring under the intolerable burden of the judgement of God upon him, concluding his punishments at present greater than he could bear, and that yet his sin should remain unpardonable for ever: As saith our Lord Jesus Christ, "He hath neither forgiveness here, nor in the world to come."

Behold, thou hast driven me out this day from the face of the earth, and from thy face shall I be hid: And I shall be a fugitive and a vagabond in the earth: and it shall come to pass, that every one that findeth me shall slay me.

By these words is confirmed what was said before, to wit, to be cursed from the earth, was to be separate from the privileges of the gospel. For Cain was not now to die, neither was he driven into any den or cave; yet driven out from the face of the earth, that is, as I have said, he was excluded from a share in those special mercies that by the gospel were still offered by grace to the others that inhabited the world; the mercies, I say, that are offered by the gospel, as namely, the mercy of eternal life. For as to the blessings of this world, he hath yet a notable share thereof. Besides, he groaneth under this judgement, as an unsupportable curse: "Thou hast driven me out this day from the face of the earth." And indeed, if we take it according as I have laid it down, it is a curse that would break the whole world to pieces; for he that is denied a share in the grace that is now offered, must needs be denied a portion in God's kingdom: And this Cain saw; wherefore he adds in the process of his complaint, "And

from thy face shall I be hid :” I shall never come into thy kingdom, I shall never see thy face in heaven. This is therefore the highest of all complaints ; namely, for a man from a certain conviction that his condition must without fail be damnable, to condole and bemoan his forlorn condition.

Thou hast driven me out. O ! when God shall bind one over for his sin, to eternal judgement, who then can release him ? This was Cain’s state, God had bound him over : The blood of his brother was to rest upon him, and not to be purged with sacrifice for ever.

Thou hast driven me out THIS DAY. He knew by the sentence that fell from heaven upon him, even from that very day that he was made companion of, and an associate with devils. This day, or for this day’s work, I am made an inhabitant of the pit with the devil and his angels. Hence note, That God doth sometimes finite the reprobate so apparently, that himself from that day may make a certain judgement of the certainty of his damnation. Thus did Balaam : “ I shall see him but not now : I shall behold him, but not nigh.” Where by now, he respects the time of grace : and by nigh, the time or day of judgement : As who should say, I, for my forceries, and wicked divinations, am excluded a portion in the day of grace ; and therefore shall not see the Saviour now : I am also rejected, as to a portion in the blessed world to come ; and therefore when he judgeth, I shall not see him nigh : Nigh, as a friend, as a saviour to my soul. I doubt this is the condition of many now alive, who for their perfidiousness and treachery to Christ and his church, have already received, even in themselves, that recompence of their error which is meet.

Ismael also, in the day he laughed at Isaac, and Esau in the day he sold his birthright, might have gathered, the one from God’s concurring with the judgement of Sarah, the other, from his father’s adhering to his brother, his adhering, I say, in a prophetic spirit, that from thenceforth they both were excluded grace and glory ; as the Apostle by the Holy Ghost afterwards doth.

And

And from thy face shall I be hid. By face here, we are to understand God's favour, and blessed presence, which is enjoyed by the saints both here, and in the world to come; Both which this wicked man, for the murdering of his brother, and his envy to the truth, now knew himself excluded from.

From thy face shall I be hid. The pit of hell, to which the damned go, besides the torment that they meet with there, is such a region of darkness, and at such a distance from the heavens, and the glorious comfortable presence of God, that those that shall be found the proper subjects of it, shall for ever be estranged from one glimpse of him: besides, sin shall bind all their faces in secret, and so confound them with horror, shame, and guilt, that they shall not be able from thenceforth for ever, so much as once to think of God with comfort.

From thy face. As it were all the glory of heaven, it lieth in beholding the face of God: A thing the ungodly little think of; yet the men that have received in themselves already the sentence of eternal damnation, they know it after a wonderful rate; and the thoughts of the loss of his face and presence, doth, do what they can, as much torment them, as the thoughts of all the misery they are like to meet withal besides.

And a fugitive and a vagabond shall I be on the earth. Even from the present frame of his spirit. Now, having received the sentence, he knew, the judgement past being unrevokable, how it would be with him all his life long; that he should spend his days in trouble and guilt, rolling under the justice of God, being always a terror and burthen to himself, to the day he was to be cut off from the earth, that he might go to the place appointed for him.

And it shall come to pass, that every one that findeth me shall slay me. Guilt is a strange thing, it makes a man think that every one that seeth him, hath knowledge of his iniquity: It also bringeth such a faintness into the heart, that the sound of a shaken leaf doth chase such persons: And above all things, the cries of blood are most fearful in the conscience; the cries of the blood of

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the poor innocents, which the seed of Cain hath shed on the face of the earth. Thus far of Cain's complaint.

And the Lord said unto him, Therefore, whosoever slayeth Cain, vengeance shall be taken on him seven fold: and the Lord set a mark upon Cain, lest any finding him should kill him.

By these words, the judgement is confirmed, which Cain, in the verse before, so mournfully pronounced against his own soul. As if the Lord had said, Cain, thy judgement is as thou hast said. I have driven thee out this day from a share in my special favour; and when thy life is ended, thou shalt be hid from my face and blessed presence for ever; and seeing it is thus, therefore I will not suffer that thou die before thy time: Alas, thy glass will be quickly run! Besides, thy days, while thou art here, will sufficiently be filled with vexation and distress; for thou shalt always carry in thy conscience the cries of innocent blood, and the fear of the wrath of God: I have said it, and will perform it: I am not a man that I should repent: So that thus shall thy judgement be: "Therefore he that killeth Cain, I will take vengeance on him."

Hence note, That none need to add to the sorrows of the persecutors. They above all men are prepared unto wrath: "Let them alone, (saith Christ), they will quickly fall unto the ditch." Besides, God hath taken the revengement of the blood of his servants into his own hand, and will execute his wrath himself. Therefore he saith to his saints, (as to this), "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for vengeance belongeth to me, and I will recompence saith the Lord." And the reason is, because the quarrel is in special between the prosecutor and God himself. For we are not hated because we are men, nor because we are men of evil and debauched lives; but because we are religious; because we stand to maintain the truth of God. Therefore no man must here intercept, but must leave the enemy in the hand of that God he hath slighted and condemned. This made Moses that he meddled not with Corah and his company, but left them that new thing which the Lord himself would do unto them.

them, because they had condemned the ordinance of God. This made David also that he meddled not with Saul, but left him to the vengeance of God, though he had opportunity to have destroyed him. Let us learn therefore to be quiet and patient under the hand of wicked and blood-thirsty men: let us fall before them like holy Abel; it is and will be grief enough to them, that when we are dead, our blood will cry from the ground against them.

Therefore he that killeth Cain, vengeance shall be taken, &c. He now that shall, after this admonition, plead for religious blood with the sword, vengeance shall be taken on him; because he giveth not place to the wrath of God, but intercepts with his own, which worketh not the righteousness of God. Say therefore with David, when you are vexed with the persecutor, "Mine hand shall not be upon him; but as the Lord liveth, the Lord shall smite him; or, his day shall come to die; or he shall descend in battle, and perish."

Vengeance shall be taken on him seven fold. It would not be hard to shew how little they have prevailed who have taken upon them to take vengeance for the blood of saints, on them that have been the spillers of it. But my business here is brevity: therefore I shall not launch into that deep; only shall say to such as shall attempt it hereafter, "Put up thy sword into his place; for they that take the sword shall perish by the sword" And here is the faith and patience of the saints. Let Cain and God alone; and do you mind faith and patience; suffer with Abel, until your righteous blood be spilt. Even the work of persecutors is, for the present, punishment enough; the fruits thereof being the provoking God to jealousy, a denying of them the knowledge of the way of life, and a binding of them over to the pains and punishment of hell.

And the Lord set a mark upon Cain. What the opinion of others is about this mark, I know not; to me it seems like those in Timothy, 'who had their consciences seared with an hot iron.' Which words are an allusion to the way of the magistrate in their dealing with rogues and felons; who, that they may be known to all,
are

are either in the hand, shoulder, or cheek, branded with an hot iron. So Cain was marked of God for a reprobate, for one that had murdered a righteous man, even of envy to the goodness of his work; but the mark (as it was on those in Timothy) was not on any outward or visible part of his body, but (as there the apostle expresseth it) even upon his very conscience. His conscience then had received the fire-mark of the wrath and displeasure of God, (which as a burning iron doth to the flesh, had left such deep impression therein, that it abode as a scar or brand upon him, in token that good would for ever after hold him for a fugitive rogne or vagabound.

And the Lord set a mark upon Cain, lest any finding him should kill him. For though the mark was branded with burning upon his conscience, and so inward and invisible; yet the effects of this hot iron might be visible, and seen of all: The effects, I say, which were, or might be, his restlessness in every place, his dejectedness, the sudden and fearful pangs and agonies of his mind, which might break out into dolours and amazing complaints, besides his timorous carriage before all he met, lest they should kill him, gave all to understand, that God had with a vengeance branded him. And indeed this was such a mark as was amazing to all that beheld him, and did ten times more make them afraid of spilling of blood, than if any visible mark had been set upon him: for by his trouble and distress of mind they saw what was the guilt of blood; and by his continual fear and trembling under the judgement of God, what it was to be in fear of, nay, to have the first fruits of everlasting damnation. Thus therefore God reserved Cain to the judgement which he had appointed for him.

And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.

The right carriage of a reprobate, and the infallible fruits of final desperation: For a man that hath received in his mind the stroke of the judgement of God, and that is denied all means of saving and sanctifying grace, (as the great transgressors are), the presence of God is to such most dreadful, whether we understand the know-
ledge

ledge of him as he is in himself, or as he discovereth himself in his church; for the thought of his being, and eternal majesty, keeps the wound open, and makes terror and guilt revive. To such it would be the best of news, to hear that the Godhead doth cease to be, or that themselves were high above him; but that they are in the hand of the living God, this is the dreadful and fearful thought.

And Cain went out from the presence of the Lord. These words may be taken many ways.

1. That he separated himself from the church, (the place of God's presence), which then consisted of his father and mother, and of those other children they had. And this appears by the text, 'He went out from the presence of the Lord, and dwelt in the land of Nod.'

2. A man goes out from the presence of God, when he withdraws his thoughts from holy meditations, and employeth the strength of his mind about the things of this life. And thus he also did; he went into the land of Nod, and there fell to building a city, and to recreate himself with the pleasures of the flesh, what he might.

3. A man goes out from the presence of God, when he throweth up the worship and way of God. And this he did in departing from the church.

4. Besides, his going out from the presence of the Lord implieth, that he hardened his heart against him; that he set his spirit against him; that he said to God, Depart from me; that he grew an implacable enemy to him, and to every appearance of good in the world.

And Cain went out from the presence of the Lord. These words may also respect his being thrust out from God, as one anathematized, accursed, or cut off in effect the same with excommunication. But be it so; the act was extraordinary, being administered by God himself, even as he served Corah and his company; though in kind there was a difference, the one, even Cain, being yet permitted to live for a while in the world, the other being sent down quick into hell; but both, for their villany against the worship and people of God, stand bound over to answer it at the eternal judgement.

And

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And Cain knew his wife, and she conceived and bare Enoch; and he built a city, and called the name of the city after the name of his son Enoch.

Cain's wife was his sister, or near kinswoman: for she sprang of the same loins with himself; because his mother was the mother of all living.

This wife bare him a son, for whose sake, as it seems, he built the city. Hence note, That men who are shut out of heaven will yet use some means to be honourable on earth. Cain being accursed of God, yet builds him a city; the renown of which act, that it might not be forgotten, he calleth it after the name of his son. Much like this was that carnal act of blasted Absalom; because he had no child, he would erect a pillar, which must forsooth be called Absalom's Place, after the name of Absalom, to keep his name in remembrance upon earth.

And he built a city, &c. Note, That it is the design of Satan, and the deceitful heart of man, to labour to quiet a guilty conscience, not by faith in the blood of Christ, but by over-much business in the things of this world.

And called the name of the city after the name of his son Enoch. Although Cain had a mind to keep up his name with fame in the world, yet he would not venture to dedicate the city to his own name. That would have been too gross; and perhaps the others would have called it, The city of the murderer; but he called it after the name of his son, his son Enoch, whom he pretended was a man both taught and dedicate, as it seems his name imports. Hence note again, That men who themselves are accursed of God, will yet put as fair glosses on their actions, as their hypocritical hearts can invent. Who must this city be dedicated to, but to him whom Cain had dedicated and taught. I will not say, that in truth he gave him to God, for that his reprobate heart would not suffer; but being given up of God, yet retaining, with Saul, considerations of honour, therefore, as is the custom of ungodly hypocrites, he would put the best show on his ungodly actions.

Thus Saul, when he had received the sentence of

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the Lord against him, yet, "Turn again with me, (saith he to Samuel), yet honour me now before the people, and before Israel." So the money wherewith the high-priests and scribes had bought the life, and obtained the death of Christ, with that they make some shew of godliness, in buying with it a piece of ground to bury strangers in.

And unto Enoch was born Irad, and Irad begat Mehujael, and Mehujael begat Methusael, and Methusael begat Lamech.

These are the offspring of Cain. The English of whose names, if the nature and disposition of the persons were according, they might well be called, with abhorrence, the brood of wicked Cain, even the generation whom the Lord had cursed, notwithstanding Enoch was their father. Enoch begat Irad, a wild ass; Irad begat Mehujael, one presumptuous above measure, his name signifies, one teaching God. "But who hath directed the Spirit of the Lord, or shall any teach God knowledge?" The son of this man was Methusael, asking death, the true fruit of all such presumptuous ones, (his confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors), his son was Lamech, one poor, or smitten: the first that, as we read, did break the order of God in the matter of marriage.

And Lamech took unto him two wives, the name of the one was Adah, and the name of the other Zillah.

This man was the first that break the first institution of God concerning marriage. "He took unto him two wives." The New Testament says, "Let every man have his own wife." And so said the law in its first institution: Therefore plurality of wives first came into practice by the seed of cursed Cain, and for a time was suffered in the world through the hardness of man's heart.

And Adah bare Jabel, he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal; he was the father of all such as handle the harp and organ.

Jabel signifies bringing, or budding; Jubal bringing, or fading. So then in these two sons might be shewed unto us the world, as it is in its utmost glory; that is,

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it brings buds, it brings fading: to-day in the field, to-morrow in the oven: "All flesh is grass, and all the goodliness thereof, as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass."

And observe in these, the last was the musical one. Indeed the spirit of the world, after things have budded, is so far off from remembering that they again must fade, that then it begins its requiem; then it saith to itself, "Eat, drink, and be merry;" then it is for handling the harp and organ.

And Zillah she also bare Tubal-Cain, an instructor of every artificer in brass and iron: and the sister of Tubal-Cain was Naamah.

Tubal-Cain, a worldly possession; and Naamah, one that by her name should be beautiful. Lamech his fruit then was a budding, fading, worldly possession, with a little deceitful, vain beauty; "for favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised"

And Lamech said unto his wives, Adah and Zillah, Hear my voice, ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

He that sticks not to exceed in one point, will not fear to transgress in another: he had hardened his heart, by breaking the modest and orderly bonds of marriage, and so fitted himself to shed blood, or do any other wickedness.

Hearken to me, ye wives. Lustful men break their minds to their fleshly companions (sometimes) sooner than to wiser counsellors: even as Ahab, in the business of the vineyard of Naboth, breaks his mind to that ungodly Jezebel his wife.

I have slain a man to my wounding. Who or what a man this murdered person was, therein the word is silent: Yet this Lamech being the son of a bloody murderer, it is possible he was some godly man, one of Adam's other children, or of his grand-children, the son of Seth: for these sons of Cain, and namely this in special, (as it seems), took not heed to the mark wherewith God branded Cain; but like Belshazzar, he hardened his

his heart, though he knew it, and would turn murderer also.

I have slain a man to my wounding. The guilt of blood who can bear? or who can help himself thereby? It is a wounding thing, it is a hurtful thing; "he that sheds man's blood wrongfully, cannot establish himself thereby." The Jews thought to have preserved themselves and country by killing Jesus Christ; but this so provoked the justice of God, that for this thing's sake he sent the Gentiles upon them to burn up their city; who, when they were come, if stories be true, slew of them eleven hundred thousand; and those of them that were taken alive, were sold to who would buy them, thirty a penny. "Ye shed blood, (says God), and shall you possess the land? ye stand upon your sword, ye work abomination, and ye defiled every one his neighbour's wife, and shall ye possess the land?"

If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold.

Though wicked men may be willingly ignorant of that part of the judgements of God, that are to premonish them, that they do not that wicked thing for which the judgement was executed; yet if there be any thing like favour mixed with the judgement, of that they will take notice, to encourage themselves to evil: even as this ungodly person, he would not be stopped from blood by the judgement of God upon Cain; but rather, as it seems, because the judgement was not speedily executed, his heart was fully set in him to do evil. Much like that of the Jews, who because Jehoiakim had slain Uriah the prophet, and yet God spared the land, therefore make that an argument to prevail with Zedekiah to kill Jeremiah also.

If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold. Give wicked men leave to judge of themselves, and they will pass a sentence favourable enough. Though Lamech had not pity when he spilt blood; yea, though the judgement of God upon Cain could not hold his murderous hands; yet now he is guilty, let him but make a law in the case, and woe be to him that killeth Lamech: Vengeance shall be taken

on him seventy fold and seven. Joab could, with pitiless hands, spill the blood of more righteous men than himself, not regarding what became of their souls; but when his blood was by vengeance required for the same, then he would take sanctuary at the horns of the altar. But judgement is not wholly left to men, "the Lord is judge himself;" before whom both Cain and Lamech and all their successors, shall be arraigned, and receive just doom, and that never to be reversed.

And Adam knew his wife again, and she bare a son, and called his name Seth: for God, said she, hath appointed me another seed, instead of Abel whom Cain slew.

Now we have done, for a while, with Cain, and are come again to the church of God. Cain had slain Abel, and, by that means, for a while, had greatly suppressed the flourishing of religion; in which time his own brood began to be mighty upon earth: so increasing, as if religion was put to an end for ever. But behold their disappointment! "Adam knew his wife again," (for Adam's family was then the true church of God), or take Adam for a type of Christ, and his wife for a type of the church, and then this observation followeth; namely, That so long as Christ and the church hath to do with one another, it is in vain for Cain to think of suppressing religion.

Adam knew his wife again. If Eve had now been barren, or Adam had died without further issue, then Cain might have carried the day; but behold another seed! a seed to stand in Abel's place: therefore he called his name Seth; that is, Set or Put, as namely, in the room of Abel; to stand up for, and to defend, the truth, against all the army and power of Cain: as Paul also saith of himself, "I am set or put, for the defence of the gospel." This man, therefore, so far as can be gathered, was the first that put check to the outrage of Cain and his company. But mark some observations about him.

1. He was set in the stead or place of Abel; not an inch behind him, but even at the place where his blood was spilt; so that he that will revive lost religion, must avow it as God's Abels have done before him: Every
talker

talker cannot do this. The blood that was shed before his face, must not put check to his godly stomach: yea, he must say to religion, as Ruth said once to her mother, "Where thou diest, I will die, and there will I be buried." This is the way to revive and to maintain the ways of God, in despite of bloody Cain.

2. This Seth that was set to put check to Cain, did not do it of his own brain, but the hand of God was principal in the work: "God (said she) hath appointed me another seed to be set in the place of Abel." And indeed it is otherwise in vain, when religion is once suppressed, to think it should ever revive again. Alas! where is the man, if he want God's Spirit, that will care for the flourishing state of religion? and that in truth will make the Lord his delight: "This is Zion, whom no man seeketh for, or seeketh after." All men here say, See to thine own house, David. But when Seth comes, then the ground is made good again; then a living saint is found to stand and maintain that truth which but now his brother bled for. When James was killed, Peter stands up, &c. And therefore Seth is said to be another seed; a man of another spirit: one who was principled with a spirit beyond and above the spirit of the world. Another seed, one that was spirited for God's word, and God's worship, and that would maintain his brother's cause.

3. Observe, that when Seth maintains his brother's lot, you hear no more of the brood of Cain. And indeed the way to weary out God's enemies, it is to maintain and make good the front against them: Resist the devil, and he will fly. Now if the captain, their king Apollion, be made to yield, how can his followers stand their ground? The dragon, the devil, Satan, he was cast out into the earth, and his angels were cast out with him. But how? It was by fighting: Michael and his angels fought with the dragon, and overcame him by the blood of the Lamb, by the word of their testimony, and by not loving of their lives unto the death.

4. Let this, in the last place, serve for persecutors, that when you have cast down many ten thousands, and also the truth to the ground; there is yet a Seth, another

ther seed behind, that God hath appointed to stand in the stead of his brethren, by whom you will certainly be put to flight, and made to cease from oppressing the truth.

And unto Seth, to him also there was born a son, and he called his name Enos: Then began men to call upon the name of the Lord.

The Holy Ghost, in recording the birth of Enos, goeth out of the ordinary style, in that he doubleth the mentioning of his father, with respect to the birth of this son. And indeed it is worth the observing; for it staggereth the faith of some, to think that the man that makes good the ground of a murdered brother, should not leave issue behind him: "But to Seth, to him was born a son." Our faithfulness to the truth, shall be no hindrance to the flourishing state of our offspring, take them either for the fleshly or spiritual seed of God's servants; "but sons (especially in the latter sense, if we truly stand by the word of God) shall surely be born unto us."

And unto Seth, to him also was born a son, and he called his name Enos. Enos, a man; not a devil, like Cain, but a man; or a man that was miserable in this world, for the sake and cause of God; for it seems, as was his father, so was he, even both given up to maintain God's truth; which cannot be done but with great hazard, so long as Cain or his offspring remain. His father therefore, by his very name, did offer him up to bear all hardships for the name and cause of God: "Behold I send you forth (saith Christ) as lambs in the midst of wolves." In effect, he called their name Enos, men to be acquainted with grief and miseries: But mark, "Then began men to call upon the name of the Lord."

Then, when Seth maintained Abel's ground, and when Enos endured all miseries for the same: For indeed this makes spectators believe, that religion is more than a fictitious notion: The hardships, miseries, and blood of the saints, will make men otherwise heedless, consider and ponder their cause aright.

Then began. For, as I also before have hinted, the outrage of bloody Cain did put, for a time, a stop to the

the flourishing state of God's worship; which in all probability, was not so little as half a hundred years, even till Seth, and the son of Seth, stood up to maintain the same; but then, "Then men began (more men than Seth and Enos) to call upon the name of the Lord."

Note again, that all true religion beginneth with fervent prayer: Or thus, that when men begin to be servants to God, they begin it with calling upon him. Thus did Saul, behold he prayeth: And, "Lord have mercy upon me," is the first of the groans of a sanctified heart.

The margin hath it, *They began to call themselves by the name of the Lord*: As God saith in another place, *My name is called on them*. The disciples were called *Christians*; (nay, the saints are called *the anointed ones*, and the church is called *Christ*). But note, That fervent prayer ends in faith and confidence in God. They called themselves by the name; they counted themselves not from a vain and groundless opinion, but through the faith they had in the mercy of God, the saints and holy people of God.

They began to publish themselves, in contradistinction to the offspring of Cain, the holy people of God. Wherefore a separation from the wicked began betimes; the one going by the name of *the sons of God*; the other, by *the sons and daughters of men*: "Then began men to call upon the name of the Lord."

C H A P. V.

THIS is the book of the generation of Adam: In the day that God created man, in the likeness of God made he him.

The Holy Ghost having thus largely treated of Cain and his offspring, and of the head made against him by Seth and Enos, and of the good success that followed, he now comes to treat of the church in particular, and of the flourishing state of the same.

This is the book. The Holy Ghost cuts off the genealogy of Cain, accounting him none of the race of the church, although before he was within the pale thereof. John observing this, calls him, "a child of that wicked one," as our Lord also accounted Judas. Wherefore

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fore he here begins his book again, that this wicked race might be quite excluded: "Let them be blotted out of the book of the living, and not written with the righteous."

In the day that God created man, in the likeness of God made he him. Although by this new beginning the Holy Ghost excluded Cain, yet he fetcheth the genealogy of the church from the day that man was created; intimating, that God, in the very act of creation, had a special intention to plant him a church in the world; and therefore, even before sin was in the world, the image of God was upon man, as a token of his special respect, and of the great delight that he intended to take in that creature above all that he had made.

Male and female created he them, and blessed them, and called their name Adam, in the day when they were created.

When Adam was created, the Lord created two in one: So when Christ, the head of the church, was chosen, the church was also chose in him.

And blessed them. With the blessing of generation: A type of the blessing of regeneration that was to be by Christ in the church, according to that which is written, "So shall thy seed be."

And called their name Adam, in the day that they were created. So that in the man the woman is included. Neither is the man without the woman, nor the woman without the man in the Lord: For the Holy Ghost, in the work of the new creation, of which this creation was a type, counteth not by male and female, but ye are all one in Christ Jesus. Wherefore, women are not to be excluded out of the means of salvation; nay, they have, if they believe, a special right to all the promises of grace that God hath made to his saints in all ages: Yea, she shall be saved, though she bare children, if she continue in the faith, and charity, and holiness, with sobriety.

And Adam lived an hundred and thirty years, and he begat a son in his own likeness, after his image, and called his name Seth.

Here also by the book of Chronicles, the Holy Ghost

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carrieth away the genealogy, because Abel had no children, saying, "Adam, Seth," &c.

An hundred and thirty years. Behold the rage of hell for until Seth stood in Abel's place, religion was greatly hindered, and that was after the world had stood an hundred and thirty years. Indeed, Abel, while he had his breath, did hold it up in the world; but Cain who was of that wicked one, smote him and religion both to the ground.

And begat a son in his own likeness. Who can bring a clean thing out of an unclean? Not one. If the father be polluted with the inward filth of sin, the son must needs be like him; "I was shapen in iniquity (said David), and in sin did my mother conceive me." Seth then was no better than we by nature, but came into the world in the blood of his mother's filth; "What is man that he should be clean! or he that is born of a woman, that he should be righteous!"

This therefore should teach us not to count of our election, and of our effectual calling, but by the word of God. Seth by nature was a sinful man, and yet the chosen servant of God; the first that took up God's quarrel after the death of blessed Abel.

This should also help us to hold up the bucklers against the kingdom of the devil and hell. Seth was subject to like infirmities with us, and yet he got ground of the children of iniquity. I know a sense of our own infirmities is apt to weaken our hand in so mighty an undertaking, but it should not: Although we be like old Adam by nature, yet God is able to make us stand.

And all the days of Adam, after he begat Seth, were eight hundred years; and he begat sons and daughters.

Adam, therefore, as a type of Christ, reigned in the church almost a thousand years. The world therefore beginning thus, doth shew us how it will end; namely, by the reign of the second Adam, as it began with the reign of the first.

These long lived men therefore shew us the glory that the church shall have in the latter day, even in the seventh thousand years of the world, that Sabbath when Christ shall set up his kingdom on the earth, according

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to that which is written, "They lived and reigned with Christ a thousand years." They:—Who? The church of God, according also as it was with Adam. Therefore they are said by John to be holy, as well as blessed: "Blessed and holy are they that have part in the first resurrection, on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." In all which time, the wicked in the world shall forbear to persecute as did also the brood of wicked Cain in the days of Adam, Seth, &c. Hence, therefore, we find, in the first place, the dragon chained for these thousand years.

And all the days that Adam lived, were nine hundred and thirty years, and he died.

Adam therefore lived to see the translation of Enoch: In whose translation a conquest was got over all the enemies of his soul and body: So Christ shall reign in and among his saints till all his enemies be destroyed. The last enemy that shall be destroyed is death; which shall be swallowed up when the members of that glorious head have put on incorruption, and their mortal shall have put on immortality. Adam's reigning therefore until Enoch's translation, looks like a prophecy of the perfection of Christ's kingdom: For he shall reign till he hath delivered up the kingdom of God, even the Father: As Adam, till his Enoch was translated and took up to God.

And Seth lived an hundred and five years, and begat Enos.

Seth therefore stood by the truth of God a long time, without much help or encouragement from man; which was a great trial to his spirit, and proof of the truth of his faith, and tended much to the perfection of his patience. Somewhat like this was that of Paul, who had no man stood with him when he stood before Nero.

Seth was set in the stead of Abel, to keep the gap against the children of hell; which, by the grace of God he faithfully did, even till Enos was sent to his aid and assistance.

Seth therefore was the forlorn hope of the church in those days: So set of God to put check to the enemy
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until the church was increased, and more able to defend herself from the outrage.

This therefore should teach the saints of God, especially those that are sent before, against the offspring of Cain, to stand their ground, and not to shrink like Saul, till God shall send others to take part with them.

Thus David stood, as it were, by himself, against the wicked that was in his day; which made him cry, "Who will rise up for me against the evil doers? or who will stand up for me against the workers of iniquity?"

And Seth lived after he begat Enos eight hundred and seven years; and he begat sons and daughters.

Hence also, we may gather great encouragement who are set in the front of the army of the Lamb, against the army and reiment of Cain. Seth, saith the Spirit, was set in the stead of Abel, there, as forlorn, to defend religion. Must he not now be swallowed up? will the blood-hounds let him escape? Behold, therefore, his life must be accounted a wonder, as was also that of Paul, to stand eight hundred years against such a murderous crew, and yet to have his breath in his nostrils! "Our times are in thy hands; and thou, Lord, holdest our soul in life"

And all the days of Seth were nine hundred and twelve years, and he died.

His life was therefore eighteen years shorter than that of Adam; he lived fifty-five years after Enoch, and died six hundred and fourteen years before the flood.

And Enos lived ninety years, and begat Cainan.

Cainan signifieth a buyer, or owner. Let it be with respect to religion, and then the sense may be, that he had this privilege in religion by the hazard of his father and grandfather's life; they bought it for him, and made him the owner of it: As Paul saith, "He gave not place to the false apostles, that the truth of the gospel might continue with the Galatians." As Jotham also said to Shechem, "My father fought for you, and adventured his life far, and delivered you out of the hand of Midian; namely, that they might still be owners of the inheritance that the Lord had given them. This shews us then, that the fruit of a constant

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standing to the word of God is, that the generation yet unborn shall be made the possessors and owners of it.

And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters.

He lived then to see his son enjoy the fruits of his own constancy to the truth, so long a time as eight hundred years, &c. as we hope God's people now may do. It is true, they now do own the truth with hazard, and do hold it up by enduring much misery, according to the rage of wicked men; but, I say, it is hoped others will reap the fruits of our travels and that some of us shall live to see it, as Enos lived to see his Cainan possess religion eight hundred years.

And all the days of Enos were nine hundred and five years, and he died.

He lived then one hundred and fifty three years after Enoch, and died five hundred and sixteen years before the flood.

And Cainan lived seventy years and begat Mahalaleel.

Mahalaleel, signifieth praising God. Wherefore he was born in settled times, wherein religion met with little or no molestation: It began to be as hereditary in the days of blessed Cainan; wherefore it was requisite that the very next that should possess the truth, should spend their days in praising God. And thus it will be at the downfall of Antichrist: "After this (saith John) I heard a great voice of much people in heaven, saying Allelujah! salvation, and glory, and honour, and power unto the Lord our God.—And a voice came out of the temple saying, Praise our God, all ye his servants; and ye that fear him, both small and great."

"The whole earth, (saith the Prophet) is at rest and quiet, they break forth into singing; yea, the fir-tree rejoiceth at thee, (O thou brood of the blood thirstily-Cain,) and the cedars of Lebanon, saying, Since thou wast laid down, no feller is come up against us."

And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters.

God gave him a long possession and enjoyment of the fruits of his father's labours: They sowed (as Christ said) and he was entered into their labours: They sowed in

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tears, and he reaped in joy. Mahalaleel, or praise our God, was the language of those times.

And all the days of Cainan were nine hundred and ten years: and he died.

He lived then two hundred and forty-eight years after Enoch, and died four hundred and twenty-one years before the flood.

And Mahalaleel lived sixty and five years, and begat Jared.

Jared signifies ruling, and sheweth us what is the holy fruits of peace and thanksgiving in the church; to wit, government according to the testament of Christ. It is hard to have all things according to rule, in the day of the church's affliction; because of the weakness and fearfulness of some; and because possibly those who have most skill in that matter, may for a time be laid up in chains; but now when the church hath rest and quietness, then as she praiseth God, so she conceiveth and bringeth forth governors, and good government among her members. David, a man of blood, could not build that house to the Lord, which peaceable Solomon, that man of rest, afterwards did. When armies are engaged, and hot in battle, it is harder to keep them in rank and file, than when they have rest, and time for discipline. Jared therefore is the fruits of thanksgiving, as thanksgiving is the fruits of peace and possession.

And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters.

He lived not only to give thanks unto God but to shew to all that he gave thanks in truth, by submitting his neck, the rest of the hundred of years that he lived, to the holy law and word of God.

A good rule to prove people by; for all that pretend to give thanks for liberty, put not their neck under the yoke, but rather use their liberty as an occasion for the flesh, that by love to serve and advantage one another in the things of the kingdom of Christ. But as the bramble said to the rest of the trees, so saith Christ to such feigned thanksgivers, If in truth ye anoint me king over you, then come and put your trust under my shadow; submit to my law, and be governed by my testament:

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ment: "Let your thanksgiving bring forth Jared, and walk with God in the days of Jared."

And all the days of Mahalaleel were eight hundred ninety and five years, and he died.

He lived then three hundred and three years after Enoch, and died three hundred sixty six years before the flood.

And Jared lived an hundred sixty and two years, and begat Enoch.

Enoch is taught or dedicate, the true effect of rule or government, be it good or bad. In Cain's posterity it was bad; for an evil tree cannot bring forth good fruit. By Enoch here we are to understand one taught in, and dedicated unto God. This Enoch, therefore, was a son that would here the rules, and submit to the government of his father Jared: "As an ear-ring of gold, and an ornament of fine gold; so is a wise reprovener upon an obedient ear."

And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters.

He lived therefore to see the fruit of his good rule and government in the church, even to see his teachable and dedicated son caught up to God, and to his throne. A good encouragement to all rulers in the house of God, and also to all godly parents to teach and rule in the fear of God; for that is the way to part with church members and children with comfort; yea, that is the way, if we should outlive them, to send them to heaven, and to God before us.

And all the days of Jared were nine hundred sixty and two years, and he died.

He lived then three hundred thirty-five years after Enoch, and died two hundred thirty-four before the flood.

And Enoch lived sixty and five years, and begat Methuselah.

Methuselah signifieth, spoiling his death. This therefore is the true fruits of one that is truly taught in, and dedicate to the service of God, as Enoch was. By this means he spoileth his death: Wherefore he adds "And Enoch walked with God." Walking with God spoileth death,

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death, or overcomes it, or it shall be prevented; he shall not be hurt therewith: As Christ saith, "If a man keep my sayings, he shall never see death."

And Enoch walked with God, after he begat Methuselah, three hundred years and begat sons and daughters.

These words, *after he begat Methuselah*, may have respect either to his beginning to walk with God, or to the number of the years that he lived after the birth of Methuselah, or both.

If it respect the first, then it sheweth, that the only encouragement that a sinner hath to walk with God, it is to see Methuselah, or his death spoiled; For when a man seeth death, and all evils conquered and overcome, then his soul is encouraged in holiness. No encouragement to walk with God like this: Enoch walked with God after he begat Methuselah: As Paul saith, "Now being made free from sin, (which indeed is the sting of death), you have your fruit into holiness, and the end everlasting life."

If it respect the second, then it shews us the invincible nature of true faith, (for by faith Enoch walked with God:) I say, it sheweth us the invincible nature of true faith, in that it would hold up a man in close communion with God for the space of three hundred years.

He walked with God three hundred years. How will the conversation of Enoch rise up in judgement with this generation, that walk not with God at all! or if they do, do it so by fits, as if walking with God was but a work by the by.

He walked with God and begat sons and daughters; And kept house, and lived with his wife; according to knowledge. This shews then, that it is sin, not our lawful and honest employment that hindereth one's walking with God.

And all the days of Enoch were three hundred sixty and five years.---And Enoch walked with God, and he was not; for God took him.

The New Testament saith, "By faith Enoch was translated, that he should not see death; and was not found, because God had translated him: for before his translation, he had this testimony, that he pleased God,

And

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And all the days of Enoch were three hundred sixty and five years. Enoch therefore lived here but a while: he was too good to live long in this world; the world was not worthy of him; neither would he be spared so long out of heaven, for God took him. The end of walking with God, or the path way thereof, it leads men to heaven, to the enjoyment of the glory of God. Thus also it was with blessed Elijah, he followed God from place to place, till at length he was caught up into heaven,

A word or two more of Enoch. Jude observes, that he was the seventh from Adam; closely intimating, (as I conceive), that by him God prefigured the resurrection, and end of the world; and intimated, that in the seventh great day of the world this resurrection should be, each generation from Adam, being a type of a thousand years. So that Enoch, the seventh from Adam, was a type of the seventh thousand, in which the Lord will reign with his church a thousand years.

There are two things in Enoch that incline me to this opinion: First, he crieth out, "Behold, the Lord comes!" and then is translated, that he should not see death. The right posture and end of those that shall live at the day of God Almighty; and that shall, like Enoch, be found walking with God when the Lord shall come from heaven.

And Methuselah lived an hundred eighty and seven years, and begat Lamech.

Lamech signifieth poor, or smitten: Wherefore I doubt, that the apostacy that you read of in the next chapter, began either in the days of, or by this man; he being, as it seems more dry and void of grace than those that went out before him; poor, or smitten.

Hence note, That faith and godliness, though often it goeth from the father to the son, as from Seth to Enos, and from him to Cain, yet it is not tied here, but runs according to electing love, as also do the fruits thereof.

And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters. And all the days of Methuselah were nine hundred sixty and nine years, and he died.

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Methuselah, the spoiling of death, is the longest liver in the world; yet he died in the year that the flood was upon the earth; not by the flood, but by the course of nature, as also did Lamech his son; for the wicked reprobate only was swept away by that, according to the Apostle Peter.

And Lamech lived an hundred eighty and two years, and begat a son, and he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.

And called his name Noah. Noah signifieth rest. His name was therefore according to his work, for he was a preacher of righteousness, which giveth rest to all that embraceth it: besides, it was he that prepared the ark, the place of rest to the church of God.

This same shall comfort us concerning our work, and toil of our hands, because of the ground which the Lord hath cursed.

These words seem to carry in them repentance for the apostasy that before was mentioned. This same shall comfort us, by restoring the church to her former rest, and by delivering us from the toil of our hands; for sin once admitted of in the church, is not without much toil extirpated, and driven forth of the same; yea, sometimes it getteth such footing and root, that it cannot again be purged and destroyed, but by breaking the very being of the church where it is. Thus it was as to the case in hand, and is signified also by pulling down the house in which the leprosy was; yea, Ephesus itself was almost thus far infected, had not a threatening prevented.

Because of the ground which the Lord hath cursed. The Lord did curse it for the sin of Adam: He also renewed the curse to Cain, because he was guilty of the blood of his brother. I incline also to think, that the curse here mentioned is the first, reiterated for the grievous apostasy of this congregation; according to that which is written, "If ye yet walk contrary unto me, I will punish you seven times more: I will bring seven times more plagues upon you, according to your sins."

And Lamech lived after he begat Noah, five hundred ninety and five years, and begat sons and daughters. Wherefore Lamech heard the preaching of Noah, who was the only minister of God in those days, to recover the church to repentance from their apostasy, which also he did in some good measure effect, while he condemned the world for their unbelief.

And all the days of Lamech were seven hundred seventy and seven years, and he died. He died five years before the flood. Methuselah therefore was the longest liver of those godly that fell on the other side the flood, for he died not before the very year the flood came, not by the water, but before. "The righteous is taken away from the evil to come;" though, as the prophet saith, "No man of the wicked laid it to heart."

And Noah was five hundred years old: and Noah begat Shem, Ham, and Japhet.

C H A P. VI.

AND it came to pass, when men began to multiply upon the earth, and daughters born unto them.

Moses now leaveth the genealogy for a while, and searcheth into the state and condition of the church now after so long a time as its standing, upwards of or above a thousand years: where he presently findeth two things. 1. The church declined. 2. And God provoked. Wherefore he maketh inquiry into the nature of the church's sin; which he relateth in this following chapter.

And it came to pass when men began to multiply. The men here I understand to be the children of Cain, the church and synagogue of Satan, because they are mentioned by way of antithesis to the church and sons of God.

And daughters were born unto them. A snare that was often used in the hand of the devil, to intangle withal the church of God; yea, and doth so usually speed, that it hath often been counted by him as infallible; so that this is the doctrine of his prophet Balaam, and is prevailed, when all the engines of hell beside were prevented: "The people began to commit whoredom with the daughters of Moab." It may be this child of hell, in this his advice to Balak looked back to the daughters

daughters of Cain, and calling to remembrance how of old they intangled the church, advertised him to put the same into practice again.

And the sons of God saw the daughters of men, that they were fair, and they took them wives of all which they chose.

This was the way then of the sons of Cain, to let their fair daughters be shewed to the sons of God. For it seems all other their wiles and devices were not able to bring the church and the world together, and to make them live as in one communion: These to the church was such, whose heart was snares and nets, and whose hands were bands to intangle and hold them from observing the laws and judgements of God.

And they took them wives. First their eye saw them, and then their heart lusted after them, Thus the devil deceived the woman, and by this means perished cursed Achan: "And Achan answered Joshua, Indeed we have sinned against the Lord, and thus and thus have done: when I saw among the spoils a goodly Babylonish garment, &c. then I coveted them."

Note therefore, that it is not good to behold with the eye that which God hath forbid us to touch with our hand: "I made a covenant with mine eyes, saith Job." And again, if at unawares a thing was call before him, the beholding of which was of an entangling nature, he forthwith would hold back his heart as with a bridle, lest the design of hell should be effected upon

Crush sin then in the conception, lest it bring forth
death in thy soul.

And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be hundred and twenty years.

by these words is aggravated the sin of the church, she would attempt to close with, and hold a sinful communion against the dissuasions of the Spirit of God. *My Spirit shall not always strive.* To wit, my Spirit soothed, for he was the only preacher of righteousness in the church in those backsliding times.

By this then, I find, that the doctrine of Noah was,

to declare against a sinful communion, or to command the church, in the name of God, that she still maintain a separation from the cursed children of Cain: as he said to the prophet Jeremiah, "If thou separate the precious from the vile, thou shalt be as my mouth."

Noah therefore had an hard task, when he preached this doctrine among them; for this, above all, is hard to be born, for by this he condemned the world.

The first great quarrel therefore that God had with his church, it was for their holding unwarrantable communion with others. "The church should always dwell alone, and not be reckoned among the nations. The church is a chosen generation, a royal priesthood, an holy nation, a peculiar people:" therefore the work of the church of God, is not to fall in with any sinful fellowship, or receive into their communion the ungodly world, but to shew forth the praises and virtues of him who hath called them out from among such communicants into his marvellous light.

My Spirit shall not always strive. Hence note, That the people that shall continue to grieve the Spirit of God, and to resist the doctrine of Noah, they are appointed for heavy judgements. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This, because those (finally impenitent) in Noah's time refused to do, therefore the wrath of God overtook them, and swept them off the face of the earth.

Yet his days shall be an hundred and twenty years. Noah therefore began his preaching about the four hundred and four score year of his life, which continuing the space of six score more, it reached to the time that the flood came.

In which time doubtless his faith was sufficiently tried, both by the hard censures of the hypocrites of the church, and the open profane of the world, against whom he daily pronounced the judgements of God for maintaining their forbidden communion.

Yet his days shall be an hundred and twenty years. God all would yet have patience with these people, peradventure they would repent, that his hand might not be upon them.

There were giants in the earth in those days; and also after that, "when the sons of God came in unto the daughters of men, and they bare children unto them; the same became mighty men, which were of old men of renown."

There were giants in the earth in those days. These words seem to be spoken, to shew us the hazards that Noah ran, while he preached the truth of God: He incurred the displeasure of the giants, which doubtless made all men tremble, and kept the whole world in awe. But Noah must engage the giants, he must not fear the face of a giant. This way God took also with Moses, and with his people of Israel, they must go to possess the land of the giants, a people high and tall as the cedars, a people of whom went that proverb, "Who can stand before the children of Anak?" They must not be afraid of Og the King of Bashan, though his head be as high as the ridge of an house, and his bedstead a bedstead of iron.

This should teach us then not to fear the faces of men; no, not the faces of the mighty; not to fear them, I say, in the matters of God, though they should run upon us like a giant.

These giants, I suppose, were the children of Cain, because mentioned as another sort than those that were the fruit of their forbidden and ungodly communion: for he adds, "And also after that, or besides them, when the sons of God came in unto the daughters of men, and they bare children unto them; the same (or they also) became mighty men, which were of old men of renown."

Then Noah found giants every where: Giants in the world, and giants in this confused communion. And thus it is at this day. We do not only meet with giants abroad, among the most ungodly and uncircumcised in heart; but even among those that seem to be of the religious among them, we also meet with giants; men mighty to oppose the truth, and very profound to make slaughter: But mark the advice of the Lord, "Fear not their fear, neither be afraid, but sanctify the Lord of hosts himself, (who is stronger than all the giants that are

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are upon the face of the earth), and let him be your fear, and let him be your dread."

And when the sons of God came in unto the daughters of men, and they bare children unto them, the same became mighty men; Much like to the giants: The fruit therefore of ungodly communion is monstrous, and of a very strange complexion. They are like unto them that worshipped the Lord, and served their own gods also; or like to those of the church, of whom Nehemiah speaks, that had mixed themselves with the children of Ashdod, Ammon and Moab, whose children were a monstrous brood, that spake half the language of Ashdod, and could not speak the Jews language.

By both these sorts of giants was faithful Noah despised, and his work for God condemned. In David's time also Goliath defied Israel, and so did his brethren also, giants, the son of the giant; but David and his servants must engage them, and fight them, though they were giants.

Mighty men which were of old. Persecution, therefore, or the appearance of the giants against the servants of God, is no new business; not a thing of yesterday, but of old, even when Noah did minister for God in the world: There were giants in the earth in those days, to oppose him.

Men of renown; not for faith and holiness, but for some other high achievements, may be mighty to fight, and to shed man's blood, or to find out arts, and the nature of things; both which did render them famous, and men to be noted in their place. Such kind of men might be Corah, Dathan, and their company also; yet they opposed Moses and Aaron, yea, God, his way and worship, and perished after an unheard-of manner; as also did the opposers of righteous Noah, in the day of the flood.

And God saw that the wickedness of man was great upon the earth, and that every imagination of the thought of his heart was only evil continually. The margin saith, not only the imaginations, but also the purposes and desires.

These words are to be understood as still respecting the

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the apostacy that we read of in the first and second verses, and are (in my thoughts) to be taken as the effect of their degeneracy. For though it be true, that the best of men, in their most holy and godly behaviour, have wicked and sinful hearts; yet so long as they walk sincerely, according to the prescribed of God, there is no such character upon them; especially as it stands related to the words that immediately follow, to wit, "that it repented the Lord that he made them."

These evil and wicked purposes, then, were in special the fruit of their apostacy: For indeed when men are once fallen from God, they then, as the judgement of God upon them, are given up to all unrighteousness. Again, apostatising persons are counted abhorers of God; yet persons in this condition will seek their own justification, turning things upside down, traversing their ways like the dromedaries; bearing us still in hand, that they stand not guilty of sin, but that what they do is allowable, or winked at of God. Besides, they say their hearts are still upright with God, and that they have not forsaken the simplicity of this way, of a wicked and ungodly design, with an hundred more the like pretences: all which are condemned of God, and held by him as abominable and vile.

And God saw, &c. They covered their shame from men, like the adulterous woman in the proverbs, and would speak with oily mouths, thereby to cozen the world; but God knew their hearts, and had revealed their sin to his servant Noah: He therefore, in the Spirit of God, as one alone, cried out against their wickedness.

Hence learn to judge of apostates, not by their words, nor pretences, nor ungodly coverings, whereby they may seek to hide themselves from the stroke of a convincing argument, but judge them by the words of God. For however they think of themselves, or would be accounted of others, God sees their wickedness is great.

And that every imagination of the thought of his heart was only evil continually. If they think that they have not sinned, if they think they promote religion, if they think

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think to find out a medium to make peace between the seed of the woman and the wicked seed of Cain, all is alike ungodly; they have forsaken the right way; they have dissembled in truth: they have rejected the word of the Lord: and what wisdom or goodness is in them?

And it repented the Lord that he had made man on the earth, and it grieved him at the heart.

Repentance is in us a change of the mind, but in God a change of his dispensations; for otherwise he repenteth not; neither can he, because it standeth not with the perfection of his nature: "In him is no variableness, nor shadow of turning.

Wherefore it is man, not God, that turns. When men, therefore, reject the mercy and ways of God, they cast themselves under his wrath and displeasure; which, because it is executed according to the nature of his justice, and the severity of his law, they miss of the mercy promised before; which that we may know those shall one day feel that shall continue in final impenitency. Therefore God, speaking to their capacity, he tells them, he hath repented of doing them good. It repented the Lord that he had made Saul king; and yet this repentance was only a change of the dispensation, which Saul, by his wickedness, had put himself under; otherwise the strength, the eternity of Israel, will not lie, nor repent.

The sum is, therefore, That men had now, by their wickedness, put themselves under the justice and law of God; which justice, by reason of its perfection, could not endure they should abide on the earth any longer; and therefore now, as a just reward of their deed, they must be swept from the face thereof.

And it grieved him at the heart. This is spoken to shew, that he did not feign, but was simple and sincere in his promise of remission and forgiveness of sins, had they kept close to his word, according as he had commanded. Wherefore God's heart went not with them in their backsliding, but left them, and was offended with them.

And the Lord said, I will destroy man whom I have

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created, from off the earth, both man and beast. (or from man to beast), and the creeping things, and the fowls of the air; for it repenteth me that I have made them.

This may be either understood as a threatening, or a determination. If as a threatening, then it admitted of time for repentance; but if it was spoken as a determination, then they had stood out the day of grace, and had laid themselves under unavoidable judgement. If it respected the first, then it was in order to the ministry of Noah, or in order to the effecting the ends of its sending, which were either to soften, or harden, or bring to repentance, or to leave them utterly and altogether inexcusable; but if it respected the second, as it might, then it was pronounced as an effect of God's displeasure, for their abuse of his patience, his minister, and word: As it also was with Israel of old; "they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy."

And the Lord said, I will destroy man whom I have created. This word *created* is added, on purpose to shew that the world is under the power of his hand; for who can destroy, but he that can create? or who can save alive, when the maker of the world is set against them? "There is one lawgiver, who is able to save, and to destroy." And again, "Fear him who can destroy both body and soul in hell." In both which places power to destroy is insinuated from his power and Godhead: as he saith in another place, "All souls are mine; the soul that sins, it shall die."

Both man and beast, and the creeping thing, and the fowl, &c. Thus it was at first, the sin of a man brought a curse and judgement upon other the creatures whom God had made: As Paul says. "The whole creation groans."

But again, this threatening upon the beasts, the fowls, and creeping things, might arise from a double consideration: First, To shew, that when God intends the destruction of man, he will also destroy the means of his preservation: or, secondly, To shew, that when he is determined to execute his judgements, he will cut

off all that stands in his way. He could not destroy the earth without a flood, and preserve beast, &c. alive; therefore he destroys them also.

For it repenteth me that I have made them. This seems to fall under the first consideration, to wit, That God repented that he made the beasts and fowls, because now they were used to sustain his implacable enemies.

But Noah found grace in the eyes of the Lord.

This word *grace* must in special be observed: For grace is it which delivereth from all deserved judgments and destruction.

Noah, by nature, was no better than other men: therefore the reason why he perished not with others, it was because he "found grace in the eyes of the Lord." "Ye are saved by grace." And thus was Noah, as is evident, because he was saved by faith; for faith respecteth not works, but grace: "Ye are saved by grace through faith: As Paul says again, "Therefore it is of faith, that it might be by grace," &c. We must therefore, in our deliverance from all the judgements of God, sing, Grace, grace, unto it.

These are the generations of Noah: Noah was a just man, and perfect in his generations; and Noah walked with God.

The Holy Ghost here makes a short digression from his progress, in his relation of the wickedness of the world, and yet not impertinently; for seeing Noah was the man that escaped the judgement, his escape must be for some reason; which was, because God was gracious to him, and because God had justified him. Besides, Noah being now made righteous, faithfully walked with God.

He was just and perfect in his generations. But why is it said generations? It might be, because he was faithful to God and man, having the armour of righteousness on the right-hand, and on the left. It is said in Isaiah, "That Christ made his grave with the wicked, and with the rich in his death;" to import, that they only have benefit by him to eternal life, that die by his example, as well as live by his blood; for in his death

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was both merit and example; and they are like to miss in the first, that are not concerned in the second.

Perfect in his generations. In his carriage, doctrines, and life, before both God and man: And thus ought every preacher to be; he ought to do in the sight of God, what he commands to men; by this means "he saveth both himself, and them that hear him."

Besides, Noah was a man, as well as a saint, and in either sense had a generation: To both of which grace made him faithful; and he that shall not serve his generation as a man, will hardly serve his generation as a Christian. But Noah was perfect in both, "he was perfect in his generations."

And Noah walked with God. This shews he was sincere in his work; for an hypocrite may, as to outward shew, do as the saint of God; but he doth it with respect to men, not God; and therefore he is an hypocrite. To walk with God then, is not only to do the duty commanded, but to do it as God requireth it; that is, to do it with faith, and son-like fear, as in God's sight, with singleness of heart.

And Noah begat three sons, Shem, Ham, and Japhet.

These are the offspring of Noah, and by these was the earth replenished after the flood, as will be further seen hereafter.

And the earth also was corrupt before God, and the earth was filled with violence.

He is now returned to the matter in hand before; to wit, the causes of the flood.

And the earth also was corrupt. By earth he may here mean, those that are without the church: and if so, then by corrupt here, we must understand, wicked after a most high manner; for albeit the world and generation of Cain be always sinners before God, yet the Lord cutteth not off the world in general, nor a nation in particular, but because of the commission of eminent outrage and wickedness. Thus it was with those of Sodom, a little before the Lord with fire devoured them: "The men of Sodom (saith the text) were wicked, and sinners before the Lord exceedingly."

Again: As by corrupt, we may understand, corrupt by way

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 way of eminency; so again, they were corrupt incurably. This is evident, because they were not brought off from sin by the ministry of Noah, the only appointed means of their conversion.

Hence note, That when men are sinners exceedingly and when the means of grace appointed of God for their recovery proves ineffectual, then they are near some signal judgement. Thus backsliding Jerusalem, because she was wicked with an high hand, and could not be cured by the ministry of the prophets; "therefore her sons must go forth of her into captivity, and the city burned to the ground with fire."

And the earth was filled with violence. First, they had violated the law of God, in making and maintaining ungodly and wicked communion; according to that of the prophet, "Her priests have violated my law, and have profaned my holy things." But how? They have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean.

They also perverted judgement between a man and his neighbour, adhering to their own party, in disaffection to the religious. This is supposed, because of the exceeding latitude of the expression, "The earth was filled with violence;" that is, all manner of violence, outrage, and cruelty was committed by this sort of people. This takes in that saying of Solomon, *the oppression of the poor*, especially God's poor, is included in a violent perverting of judgement and justice.

They also shewed violence to the lives of good men, as may be gathered by the act of Lamech, one of the sons of Cain. In a word, the earth was filled with violence, violence of every kind; lust and wickedness was outrageous, there was a world of ungodliness among these ungodly men.

And God looked upon the earth, and behold it was corrupt: for all flesh had corrupted his way upon the earth.

By these words therefore is confirmed the sense of the former verse, "the earth was corrupt: for God saw it was so;" The earth was full of violence, for they had corrupted God's way."

And God looked upon the earth. This shews us, that the Lord doth not with haste, or in a rash inconsiderate way, pour his judgements upon the world, but that with judgement and knowledge, the wickedness first being certain, and of merit deserving the same. This is seen in his way of dealing with Sodom: "And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me: and if not I will know."

And behold, it was corrupt; for all flesh had corrupted his way upon the earth. It proved as that of Sodom did, according to the cry thereof; for all flesh had corrupted his way; God's way, by violating his law, and perverting of judgement, as was hinted before. All flesh had corrupted it, therefore the evil needed not to be long in searching out: As God saith by the prophet Jeremiah, "I have not found it by diligent search, but upon all these." Here upon the whole earth, none exempted but righteous Noah.

And God said unto Noah, the end of all flesh is come before me: for the earth is filled with violence through them, and behold I will destroy them with the earth.

And God said unto Noah, or told Noah his purpose, the same way he went with Abraham: "Shall I hide from Abraham the thing that I do? Surely the Lord will do nothing, but he revealeth his secrets unto his servants the prophets."

The end of all flesh is come. The time or expiration of the world is at hand. God speaks before he smites. Thus he did also by the prophet Ezekiel, saying, "An end is come, the end is come:" And again, "The end is come, the end is come; it watcheth for thee: behold it is come."

The end of all flesh is come before me. Sin and wickedness doth not put an end to the ungodly before their own face, yet it brings their end before the face of God. It is said of these very people, they knew not of their destruction, until the day the flood came, and took them all away. Indeed, the nature of sin is to blind the mind

mind, that the person concerned may neither see mercy nor judgement; but God sees their end: "The end of all flesh is come before me."

The end of all flesh. By these words the souls are left to, and reserved for another judgement: Wherefore, though here we find the flesh consumed: yet Peter saith, their spirits are still in prison, even the souls that Christ once preached to in the days, and by the ministry of Noah: "Even the souls which sometimes were disobedient when once the long suffering of God waited in the days of Noah, while the ark was preparing." &c.

Make thee an ark of Gopher wood: Rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

This is the fruits of the grace of God: he said before, "That Noah found grace in the eyes of the Lord." Which grace appoints to him the means of his preservation.

Make thee an ark. He saith not, make one, or make one for me: But make one; Make one for thee: "Make [thee] an ark of Gopher wood."

Noah therefore, from this word *thee*, did gather, that God did intend to preserve him from the judgement which he had appointed in this his work: Therein lay his own profit and comfort: Not a thought which he had, not a blow that he struck, about the preparing the ark, but he preached; as to others, their ruin; to himself, his safeguard and deliverance: "He prepared an ark, to the saving of his house."

This therefore must needs administer much peace and content to his mind, while he preached to others their overthrow: as the prophet saith, "The work of righteousness shall be peace; and the effects of righteousness, quietness, and assurance for ever. And my people shall dwell in a peaceable habitation." Thus did Noah when he dwelt in the ark, and in sure dwellings, and in quiet resting-places.

Make thee an ark. The ark was a figure of several things. 1. Of Christ, in whom the church is preserved from the wrath of God. 2. It was a figure of the works of the faith of the godly: "By faith he prepar-

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ed an ark;" by which the followers of Christ are preserved from the rage and tyranny of the world (for the rage of the water was a type of that, as I shall shew you hereafter) So then Noah, by preparing an ark, or by being bid so to do of God, was thereby admonished, first, To live by the faith of Christ, of whom the ark was a type: And hence it is said, that in preparing the ark, he became heir of the righteousness which is by faith; because he understood the mind of God therein, and throughout his figure acted faith upon Christ. But, secondly, His faith was not to be idle, and therefore he was bid to work: This begat in him an obediencial fear of doing ought which God had forbidden: "By faith Noah being warned of God, of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

Rooms (nests) shalt thou make in the ark. To wit, for himself, and the beasts, and birds of the field, &c. implying, that in the Lord Jesus there is room for Jews and Gentiles: Yea, forasmuch as these rooms were prepared for beasts of every sort, and for fowls of every wing, it informs us, that for all sorts, ranks, and qualities of men, there is preservation in Jesus Christ: "Compel them to come in;" drive them (in a gospel-sense) as Noah did the beasts of old into the ark, "that my house may be full, and yet there is room."

And thou shalt pitch it within and without with pitch. This was to secure all from the flood, or to keep them that were in the ark from perishing in the waters.

And this is the fashion which thou shalt make it of; the length of the ark shall be three hundred cubits, the breadth thereof fifty cubits, and the height of it thirty cubits.

A vessel fit to swim upon the waters.

And this is the fashion, &c. God's ordinances must be according to God's order and appointment, not according to our fancies, "This is the fashion, to wit, according to what is after expressed.

By these words, therefore, Noah was limited and bound up, as to a direction from which he must not vary: according to that of the angel to the prophet, "Son of

of man, (saith he), behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shew thee: for to the intent that I might shew them unto thee, art thou brought hither." As the Lord said also to his servant Moses, "In all things that I have said unto you, be circumspect. And so again, about making the tabernacle in the wilderness, which the apostle also takes special notice of, saying, "See, (saith he), that thou make all things according to the pattern shewn to thee in the mount."

Hence note, That God's command must be the rule whereby we order all our actions, especially when we pretend to worship that is divine and religious. If our walks, orders, and observances, have not this inscription upon them, "This is the fashion," or, this is according to the pattern, such works and orders will profit us nothing: Neither have we any promise when all is done, it wanting the order of God, that we should escape those judgements which those shall assuredly escape, that have their eye in their work to the pattern revealed in the word.

A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: with lower, second, and third stories, shalt thou make it.

I told you before, That the ark was a type of Christ, and also of the works of the faith of the godly. And now he seems to bring in more, and to make it a type of the church of Christ: as indeed the prophet also does, when he calls the church, "one afflicted, and tossed with tempests;" and compareth her troublers to the waters of Noah, saying, "This is as the waters of Noah."

Now as the ark was a type of the church, so according to the description of this verse, she hath three most excellent things attending her. 1. Light. 2. A door. 3. Stories of a lower and higher rank.

1. She hath a window for light, and that when she was to be tossed upon the waters. Hence note, That the church of Christ wanteth not light; no, not in the worst of times. This light is the Word and Spirit of God, which Christ hath given to them that obey him.

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2. She hath a door. This door was a type of Christ; so was also the door of the tabernacle. And hence it is that you read, that Moses, when he went to walk with God, would stand to talk in the door of the tabernacle; also that the cloudy pillar stood at the door. "I (saith Christ) am the door:" Again, "I am the door of the sheep." By this door then, entered all that went into the ark, as by Christ all must enter that enter aright into the church.

3. She had stories in her, of first, second, and third degree: To shew, that also in the church of Christ there are some higher than some, both as to persons and states: 1. Apostles; 2. Evangelists; 3. Pastors and teachers. And again, there are in the church degrees of states, as also there is in heaven.

And behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life from under heaven; and every thing that is in the earth shall die.

This is the reason of the former commandment, of making an ark; but some time was yet to intervene: the flood was hereafter to overflow the world. Wherefore from this it is, that those words are inserted, of things not seen as yet; and that the ark was a work, or the fruit of Noah's faith: "By faith Noah, being warned of God of things not seen as yet," &c.

And behold I, even I, &c. These words excuse Noah of treason or rebellion, forasmuch as his preparation for himself, and his warning and threatening the whole world with death and judgement for their transgression, was solely grounded upon the word of God: God bid him prepare, God said, "He would punish the world for their iniquity."

Hence note, That a man is not to be counted an offender, how contrary soever he lieth, either in doctrine or practice, to men, &c. if both have the command of God, and are surely grounded upon the words of his mouth. This made Jeremiah, though he preached that the city Jerusalem should be burnt with fire, the king and people should go into captivity; yet stand upon his own vindication before his enemies, and plead his inno-

cency against them that persecuted him. Daniel also, though he did openly break the king's decree, and refused to stoop to his idolatrous and devilish demand, yet purged himself of both treason and sedition, and justified his act as innocent and harmless, even in the sight of God: "My God (saith he) hath sent his angel, and hath shut the lions mouths, so that they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, I have done no hurt." Further, Paul also, although by his doctrine he did cry down the ceremonies of the Jews, and the idolatry of the heathen emperor, yet he quits himself of blame from either side: "Neither against the law of the Jews, (saith he), neither against the temple, nor yet against Cæsar, have I offended any thing at all." The reason is, because the words of God, how severely soever they threaten sinners, and how sharply soever (the preacher keeping within the bowels of the word) this doctrine be urged on the world, if it destroy, it destroyeth but sin and impenitent sinners, even as the waters of Noah must do.

This then affords us another note worth remarking, to wit, that what God hath said in his word, how offensive soever it be to ungodly men, that we that are Christians ought to observe; whether it direct us to declare against others enormities, or to provide for ourselves against the judgement to come.

And behold I, even I, do bring a flood, &c. Hence note again, let us preach and practise well, and let God alone to execute his judgements. It is said of Samuel, "That none of his words did fall to the ground." He preached, and God, according to his blessing or cursing, did either spare and forgive, or execute his judgements.

And behold I, even I. Note again, that when sinners have with the utmost contempt slighted and despised the judgements threatened, yet forasmuch as the execution thereof is in the hand of an omnipotent Majesty, it must fall with violence upon the head of the wicked. "I, even I," therefore, were words of a strong encouragement to Noah, and the godly with him; but black, and like claps of thunder, to the pestilent unbelieving world: as the prophet says, "He is strong that executes his

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his word:" and again, "Not one of his judgements fail."

And behold I, even I, do bring a flood. The flood was a type of three things.

1. A type of the enemies of the church, Isa. 54.
2. A type of the water-baptism under the New-Testament, 1 Pet. 3. 20, 21.
3. A type of the last and general overthrow of the world by fire and brimstone, 2 Pet. 3. 6, 7.

But here, as it simply respecteth the cause, which (as is afore related) was the sin that before you read of; so it precisely was a type of the last of these, and to that end put an end to the world that then was. "The world that then was, being overflowed with water, perished, to signify, That the heavens and the earth which are now, are reserved unto fire, against the day of judgement, and perdition of ungodly men."

I bring a flood of water upon the earth, to destroy all flesh wherein is the breath of life, from under heaven, and every thing that is in the earth shall die. By these latter words, as the cause, so the extension of this curse is expressed: and that under a threefold denotation.

1. *Every thing that is in the earth.*
2. *All flesh wherein is the breath of life.*
3. *Every thing that is under heaven.*

So then, this deluge was universal, and extended itself not only to those parts of the world where Noah and that generation lived, which we find repeated before, but even over the face of all the earth; and it took hold of the life of every living thing that was either on all the earth, or in the air, excepting only those in the ark, as will the general judgement do: "And Noah only remained alive, and they that were with him in the ark."

But with thee will I establish my covenant, and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons wives with thee.

But with thee, &c. This concerns what was said before concerning the universality of the flood: As he also said above, "But Noah found grace in the eyes of the Lord." This Peter also notes, "He saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly."

With thee will I establish my covenant. My covenant of mercy, or my promise to save thee when I drown the whole world for their iniquity: and therefore he adds, "And thou shalt come into the ark."

I will establish. Making and establishing of promises are not always the same: He made his promise unto Abraham, he seconded it with an oath unto Isaac, and he confirmed or established it to Jacob; for by him he multiplied the seed of Abraham, as the stars of heaven for multitude.

With thee will I establish; or, unto thee will I perform my promise; "Thou shalt come into the ark."

Hence note again, That we ought to look upon signal and great deliverances from sore and imminent dangers, to be confirmations of the promise or covenant of God. Or thus: When God finds means of deliverance, and intateth our souls in a special share of that means, this we should take as a sign, that with us God hath confirmed, or established, his covenant.

Thou, and thy sons, and thy wife, and thy sons wives with thee. Because in that family did now reside the whole of the visibility of the church upon the earth; all the rest were lost, as Peter also intimates, when he calleth Noah the eighth person, or one, and the chief of the eight that made up the visible church, or that maintained the purity of the worship of God upon the face of the whole earth: As he explains it a little after: "For thee have I found righteous before me in this generation."

And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.

By these words, Noah should seem to be (in this action) a figure or semblance of Christ; who before the Lord shall rain fire and brimstone from heaven, shall gather into his ark, the church, "of all kindreds, and tongues, and people, and nations," even as Noah was to gather of all, of every thing, of all flesh, of every sort, with him into the ark.

Two of every sort. This two, in special, respect

the unclean, which were a type of the Gentiles, and so further confirms the point.

They shall be male and female. He would not make a full end, he would in judgement remember mercy.

Of fowls after their kind, and of cattle after their kind, and of every creeping thing of the earth after his kind: two of every sort shall come unto thee to keep them alive.

Of fowls after their kind, or cattle after their kind. This, still respecting the antitype, may shew us also, how that God, for proof of the prophecy of the spreading of the gospel, doth not only tell us, that the Gentiles were gathered into his ark, but as here the beasts and birds, according to their kind, are specified, so the Gentiles are also denominated according to their several countries, Galatians, Corinthians, Ephesians, Colossians, Thessalonians, Bereans, &c.; these after their country and nation were gathered unto Jesus, to be preserved from the flood of wrath, that at last shall fall from God who dwells in heaven, to the burning up of the sinner and ungodly.

Two of every sort shall come into thee to keep them alive. If the emphasis lieth in (come), as I am apt to think, and as the eight verse of the next chapter fairly allows me to judge; then we must observe still, that Noah was not only first in the ark, as our Lord and Christ is the first from the dead; but that the cattle, the fowls, and the creeping things, did come to him into the ark, by a special instinct from heaven of the fruits of a divine election. Noah therefore, as a man, did not make choice which of every kind; but he went first into the ark, and then of clean beasts by sevens, and of unclean beasts by twos, went in unto Noah in the ark, as the Lord commanded Noah.

And thus it is in the antitype: *Unto thee shall all flesh come*, saith the prophet. And again, "To him shall the gathering of the people be." But how? Why, by an instinct from heaven, the fruit of a divine election: "All that the Father hath given me, shall come to me; but no man can come to me (saith Christ) unless the Father which hath sent me draw him."

The

The beasts, therefore, which came into the ark, were neither chosen by men, neither came they in by any instinct of nature which was common to them all, but as being by a divine hand singled out and guided thither, so they entered in: the rest were left to the fury of the flood. Like to this also is the antitype: sinners come not to Jesus by any work or choice of flesh and blood, nor yet by any instinct of nature that is common to all the world; but they come, as being by a divine hand singled out from others; and as guided of the Father, so they come to Christ into the ark. The rest are left to the fury of the wrath of God, which, in the day of judgement, shall swallow them up for ever.

They shall come unto thee to keep them alive. Indeed, they lived not for their own sakes, they being not better than them that perished; but they shall come unto thee to save them: For, for the sake of Noah they were preserved, when many millions were drowned in the waters. Bring this also to the antitype, and you find them look like one another: for the reason why some are saved from the wrath to come, it is not for that they are better in themselves, for both Jews and Gentiles are all under sin; but it is Christ that saveth by his righteousness, as Noah saved the beasts and fowls, &c. Let us therefore, as the beasts did, go to Jesus Christ, that he may keep us alive from perishing in the day of judgement.

And take thou unto thee of all food that is eaten, and gather it to thee, and it shall be for food for thee and for them.

This therefore was for the preservation of the life of those that were in the ark: by which action there is, as in the former, inclosed a gospel mystery.

Take thou unto thee of all food. This food was not to be at the will and dispose of unruly beasts, but Noah was, as the Lord of all that was in the ark, to take it into his own custody; and therefore he doubleth the command, "Take it unto thee;" gather it unto thee; to wit, to dispose of after thy discretion and faithfulness. In this therefore he was a type of Christ, whom God hath set as lord and king in the church, and to feed

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feed his flock as a shepherd ; for the bread of God is in the hand of Christ, for him to communicate unto his spouses, saints, and children ; as Joseph did to Egypt, according to the power committed to him, and trust reposed in him. And hence it is said, as concerning the bread that endureth to everlasting life, " the Son of man shall give it you : for him hath God the Father sealed or appointed thereunto : " and therefore, that he giveth we receive, and no more of the bread of God. " That thou gavest them, they gather : thou openest thy hand, they are filled with good. "

Take unto thee all food. That is, to be eaten by man and beast, the fowl also, and the creeping thing. This still followed, and brought in to the gospel, it shews us, that even then, when the church is driven up into a hole, and tossed upon the waves of the rage and fury of the world, as the ark was upon the face of the waters, that even then her Noah hath all food for her, or food of all sorts for her support and refreshment : " Bread shall be given them, their waters shall be sure. "

Take unto thee. How blessedly was this answered, when the lion of the tribe of Judah took the book out of the hand of him that sat upon the throne ; for in the book is contained the words of everlasting life ; and the words of God are the food of his church, which this Noah hath received to nourish them withal : " Man liveth not by bread only, but by every word that proceedeth out of the mouth of the Lord, " doth man live.

And it shall be for food for thee, and for them. That is, each according to their kind. The same is true also under our present consideration ; Christ is the shepherd we are the sheep, yet he feedeth with us in the ark : " I will come in and sup with him, and he with me. " Again, here Christ transcends this action of Noah ; for he was to have his food of his own, but Christ feedeth on the same with us, even on the words of God : Yet herein again we differ ; he feedeth as a lord, we as servants ; he as a saviour, we as the saved ; but in general, (respecting the words of God), we feed all but of one dish, but at one table : the bread therefore that he hath provided, gathered and taken to him, it was food
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for him, as well as for us.

Thus did Noah: according to all that God commanded him, so did he.

These words therefore present us with a description of the sincerity and simplicity of the faith of Noah, who received the word at the mouth of God; not to hear only, but to do and live in the same.

Thus did Noah. As it is also said of his servant Moses, "As the Lord commanded Moses, so did he." As the Lord commanded Moses, so did he: yea, to shew us how pleasant a thing the Holy Ghost accounteth this holy obedience of faith, he is not weary with repeating, and repeating again, not less than eight times in one chapter, the punctuality of Moses's conforming with the word of God, in this manner. "Thus did Moses; according to all that the Lord commanded Moses, so did he."

Thus did Noah. This note therefore is, as it were, a character or mark by which the Lord's people are known from the world: they have special regard to the word. "All his saints are in thy hand: they sat down at thy feet: every one shall receive of thy words." As Christ said, "I have given them thy words, and they have received them: yea, and they have kept this word."

Thus did Noah. Let this then be the discriminating character of the saints from the men of this world. It was so in the days of Noah, when all the world went a whoring from their God, and said, We desire not the knowledge of his ways: Then Noah kept the words of God; "This did Noah; according to all that God commanded him, so did he."

C H A P. VII.

AND the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I found righteous before me in this generation.

The ark being now prepared, and the day of God's patience come to an end, he now is resolved to execute his threatening upon the world of ungodly men; but withal, in the first place, to secure his saints, and them that have feared his name. In this, therefore, we have

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a semblance of the last judgement, and how God will dispose of his friends and enemies.

Come thou into the ark. God, I say, will take care of, and safely provide for us that have feared him, when he most eminently entereth into judgement with the world: as he also saith by Isaiah the prophet, "Come, my people, enter thou into thy chamber, and shut thy door about thee: Hide thyself, as it were for a little moment, until the indignation be over past." "He shall send forth his angels, with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to another."

Come thou and all thy house. Not an hoof shall be left behind. God will not lose the very dust of his people: "Of all that thou hast given me I have lost nothing, but I will raise it up at the last day." God, therefore, was careful, not only of Noah, but of all that were in his house. Because they were all of his visible church, they must therefore be preserved from the rage and fury of the deluge: "Gather my saints together unto me, (saith he), even those that have made a covenant with me by sacrifice."

For thee have I found righteous before me. This is not to be understood as the meritorious cause, but as the characteristical note that distinguisheth them that are God's, from others that are subjects of his wrath and displeasure. Wherefore, those that at this time perished, bear the badge of ungodliness, as that which made them obnoxious to this overflowing judgement. As also we have it in the book of Job, "Hast thou (saith Eliphaz) marked the old way which wicked men have trodden, which were cut down out of time, whose foundation was overflowed with a flood."

Righteousness, therefore, is the distinguishing character whereby the good are known from the bad. Thus it was in Ezekiel's time: "Set a mark (saith God) upon the fore-heads of the men that sigh, and that cry for the abominations that are done in the midst of the city." Which mark was to distinguish them from those that were profane, and that, for their wickedness, were to be destroyed by the ministers of God's justice.

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For thee have I found righteous before me. These words [before me] are inserted on purpose to shew us, that Noah was no feigned worshipper, but one who did all things in the sight of God. Indeed there are two things which are of absolute necessity for the obtaining of this approbation of God. 1. All things must be done as to manner according to the word. 2. All things must be done as to the matter of them also according to the word. Both which were found in Noah's performances; and therefore he is said to be perfect in his generations, and that he walked with God. Thus it was also with Zecharias and Elisabeth, they were both righteous before God; that is, sincere and unfeigned in their obedience.

Righteous before me in this generation. By this we see righteousness, or the truth of God's worship in the world, was now come to a low ebb; the devil, and the children of Cain, had bewitched the church of God, and brought the professors thereof so off from the truth of his way, that had they got Noah also, the church had been quite extinct and gone: Wherefore, it now was time for God to work, and to cherish what was left, even by sending a besom of destruction upon all the face of the earth, to sweep away all the workers of iniquity.

Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean, by two, the male and his female.—Of fowls also of the air, by sevens, the male and his female, to keep seed alive upon the face of the earth.

Something hath been said to this already; only this I will add further, that by this commandment of God, both Noah, and all that were with him, were preadmonished to look to their hearts, that they continued unfeigned before him. For if God would save unclean beasts, and fowls, from the present and terrible destruction, why also might not some of them, though they partook of this temporal deliverance, be still reputed as unclean in his sight? As indeed it came to pass: for a cursed Ham was there. Wherefore read not lightly the commands of God, there may be both doctrine and exhortation; both item, as well as an obligation to a du-

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ty contained therein. Circumcision was a duty incumbent as to the letter of the commandment; but there was also doctrine in it, as to a more high and spiritual teaching than the letter simply imported.

Note then from hence, That when you read that unclean beasts, and unclean birds, may be in the ark of Noah; that unclean men, and unclean women, may be in the church of God: one of you is a devil, was an admonition to all the rest; let this also of the beasts unclean be an admonition to you.

For yet seven days, and I will cause it to rain upon the earth forty days, and forty nights; and every living substance that I have made, will I destroy (or blot out) from off the face of the earth.

Now the judgement is at the door; it is time to make haste, and pack into the ark. God doth not love to have his people have much vacancy from employment while they are in this world. Idle times are dangerous. David found it so in the business of Uriah's wife. Wherefore Noah, having finished the ark, he hath another work to do, even to get himself, with his family and household, fitly settled in the vessel that was to save him from the deluge, and that at his peril, in seven days time.

For yet seven days, and I will bring a flood. Note again, That it hath been the way of God, even when he doth execute the severest judgements, to tell it in the ears of some of his saints some time before he doth execute the same; yea, it seems to me, that it will be so even in the great day of God almighty: for I read, that before the bridegroom came, "there was a cry made, Behold the bridegroom comes!" Which cry doth not seem to me to be the ordinary cry of the ministers of the gospel, but a cry that was effected by some sudden and marvellous awakening, the product of some new and extraordinary revelation. That also seems to look like some foreword to the church, "Then shall appear the sign of the Son of man in heaven." Some strange and unusual revelation of that notable day to be near, which in other ages was not made known to the world; upon which sign he presently appears. Now, whether this

sign will be the appearing of the angels first, or whether the opening of the heavens, or the voice of the arch-angel, and the trump of God, or what, I shall not here presume to determine: but a fore-word there is like to be, yet so immediately followed with the personal presence of Christ, that they who had not grace before, shall not have time nor means to get it then: "And while they went to buy, the bridegroom came; and they that were ready went in with him, and the door was shut."

And I will cause it to rain forty days, and forty nights. This length of time doth fore-pronounce the compleating of the judgement: As who should say, I will cause it to rain until I have blotted out all the creatures, both of men, beasts, and fowls. And so the after words import, "and every living substance that I have made will I destroy from off the face of the earth."

And Noah did according to all that the Lord commanded him.

This note, as already I have said, doth denote him to be a righteous man, one that might, with honour to his God, escape the judgement now to be executed: Wherefore the reiterating of this character is much for the vindicating of God's justice, and for the justification of his overthrowing the world of ungodly sinners.

But again, These words seem to respect in special what Noah did in the last seven days, in order to the commandment laid before him in the three first verses of this chapter; and so they signify his faithfulness to the word, and his observance of the law of his God, even to the day that the rain began to fall upon the earth; and therefore they preach unto us, not only that he began well, but that he continued in godly and unfeigned perseverance; which, when perfected, is the most effectual proof, that what before he did, he did with uprightness of heart, and therefore now must escape the judgement: As it is said in the gospel of Matthew, "He that shall endure to the end, the same shall be saved."

And Noah was six hundred years old when the flood of waters was upon the earth.

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leasure to study the prophecy that God gave of him by the mouth of his father Lamech; the other hundred and twenty he spent in a more open testifying, both by word and his preparing the ark, that God would one day overtake them with judgement; yet to the day that the flood came, the world was ignorant thereof, (astonishing is the fruits of sin). So it came to pass, that in the six hundredth year of Noah's life, which was the one thousand six hundred fifty sixth year of the world's age, the flood of waters were upon the earth, to the utter destruction of all that was found upon the face thereof, "Noah only being left alive, and they that were with him in the ark."

And Noah went in, and his wife, and his sons wives with him, into the ark, because of the waters of the flood.

They had hardly done their work in the world by that it began to rain, by that the first drops of the judgement appeared: "They went into the ark, (says the text), because of the waters of the flood." This should teach Christians diligence, lest they be called for by God's dispensations, either of death or judgement, before they have served completely their generations, by the will of God. Noah had done it; but it seems he had but done it: his work was ended just as the judgement came: "Be ye therefore ready also; for at such an hour as you think not, the Son of man cometh."

Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, there went in two and two unto Noah into the ark, the male and his female, as God had commanded Noah.

By these words it seems, (as I also touched before), that the beasts and fowls, both clean and unclean, did come in to Noah, into the ark; not by Noah's choice, nor by any instinct that was common to all, but by an instinct from above, which so had determined the life and death of these creatures, even to a very sparrow: for not one of them doth fall to the ground without the providence of our heavenly Father: "They went in unto Noah." And let no man deride for that I said, by an instinct from above: for God hath not only wrought wonders in men, but even in the beasts, and fowls of the

the air, to the making of them act both above and against their own nature. How did Balaam's ass speak! and the cows that drew the ark have it right to the place which God had appointed, not regarding their sucking calves! yea, how did those ravenous creatures the ravens bring the prophet bread and flesh twice a day, but by immediate instinct from heaven? Even by the same did these go in to Noah into the ark.

And it came to pass, after seven days, that the waters of the flood were upon the earth.

Just as the Lord had denounced before. Look, therefore, what God hath said shall assuredly come to pass, whether it be believed, or counted an idle tale. The confirmation, therefore, of what God hath spoken, depended not upon the credence of man, because it came not by the will of man: "He hath said it, and shall he not make it good?" It will therefore assuredly come to pass, whatever God hath spoken, be it to save his Noahs, or be it to drown his enemies; and the reason is, because to do otherwise is inconsistent with his nature: he is faithful, holy, and true, and cannot deny himself; that is, the word which he hath spoken.

In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows (or flood-gates) of heaven were opened.

As to the month, and the day of the month, I have but little to say; though doubtless, had not there been something worthy of knowing therein, it would not so punctually have been left upon record: for I dare not say this scribe wrote this in vain, or that it was needless thus to punctilio it. A mystery is in it; but my darkness sees it not. I must speak according to the proportion of faith.

The same day were all the fountains of the great deep broken up. By these words, it seems that it did not only rain from heaven, but also the springs and fountains were opened; which, together with the great rain of his strength, did overflow the world the sooner.

This great deep, in mine own opinion, was a type of the bottomless pit, that mouth and gulf of hell, which,

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at the day of judgement shall gape upon the world of ungodly men, to swallow them up from the face of the earth, and to carry them away from the face and presence of God.

And the windows (or flood-gates) of heaven were opened. That is, that the water might descend without measure or order, even in its own natural force, with violence upon the head of the wicked. It came as water out of his buckets upon them, judgement without mercy.

This opening of the flood-gates of heaven, was a type of the way that shall be made for the justice of God upon ungodly men, when Christ hath laid aside his mediatorsnip; for he indeed is the sluice that stoppeth this justice of God from its dealing according to its finnite power and severity with men. He stands like Moses, and, as it were, holdeth the hands of God. Oh! but when he shall be taken away, when he shall have finished his mediatory work, then will the flood-gates of heaven be opened, and then will the justice and holiness of God deal with men without stint or diminution, even till it hath filled the vessels of wrath with vengeance till they run over: "It is a fearful thing to fall into the hands of the living God."

And the rain was upon the earth forty days and forty nights. That is, it rained so long without stop or stint, ver. 4.

On the self-same day entered Noah, and Shem, and Ham, and Japhet, the sons of Noah, and Noah's wife, and the three wives of his sons, with them into the ark.

This therefore more fully approveth of what I said before; to wit, that they had hardly done their work in the world, by that it began to rain; but so soon as they had done, the flood was upon the earth. Much like this is that of Lot; it was not to rain fire and brimstone upon Sodom, till he was got to Zoar: but when Lot was entered, but just entered, "then the Lord rained upon Sodom, and upon Gomorrah, brimstone and fire from the Lord out of heaven."

Hence note, That the reason why God doth forbear to destroy the world for the wickedness of them that dwell

dwelt therein, it is for the sake of the elect; because his work upon them is not fully perfected: The Lord is not slack concerning his promise; no, nor as concerning his threatening neither;—"but is long-suffering to us-ward who are the elect; not willing that any of us should perish:" But when Christ, head and members, are complete in all things, let the world look for patience and forbearance no longer; for in that self same day, the trump of God will sound, and the Lord descend with a shout from heaven, to execute his anger with fury, and his rebukes with flames of fire. Behold, he is now ready to judge the quick and the dead; ready to be revealed in the last time. The judge also stands at the door; it is but opening therefore, and his hand is upon you, which most assuredly he will do when his body is full and complete.

Observe again, that providence sometimes ordereth it, that as touching the command of the Lord, necessity is, as it were, the great wheel that brings men into the performances of them, as here the flood drove them into the ark; as he said above, they went in because of the waters of the flood: So concerning the ordinance of unleavened bread, the first institution of that law, was, as it were, accompanied with an unavoidable necessity, it was unleavened, saith the text, because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuals.

It will be thus also at the day of judgement: Israel will be sufficiently weary of this world; they will even as it were unexpressibly groan to be taken up from hence; wherefore the Lord will come, as making use of the weariness and groaning of his people, and will take them up into his chambers of rest, and will wipe away all tears from their eyes, as here Noah and his sons, &c. did enter into the ark.

They, and every beast after his kind, and all cattle after their kind, and every creeping thing that creepeth upon the earth, after his kind, and every fowl after his kind, every bird of every sort or wing.

Without doubt this careful repetition is not without a cause, and hath also in the bowels of it some comfortable

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able doctrine for the church of God; "every beast, all cattle, every creeping thing that creepeth: every fowl and bird of every wing"

First, This sheweth, that God hath respect to the fulfilling of his word in the midst of all his zeal and anger against sin. He doth not as we, being angry, run headlong upon the offenders: but if there be but three in a kingdom, or one in four cities, he will have respect to them.

Secondly, It sheweth, that how inconsiderable soever the persons are, that are within the compass and care of the love and mercy of God, that inconsiderableness shall not be a let to their safety and preservation: yea, though they are but as these creeping things that creep upon the earth, or as the saying is, but as a flea, a dead dog, or a grasshopper, or one of the least of the grains of wheat, not one of them, nay, not a hair of the head of them, shall fall to the ground and perish.

And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life, and they that went in, went in male and female of all flesh, as God had commanded him, and the Lord shut him in.

The Holy Ghost in this relation, is wonderful punctual and exact: "Every beast, all cattle, every creeping thing, every fowl, and every bird, after their kind went in; "and saith he again, "they that went in, went in two and two;" as if there had been an intelligence among these irrational creatures, that the flood was shortly to be upon the earth. Indeed, many among the sensitives, have strange instincts, as appendixes to their nature, by which they do, and leave to do, to the astonishment of them that have reason: but that any instinct in nature should put them upon a fore-providing for shelter from the flood, by going into the ark, a place to secure them, rather than to save them, had not the occasion and command of God been otherwise), it cannot be once with reason imagined. Wherefore, as their going into the ark, so their going in two by two, and that too male and female, plainly declares, that their motion was ordered and governed by heaven, themselves being utterly ignorant thereof.

An Exposition on the ten first chapters of Genesis.

And they that went in, went in male and female of all flesh, (both man and beast), and the Lord shut him in; that is, Noah and those that were with him.

These latter words are of great importance, and do shew us the distinguishing grace of God, for by his thus shutting the door of the ark, he not only confirmed his mercy to Noah, but also discovered the bounds and limits thereof. As who should say, Now Noah you have your full tale, just thus many I will save from the flood: and with that he shut the door, leaving all other, both man and beast, &c. to the fury of the waters. God therefore, by this act, hath shewed how it will go in the day of judgement with men. Those that (like those beasts and birds and creeping things) shall come to Christ, into his ark, before it rain fire and brimstone from heaven, those will God shut in the ark, and they shall live in that day: but those that shall then be found in the world strangers to Jesus Christ, those will God shut out: "They that were ready went in with him to the marriage, and the door was shut."

And observe, it is not said, that Noah shut the door, but the Lord shut him in: If God shuts in or out, who can alter it? "I shut, and no man openeth." Doubtless before the flood had carried off the ark, others besides would with gladness have had there a lodging room, though no better than a dog-kennel; but now it was too late, the Lord had shut the door. Besides, had there been now in the heart of Noah, bowels or compassion to those without the ark, or had he had desire to have received them to him, all had been worth nothing, the Lord had shut him in. This signifying, that at the day of judgement, neither the bowels of Jesus Christ, neither the misery that damned men shall be in, will any thing at all avail with God to save one sinner more; the door is shut.

Where you read thereof both in Matthew and Luke of the shutting of the door, understand that by such expressions Christ alludeth to the door in Noah's ark, which door was open while Noah and his attendants were entered into the ark, but they being got in, the Lord shut the door: Then they that stood without

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and knocked, did weep, and knock, and ask too late. As Christ saith, "once the master of the house is risen up, and hath shut too the door, and ye begin to stand without, and knock at the door, saying, Lord, Lord, open to us; and he shall answer and say unto them, I know you not whence you are; then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets, (as Noah did of old). But he shall say, I tell you I know you not whence you are, depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and yourselves thrust out."

And the flood was forty days upon the earth, and the waters increased and bare up the ark, and it was lift up above the earth.

While the ark rested, and abode in his place, no doubt but the ears of Noah were filled with doleful cries from the wretched and miserable people, whom God had shut without the ark, one while crying another, while knocking, according to what but now was related; which for ought I know might be many of the forty days, but when the waters much increased, and lift the ark above the earth, this miserable company were soon shaken off.

It will be thus also in the day of judgement. At the beginning of that day the ears of the godly will be sufficiently filled with the cries and tears of the damned and miserable world; but when the ark shall be taken up, that is, when the godly shall ascend into the clouds, and so go hence with Jesus, they will soon lose this company, and be out of the hearing of their lamentable dolours.

And the waters increased. God's judgements have no ears to receive the cries, nor heart to pity the miseries of the damned. They cry, it rains; they increase their cries, and the Lord does increase his judgement: "And it came to pass, that as I cried and they would not hear; so they cried, and I would not hear, saith the Lord."

Again, as the waters were a type of the wrath of
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God that in the day of judgement shall fall upon ungodly men; so they were also a type of those afflictions and persecutions that attend the church; for that very waters that did drown the ungodly, that did also toss and tumble the ark about. Wherefore by the increase of the waters, we may also understand how mighty and numerous sometimes the afflictions and afflictors of the godly be: As David said, "Lord, how are they increased that trouble me! many are they that rise up against me."

And the waters increased, and bare up the ark. The higher the rage and tyranny of this world groweth against the church of God, the higher is the ark lifted up towards heaven, the most proud wave lifts it highest: The church is also by persecution more purged and purified from earthly and carnal delights; therefore it is added, "the waters bare up the ark, and it was lifted up above the earth."

And the waters prevailed, and were increased greatly upon the earth, and the ark went upon the face of the waters.

These words are still to be considered under the former double consideration, to wit, both as they present us with God's wrath at the last judgement, and as they present us with a sign of the rage and malice of ungodly men.

And the waters prevailed; that is, over all ungodly sinners. Though they were mighty, and stout, and cared for none, yet the waters prevailed against them, as the fire and brimstone will do over all the world at the day and coming of our Lord Jesus Christ: Wherefore, well may it be said to all impenitent sinners, "Can thy hands be strong, or can thy heart endure, in the day that I shall deal with thee, saith the Lord God?" Oh they cannot, the waters of the wrath of God will prevail against, and increase upon them, until they have utterly swallowed them up.

And the waters prevailed. Take it now as a type of the nature of persecution, and then it sheweth, that the waters here did swallow up all but the ark, so when persecution is mighty in the world, it prevailed to swa

low up all but the church: for none else can aright withstand or oppose their wickedness. It is said, when the beast had power to work, the whole world wondered after the beast; and all men who were not sealed, and that had not the mark of God in their foreheads, fell in with the worship of the beast; as it is said, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb," &c. So then it might well be said, "The waters prevailed and increased."

And the ark went upon the face of the waters. It is said that in the beginning the Spirit of God moved upon the face of the waters, and here that the ark went upon the face of them. Indeed the Spirit of God moveth, and the church, as God, walketh in strange and unthought of stations. It is said, that God hath a way in the whirlwind, and in the storm: so he hath upon the very face of the persecution of the day. But none but the church can follow him here; it is the ark that can follow him upon the face of the waters. Deep things are seen by them that are upon the waters: "They that go down to the sea in ships, that do business in great waters, they see the works of the Lord, and his wonders in the deep." Indeed it oft falls out, that the church seeth more of God in affliction, than when she is at rest and ease: when she is tumbled to and fro in the waters, then she sees the works of God, and his wonders in the deep.

And this makes persecution so pleasant a thing, this makes the ark go upon the face of the waters. She seeth more in this her state, than in all the treasures of Egypt.

And the waters prevailed exceedingly upon the earth, and all the high hills that were under the whole heaven were covered.

This second repetition of the prevailing of the waters, doth also call for a second consideration.

1. It shews us, that all hope that any ungodly man might have at the beginning of the flood to escape the rage thereof, was now swallowed up in death. Indeed it is natural to the creatures, when floods and inundations

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ons are upon the earth, to repair to the high places, as they only that are left for preservation of life; where life may be continued if the waters do not overflow them: but when it comes to pass, as here we read, that all the hills under the heavens are covered, then life takes its farewell, and is gone from the world, as was the effect of the waters of Noah.

The hills therefore were types of the hope of the hypocrite, upon which they clamber till their heads do touch the clouds, thinking thereby to escape the judgement of God; "but though they hide themselves in the top of Carmel, I will search and take them thence, saith God;" the flood of his wrath will come thither, even over the tops of all the hills: So that safety is only in the ark with Noah, in the church with Christ; all other places must be drowned with the flood.

2. We may also understand by this verse, how God, in a time of persecution, will cut off the carnal confidence of his people. We are apt to place our hope somewhere else than in God, when persecution ariseth because of the word: We hope that such a man, or that such outward means may prevent our being swept away with this flood: But because this confidence is not after God, but tendeth to weaken our stedfast dependence on him; therefore this flood shall cover all our hills, not one shall be found for us under the whole heaven. When the king of Babylon came up against Jerusalem to war, then Israel, instead of trusting in God, put their confidence in the king of Egypt, but he also was swallowed up by this flood, that Israel might be ashamed of such confidence: and this at last they confessed: "As for us, (said they) our eyes as yet failed for our vain help: in our watching, we have watched for a nation that could not save us."

It was requisite therefore that the hills should be covered, that Noah might not have confidence in them; but surely this dispensation of God was an heart-shaking providence to Noah, and they that were with him; for here indeed was his faith tried, there was no hill left in all the world; now were his carnal helpers gone, there was none shut up or left: Now therefore, if they could

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could rejoice, it must be only in the power of God. As David said, "Should I lift mine eyes to the hills, whence should my help come?" So the margin: "My help cometh from the Lord that made heaven and earth."

Fifteen cubits upwards did the waters prevail, and the mountains were covered. The height of Goliab was but six cubits and a span, neither was Og's bed-stead any more than nine: Wherefore this flood prevailed far above those mighty ones; even fifteen cubits above the highest mountains.

And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beasts, and of every creeping thing that creepeth upon the earth, and every man: All in whose nostrils was the breath of life, of all that was in the dry land, died: And every living substance was destroyed, which was upon the face of the ground, both man and cattle, and the creeping things, and the fowls of the heaven, and they were destroyed from off the earth, and Noah only remained alive, and they that were with him in the ark.

In these words you have the effects of the flood, which was punctually according to the judgement threatened. But observe, I pray you, how the Holy Ghost, by repeating, doth amplify the matter: "All flesh, all in whose nostrils was the breath of life: all that was in the dry land, every living substance, every man; and they were destroyed from off the earth." By which manner of language doubtless there is insinuated a threatning to them who should afterward live ungodly. And indeed the Holy Ghost affirmeth, that these judgements, with that of Sodom, are but examples set forth before our eyes, to shew us that such sins, such punishment: "Making them an example, (saith Peter) unto those that after should live ungodly." Nay, Jude saith, "They are set forth in their overthrow, for that very purpose." Wherefore this careful repeating of this judgement of God, doth carry a threatning in it, assuredly forshewing the doom and downfall of those that shall continue to tread their steps.

Yea, mind how Peter hath it: "For if God spared not the old world," &c. Secretly intimating, that those
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that then lived, being the first of his workmanship, and far surpassing in magnificence, if he would have spared, he would have spared them; but seeing he so dreadfully swept them away, let no man be so bold to presume that wickedness shall now deliver him that is given to it.

And Noah only remained alive, and they that were with him in the ark. Noah was that man of God that had set himself against a world of ungodly men. The man that had hazarded life and limb for the word of God committed to him, "he only remained alive," &c. Hence note, that he was the man that outlived the world, that would for God venture life against all the world. Wherefore the saying in the gospel is true; "He that will lose his life for my sake, shall save it unto life eternal." Thus did Noah, and passed the end, and went over the bounds, that God had appointed for every living thing: Behold! he was a man in both worlds, yea, the world then to come was given him for a possession.

And the waters prevailed upon the earth an hundred and fifty days. About the same time the scorpions, mentioned of John, had power to hurt the earth: Wherefore, the thus prevailing of the water, might be a type of our persecution now in the New-Testament days: All which time doubtless Noah was sufficiently tried, while the waves of the water had no pity for him.

C A H P. VIII.

AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark, and God made a wind to pass over the earth, and the waters assuaged.

Moses having thus related the judgement of the waters, as they respected the drowning of the world, and so typed forth the last judgement, he now returneth to speak of them more largely, as they were a type of the persecution and afflictions of the church, and so sheweth how God delivered Noah from the merciless violence of the waves thereof.

And God remembered Noah. This word *remembered* is usual in scripture, both when God is about to deliver his people out of affliction, and to grant them the peti-

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tion which they ask of him. It is said God remembered Abraham; and sent Lot out of Sodom; that he remembered Rachel, and hearkened to her; that he also remembered his covenant with Abraham, when he went to bring Israel out of their bondage.

Hence note, that Noah was now both in an afflicted and a praying condition; afflicted with the dread of the waters, and prayed for their assuaging. It is a question accompanied with astonishment, How the ark, being of no bigger an hull or bulk, should contain so many creatures, with sustenance for them? And verily, I think, that Noah himself was put to it, to believe and wait for so long a time. But God remembered him and also the beasts, and every thing that was with him, and began to put an end to those mighty afflictions, by causing the waters to assuage.

And God made a wind to pass over the earth. The waters being here a type of persecutors and persecution; this wind was a type of the breath of the Lord's mouth, by which he is said to slay the wicked: "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he destroy the wicked." It was a wind also that blew away the locusts of Egypt, which locusts were a type of our graceless clergy, that have covered the ground of our land. Again, the kingdom of Babel was to be destroyed by a destroying wind, which the Lord would send against her, which Paul expounds to be by "the breath of the Lord's mouth, and by the brightness of his coming." This wind, therefore, as I said, was a type of the breathing of the Spirit of the Lord, by which means these tumultuous waves shall be laid lower, and God's ark in a while made to rest upon the top of his mountain: "For by the breath of the Lord the earth is lightened, and by this lightening coals are kindled; yea, he sent out his arrows and scattered them; he shot out his lightening and discomfited them; then the channels of waters were seen, and the foundations of the world were discovered; at thy rebuke, O Lord, at the blast of the breath of thy nostrils: And God made a wind to pass over the earth, and the waters were assuaged;" that is, in New-Testament lan-

guage, the afflictors and afflictions of the church did cease and decay, and come to nought.

And the waters assuaged; to wit, by the blowing of this wind: wherefore, as this wind did assault the waters, so it did refresh the spirit of this servant of God, because by it the affliction was driven away. Thus then by the wind of the Lord were these dry bones refreshed and made to stand upon their feet.

And God made a wind pass over. And God made it: when God blows, the enemies of his truth shall pass away like waters that fail.

And the fountains also of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained.

By these words we see, that when the church of God is afflicted, both heaven and hell have their hand therein; but so as from a differing consideration, and to a diverse end. From heaven it comes, that we may remember we have sinned, and that we may be made white and tried, but from hell, from the great deep, that we might sin the more, and that we might despair, and be damned.

And the fountains of the great deep. When God begins to slack and abate the afflictions of his church, he rebukes, as it were first, the powers of hell; for should he take off his own hand, while they have leave to do what they list, the church for this would be worse not better: But first he rebuketh them: "The Lord rebuke thee, O Satan," that's the first; and then he cloathes them with change of raiment: The fountains of the great deep were stopped, and then the bottles of heaven.

And the rain from heaven was restrained; Or held back, or made to cease. Afflictions are governed by God, both as to time, number, nature, and measure. In measure when it shooteth forth, thou wilt debate with it: "He stayeth his rough wind in the day of his east wind." Our times, therefore, and our condition in those times, are in the hand of God; yea, and so are our souls and bodies, to be kept and preserved from the evil, while the rod of God is upon us.

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And the waters returned from off the earth continually, and after the end of an hundred and fifty days the waters were abated.

The verse before doth treat of the original, the fountains of the deep, and the windows of heaven were shut or stopped; which being done, the effect beginneth to cease. Hence note, that ease and relapse from persecution and affliction cometh not by chance, or by the good moods or gentle dispositions of men; but the Lord doth hold them back from sin, the Lord restraineth them. It is said the Lord stirred up the adversaries of Solomon. Again, when the Syrians fought against Jehoshaphat, the Lord helped him, and God moved them to depart from him. The Lord sent the flood, and the Lord took it away.

And the waters returned from off the earth continually. When God ceases to be angry, the hearts and dispositions of the adversaries shall be mollified, and made more flexible. It is said, when the afflictions of Israel were ended in Egypt, the hearts of the people were turned to pity them; yea, he caused them to be pitied of them that carried them captive.

When you see, therefore, that the hearts of kings and governors begin to be moderated toward the church of God, then acknowledge, that this is the hand of God. "I (saith he) will cause the enemy to intreat thee well in the time of evil, and in the time of affliction:" For by waters here are typed out the great and mighty of the world, by the flowing of them, their rage; and by their ebbing and returning their stillness and moderation.

And the waters returned; That is, to the sea: "He gathereth the waters of the sea together as an heap; he layeth up the deep in storehouses."

By gathering up, the persecutors may be understood, his gathering them to their graves, as he did Herod, who stood in the way of Christ; and as he did those in Ezekiel, who hindered the promotion of truth, and the exaltation of the gospel.

And after the end of an hundred and fifty days the waters were abated. These words then imply, that, for so

long time, Noah, and the church with him, were to exercise patience. They also shew us, that when the waters are up, they do not suddenly fall. They were up four hundred years, from Abraham to Moses; they were up threescore and ten years in the days of the captivity of Babylon; they were up ten mystical days in the persecution that was in the days of Antipas; and are to be up forty and two months in the reign and under the tyranny of Antichrist. But they will abate; "the house of Saul will grow weaker; yea, they shall be gathered to their sea, and shall be laid in the pit; yea, they shall not be on the earth, when God shall set glory in the land of the living."

And the ark rested in the seventh month, on the seventh day of the month, upon the mountains of Ararat.

These instances, therefore, were a type of Christ, the munition of rocks, who is elsewhere called, "The mountain of the Lord's house: the rock upon which he will build his church; and the gates of hell shall not prevail against it." For after the ark had felt the ground, or had got settlement upon the tops of these mountains, however the waters that came from the great deep did, notwithstanding, for some time, shake, and make it stir, yet off from these mountains they could not get it with all their rage and fury. It rested there; these gates of hell could not prevail. But mark, it did rest on these mountains almost a quarter of a year before any ground appeared to Noah. A right figure of saving faith; for that maketh not outward observation a ground and foundation for faith, but Christ the rock, who, as to sense and feeling, is at first quite out of sight. Hence the hope of the godly is compared to the anchor of a ship, which resteth on, or taketh hold of the rock that is now invisible under the water, at the bottom of the sea.

This then should learn us to stay on the Lord Jesus, and there to rest when the waters have drowned all the world, and when all the mountains and hills for help are as if they were cast into the midst of the sea.

That is an excellent saying of the prophet, "God is our refuge and strength, a very present help in trouble: therefore will not we fear, though the earth be removed,

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ed, (as now it seemed), and though the mountains be carried into the midst of the sea; though the waters thereof roar, and be troubled; though the mountains shake with the swelling thereof. Selah."

And the waters decreased continually until the tenth month; in the tenth month, on the first day of the month, were the tops of the mountains seen.

In the 2d verse we read, That after an hundred and fifty days flood, the waters returned: that is, began to return from off the earth: which beginning of their return was, because that God had mercifully remembered the prayer and affliction of Noah. Again, in this verse we read, "That from the day that the ark did rest upon the mountains of Ararat, the waters decreased continually." Now, the resting of the ark on the mountain, was a figure of our trusting on Christ. Hence it follows, that the tumults and raging of the mystical waters are made to decrease by the power of faith: "This is your victory, even your faith:" As is also said of Moses, "By faith he walked through the Red sea." But above all take that as most pertinent, "Through faith they subdued kingdoms, stopped the mouths of lions, and turned to flight the armies of the aliens." Here you see faith made the waters decrease; it took away the heat and rage of the adversary.

And the waters decreased continually until the tenth month, (another period of time), and in the first day of the tenth month were the tops of the mountains seen. These mountains were, before the flood, a type of the hope of the hypocrites, and therefore then were swallowed up fifteen cubits under the waters. But now, methinks, they should be a figure to the church of some visible ground of deliverance from the flood; for almost three months the ark did rest on the invisible mountains of Ararat. But now are the tops of the mountains seen: A further sign that the waters were abated, and a ground that at length they would be quite dried up. Let these mountains then be types of the high and mighty, which God is used to stir up to deliver his church from the heat and rage of tyranny and persecution, (as they are often termed and called in scripture, the mountains of Israel,

Israel, for this very end). So then, from our thus considering the mountains, two things we are taught thereby.

1. That when the great ones of this world begin to discover themselves to the church, by way of encouragement, it is a sign that the waters are now decrasing. Or thus: When God lets us see the tops of the mountains, then we may certainly conclude, that the rage of the waters abate.

Doubtless when God made promise of raising up Josias to Israel, in Canaan, and of raising up for them Cyrus, in Babylon; the thus appearing of the tops of these mountains, was comfort to the church in her day of affliction.

2. This should teach us, while we are in affliction to look this way and that, if it may be that the tops of the mountains may be seen by us. For though it be too much below a Christian to place his confidence in men, yet when God shall raise up Josias or a Cyrus, we may take encouragement at this working of God. Therefore is that in the Psalms read both ways, "Shall I look to the mountains? I will lift up mine eyes to the hills, from whence cometh my help; yet so as that he would also conclude his help did come from the Lord: so then we must take heed that we look not to the mountains. Again, it is our wisdom to look to the mountains: Look not to them but when God discovers them, look unto them if God discovereth them: yet then but so as means of God's appointing. But again, God doth not let us see the hills for our help, before we have first of all seen them drowned. Look not to them, therefore, while the water is at the rising; but if they begin to cease their raging, if they begin to fall, and with that the tops of the mountains be seen, you may look upon them with comfort, they are tokens of God's deliverance.

And it came to pass, at the end of forty days, that Noah opened the window of the ark which he had made.

These forty days seem to commence from the discovery of the tops of the mountains: Wherefore he did not presently go out of the ark, but staid there above fourteen days, still signifying unto us, that we must not be therefore delivered so soon as the tops of the mountains

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tains are seen, but may yet be assaulted with the waters of the flood, days, and weeks, and months, &c.

When Moses was sent to deliver Israel, they came not presently out of Egypt; neither seemed their burdens ever the lighter to sense or feeling, though faith indeed did see the end. Again, when he had brought them forth of Egypt, they came not in a day, or a month, to Canaan; but, saith the Holy Ghost, "He brought them out, (or forth of affliction, after he had shewed signs and wonders in the land of Egypt, and in the Red sea, and in the wilderness, forty years."

Let us therefore take heed of a feverish spirit, while we behold the tops of the mountains; possibly, for all they are visible tokens to us of deliverance, themselves may be yet much under water. We see what work Moses, Gideon, Jephtha, and Samson, had to deliver Israel, even after more than their tops were seen. Be content to stay yet forty days. David staid, after he was appointed, till years and times went over him, before he could deliver Israel from the tyranny of its opposers.

At the end of forty days Noah opened the window of the ark. This opening of the window also was a type, that now he was preparing to take possession of the world. It also might be a type of the opening the law and testimony, that light might by that come into the church; for we find not that this window had any other use, but to be a conveyance of light into the ark, and as a passage for the raven and dove, as may be further shewed after. Now, much like this is that of John: "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament." And again, "I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened:" And then, as the raven and the dove came out of the window of the ark, so the angels, that is, the Lord's executioners, came out of the temple that was opened in heaven.

Hence note, That though men may be born with, if they lie in their holes in the height of the tempest; but to do it when the tops of the mountains were seen, if they then shall forbear to open their window, they are worthy of blame indeed. When the lepers saw the Assyrians

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rians were fled, and that liberty from heaven was granted to Samaria; then they feared to conceal the thing any further; they feared, I say, that if they went not to the city to declare it, some judgement of God would befall them.

And he sent forth a raven, which went forth to and fro until the waters were dried up from off the earth.— And he sent forth a dove from him, to see if the waters were abated from off the face of the earth.

Behold, the raven and dove are now sent out at the window of the ark, as the angels are said to come out of the temple, when it was opened in heaven: This raven therefore, and the dove, were figures and types of those angels.

But to speak to them both apart. The raven went forth, but returned not again to the ark: This is intimated by them words, "She went to and fro, until the waters were abated, and dried up." This is further evident by that antithesis that the word doth put between the practice of the raven and the dove. "The raven went forth, and went to and fro till the waters were dried up:" But mark it, "But the dove found no rest for the sole of her foot, and she returned to him into the ark." The raven then did find rest elsewhere, the raven then returned not to him into the ark.

But what did the raven then do? Why, certainly she made a banquet of carcases of the giants that were drowned by the flood: it fed upon the flesh of the men that had sinned against the Lord.

The raven therefore was a type of those messengers that God sends out of his temple against Antichrist; that is, "for eating the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses:" He was, I say, a type of those professors that God saith he hath a great sacrifice to sacrifice unto, a sort of professors in his church; as the raven was one that had his being in the ark: These are they which Ezekiel mentions, that were to eat flesh, and drink blood; to eat the fat till they be filled, and to drink blood till they be drunken, These also are the guests that Zephaniah mentions, and saith, "God hath bid-den to the same feast also."

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And let no man be offended that I say these birds are in the church: For one effect of the sixth vial was, that battle of the great day of God Almighty. Further, the angel that proclaims this feast, calls to those that are God's guests, by the name of, "The fowls that fly in the midst of heaven: That they should come and gather together to the supper of the great God: That they may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men," &c. Besides, this supper is the effect of the going forth of the King of kings against the Antichristian whore, whose going forth was at the opening of heaven, as the going forth of the raven was at the opening of the window of the ark.

Note therefore, that God, in the overthrow of the kingdom of Antichrist, and at the assuaging of the rage of her tumultuous waves, will send forth his birds amongst her fat ones, to partake of the banquet that he hath appointed; who when they shall be tolerated by that angel that standeth in the sun, will come down to their feast with such greediness, that neither king nor captain shall keep them from their prey: They will eat flesh, and fat, till they be full, and drink blood till they be drunk.

Also he sent forth a dove from him, to see if the waters were abated. This dove was a type of another sort of professors in the church, that are of a more gentle nature; for all the saints are not for such work as the raven: they are not all for feeding upon the carcases, the kingdoms and estates of the Antichristian party, but are for spending their time, and for bending their spirits to a more spiritual and retired work; even as the dove is said to be harmless, and to mourn for communion with her companion, and that is content she hath her nest in the sides of the rock, Christ. Wherefore he adds,

But the dove found no rest for the sole of her foot, and she returned to him into the ark; for the waters were on the face of the whole earth, &c.

The dove could not live as the raven; the raven being content, so long as she found the carcases; but the dove found no rest till she returned again to Noah.

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The raven therefore, though he was in the ark, was not a type of the most spiritual Christian; nay rather, I think, of the worldly professor, who gets into the church in the time of her affliction, as Ziba did into the army of David, in the day of his trouble: not for love to the grace of David, but that, if time should serve, he might be made the lord of his master's inheritance: But David was content to let him go with him, and that too as under such a consideration: As Christ also lets these ravens to herd with his innocent doves; because he hath flesh to give them, which the doves care not for eating.

But the dove found no rest. It seems the raven did, as it is also with some professors, who when they by their profession have advanced themselves to some worldly honour, they have ease and rest, though, like the raven, they have it by going out of the church.

But the dove found no rest. Though all the enemies of God lay tumbling in the sea, this could not satisfy a gracious soul: Divide her from the ark, and she finds no rest; she is not at ease till she be with Noah.

And she returned to him into the ark; and he put forth his hand and took her, and pulled her into the ark.

Noah here was a type of Christ, who took the dove unto him; and it shews us, that Christ hath a bosom open for the cries and complaints of his people; for the dove returned a-weary with the tidings of this, that the waters still raged: A fit figure of those of the saints that are groaning and weary under the oppression and cruelty of the enemy.

Hence note, that though thou hast no other tidings to Christ but sighs and groans, and weariness, because of the rage of the waters; yet he will not despise thee, yea, he invites thee, as weary, to come.

And he stayed yet other seven days; and again he sent forth the dove out of the ark.

This staying shews us, that he exercised patience, waiting God's leisure till the flood should be taken away. This grace therefore had yet seven days work to do, before he obtained any further testimony that the waters were decreasing, O this staying work is hard work!

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Alas! sometimes patience is accompanied with so much heat and feverishness, that every hour seems seven until the end of the trial, and the blessing promised be possessed by the waiting soul. It may be Noah might not be altogether herein a stranger: I am sure the Psalmist was not, in that he often under affliction cries, "But how long, O Lord! for ever! Make haste! O Lord, how long!

And again he sent forth the dove. The first time he sent her, she brought no good news, but came panting and weary home; yet he sends her a second time.

This should teach us, not to make conclusions too suddenly about God's dispensations, saying it must be now or never; for it may be the seven days are not out. The men of David said, "This is the day that the Lord will give thee the kingdom of Israel:" But David perceived otherwise, and therefore adds yet to his temperance, patience: Not sullenly saying like that wicked king, Why should I wait on the Lord any longer? but comforts himself with the truth of the promise, saying, his time shall come to die, &c. He that believeth, maketh not haste, but waiteth patiently, for the perfecting God's work in God's time. That is excellent in the song: "I charge you (saith the church) that ye stir not up, nor awake my love until he please." Noah was much for this; wherefore he staid yet other seven days.

And again he sent forth the dove. Elias did much like this, when his servant, at the first sending, brought him no tidings of rain, he gave him his errand again, saying, "Go again: go seven times." As Noah here did with the dove, "and again he sent her." Seeming delays are no hindrance to faith; they ought to try it, and put it into exercise: As here it was with this good man about the waters or the flood: he fainted not but believed to see the goodness of the Lord. That in the prophet is notable as to this, "The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

And the dove came in to him in the evening; and lo! in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from of the earth.

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And the dove came in to him in the evening. Wherefore his patience was tried this day also. All the day he heard nothing of his dove: Surely she could not keep the wing all the day: Is she drowned too? Is she lost? O no! She comes at last, though she staid long. Samuel also staid long before he came to Saul; but Saul could not wait as Noah did, therefore he had not the benefit of the mercy promised.

The dove came in to him in the evening, and lo, in her mouth was an olive-leaf, &c. Now he is recompensed for the exercise of patience: As also was Abraham when God gave him Isaac; for after he had patiently endured, he obtained the promise.

And lo, in her mouth an olive-leaf. A sign, that God was going through with his work of diminishing the waters: A sign, I say, and a good experience of the continued love of God to his servant; according to that of Paul, "Patience worketh experience;" that is, it at last obtaineth the blessing promised, and so settleth the soul in a fresh experience of the love and faithfulness of God.

And lo! This word [lo], it is as it were an appeal to all readers to judge, whether God to Noah was faithful or no: So then, this was not written for his sake only, but for us also that believe in God, that we might now exercise patience, as Noah; and obtain the tokens of God's goodness, as he; for lo, the dove, at last, though it was night first, came to Noah into the ark, "and lo in her mouth was an olive-leaf plucked off; so Noah knew that the waters were abated.

An olive-leaf plucked off. These words [an olive-leaf plucked off,] do intimate, that Noah was now inquisitive and searching how the dove obtained the leaf; that is, whether, she found it as dead, and upon the waters; or whether she plucked it off some tree: But he found by the greenness and freshness of the slip, that she plucked it off from the olive: Wherefore he had good ground now to be comforted; for if this leaf was plucked off from a tree, then the waters could not be deep; especially, because as story tells us, the olive used also to stand in the bottoms, or valleys.

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This should teach us, that not over highly we conclude messages or tokens be signs of God's mercy: There are lying visions, and they are causes of banishment; they we should beware of, or else we are not only at present deceived, but our faith is in danger of the rocks; for not a few have cast up all, because the truth of some seeming vision hath failed. Mark how David handleth the messenger that brought him tidings of the death of Saul; says he, "How dost thou know that Saul is dead?" What proof canst thou make of the truth of this story? So should we say of all those visions or messengers that come to persuade us, that either inward or outward deliverance is for us at the door. Prove these stories; look if they be not dead and lifeless fancies; see if you can find that they were plucked off from the tree that is green.

And he stayed yet other seven days, and sent forth the dove; which returned not again unto him any more.

We read before of forty days patience, and after that of seven days patience; and that after the waters began to return from off the earth, and here again of seven days more. Whence note, that the best of God's people in the time of trials, find their patience too short-winded to hold out the whole length of a trial, unless the time be, as it were cut in pieces. The prophet when he was to lay siege to Jerusalem, he must rest the one side, by turning him upon the other. It was with holy Job exceeding hard, when he might not have time to swallow his spittle, when he might not a little sit down and rest him. And if you observe him, he doth not desire an absolute deliverance as yet, but only time to take wind and breathe a while; and then, if God will, to engage in the combat again: "How long (saith he) wilt thou not depart from me?" Depart; what quite? O! No, saith he, I beg not that absolutely, but only so long as till a man might swallow down his spittle. This the church in Ezra's time took as an exceeding favour: "and now (say they) for a little space, grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place that our God may lighten our eyes, and give us a little reviving in our bondage. *And*

And he stayed yet other seven days. Note again, that it is not God's way with his people to shew them all their troubles at once; but first he shews them a part; first forty days, after that seven other days, and yet again, seven days more; that, they coming upon them by piece-meal, they may the better be able to travel through them. While Israel was in affliction in Egypt, they knew not the trials that would meet them at the Red-sea. Again, when they had gone through that, they little thought that yet for forty years they must be tempted and proved in the wilderness.

And thus it was with this blessed Noah; he thought that by the first seven days his trials might be ended: But behold, there is yet seven days more behind: "And he stayed yet other seven days."

Further, there may also be in these words thus much insinuated, that these periods of time might also be of Noah's prefixing: And if so, then note, that the people of God in these days are not the first that have been under mistake, as to the timing of their afflictions. Noah counted it would end many days before it ended indeed, even seven days, and seven days, and seven days to that; for he sent forth his dove about the beginning of the first month, in which month also were his two seven days trials. Again, after that he had staid two seven days more, to wit, to the end of that first month. Again, he staid almost four sevens more; for he came not out of the ark till the twenty-seventh day of the second month.

Hence therefore let Christians beware that they set not times for God, lest all men see their folly. It is not for you to know the times and the seasons, which the Father hath put in his own power: Yea, I say again, take heed least that for thy setting of God a seven days time, he set not thee so many as seven times seven.

And he sent forth the dove, which returned not again to him any more. This is the third time that the dove was sent to see how the waters were abated on the face of the earth. The first time she, by her restlessness,

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ness, bespake the waters to be high and mighty: the second time, by her olive-leaf, she notieth, that the waters were low and ebbing: but this third time, she seems to be weary of her service, she returned not again to him any more; yet in her so absenting herself, she gives confirmation to Noah, that the waters were even in a manner quite gone; If he will take this for a proof let him, if not, let him hang in suspense with himself. Hence note, That God will not be always testifying, by renewing of his tokens, to that about which we have had sufficient conviction before; for in so doing he should gratify and humour our unbelief. Noah had received already two sufficient testimonies that the waters were decreasing: First, by his seeing the tops of the mountains, and then by the olive-leaf; but notwithstanding these two testimonies, his unbelief in part remains; but God will not humour such a groundless mistrust, by giving him any further token, than the very absenting of the dove. Much like this was that of Samson's father; the angel once had told his wife, that she should have a son that should deliver Israel; well, Manoah heard of this, he also desired that he might see that man that had told his wife this happy news. Now God thus far condescends, as to send the angel a second time; but then, this being now a sufficient antidote against their unbelief, the angel, after the next departing, was not seen again of them at all: But saith the word, "The angel of the Lord did no more appear to Manoah, and to his wife:" so that now they must live by faith, or not at all.

God's dealing with his people, with respect to their spiritual condition, is much like this. The Holy Ghost doth not use to confirm us by new revelations of grace and justification, so often as by our fond doubts or mistrust, we call for and desire the same: But having confirmed in us the testimony of Christ, it may be twice or thrice, (for the testimony of two men are true), he then expects we should live by faith. And observe it, if we have, after such testimony, joyful communion with God, it is either by retreating to former experience, or by arguing according to faith; that because God hath done
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thus before, he therefore hath given me interest in such and such promises and mercies besides.

I speak now of the first seals of the love of God to the soul, after we have been sufficiently tossed upon the waves of unbelief, as Noah was by the waters of the flood; such seals are few, the Lord gave them to Solomon twice, and also twice to his servant Paul.—It is enough, that they have seen the tops of the mountains, and have had brought to them the olive-leaf. Let them now believe this confirmation of mercy is sufficient, and if they will not believe now, they shall not be established.

And it came to pass in the six hundred and one year, in the first month, the first day of the month, the waters were dried up from off the earth, and Noah removed the covering of the ark, and looked, and behold the face of the ground was dry.

And it came to pass; That is, by the working of God, that the waters were dried up. This came to pass in God's time, to wit, "In the six hundred and one year, in the first month, the first day of the month; not in the times of Noah's prefixing. God's time, is the best time, because it is the time appointed by him, for the proof and trial of our graces, and that in which so much, and so much of the rage of the enemy, and of the power of God's mercy, may the better be discovered unto us: I the Lord do hasten it in his time, not before, though we were the signet upon his hand.

Noah, the only man with God in that generation, could not be restored before the time; no more could Israel from the thralldom of Egypt: Yea, the Son of God himself, must here give place and be content: "And when Satan had ended all the temptation, when he had ended all, then he departed from him for a season."

And Noah removed the covering of the ark, and looked. The failing again of his expected comforter, caused him to be up and doing; probably he had not as yet uncovered the ark, that is, to look round about him, had the dove by returning pleased his humour; but she failing him, he stirs up himself. Thus it should also be

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with the Christian now : Doth the dove forbear to come to thee with a leaf in her bill as before, let not this make thee sullen and mistrustful, but uncover the ark and look ; and by looking thou shalt see a further testimony of what thou receivest by the first manifestations : " He looked, and behold the earth was dry." Paul tells us, that by looking we have a testimony like, or as that which at first was given us by the spirit of the Lord. " And behold the face of the earth was dry."

And in the second month, on the seven and twentieth day of the month was the earth dried.

This prospect was like the rain that we read of in another place, that confirmed God's inheritance when it was weary : It was a comfortable sight to Noah, to see that the face of the earth was dry ; and now he could wait upon God with less trial and strain to his patience the remaining days, which were fifty and four, to wit, from the first of the first, to the twenty-seventh of the second month, then he could one of the sevens that he met with before. Indeed the path is narrowest just at entrance, as also our nature is then the most untoward ; but after we are in, the walk seems to be wider and easy ; the flesh is also then more mortified and conformable. The walk is but a cubit wide at the door, but inward ten times as broad.

And in the second month, on the seven and twentieth day of the month, was the earth dried. So that from the first day it began to rain, (which was the seventeenth day of the second month in the year before, unto this day, was Noah in the ark), it was just a year and ten days : That was the time then, that God had appointed to try his servant Noah, by the waters of the flood : in which time he was so effectually crucified to the things of this world, that he was as if he was never more to enjoy the same : Wherefore Peter making mention of this estate of his ; he tells us, it was even like unto our baptism, wherein we profess ourselves dead to the world, and alive to God by Jesus Christ.

In the first verse of this chapter, we read that God remembred Noah ; but till now we read not, that the face of the earth was dried. Hence note, that our be-

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ing under the rage of the enemy, doth not argue, that we are therefore forgotten of God; he remembreth us in our low estate, even when tossed to and fro by the waters of a flood of temptations.

And God spake unto Noah, saying, Go forth of the ark, thou and thy wife, and thy sons, and thy sons wives with thee.

Now we are come to the end of the trial, and so to the time of Noah's deliverance; and behold as he went in, so he came out: He went into the ark at the commandment of the Lord: "And the Lord said unto Noah, come thou and all thy house into the ark:" And here again, "And God spake unto Noah, saying, Go forth of the ark." Hence note, that notwithstanding the earth was dry about fifty-four days before, yet Noah waited for the word of God, for his commission to bring him forth of the ark. Providence seemed to smile before, in that the earth was dry, to which had but Noah added reason, he must have concluded, the time is come for me to go forth of the ark. But Noah knew, that as well the providences of God, as the waters of the flood, might be to try his dependence on the word of the Lord; wherefore, though he saw this, yet because he had no answer of God, he will not take the opportunity.

It is dangerous, or at least very difficult, to make the most smiling providence of God our rule to act by. Had David done it, he had killed Saul before the time; but David respected the word of God. Elisha also would not suffer the king to make that improvement of the providence of God, which reason should be put in execution, when he rebuked the king's desire that he had to have killed the Syrians, and commanded that bread should be set before them, that they might eat and go home again to their master: "Hear ye the word of the Lord, ye that tremble at his word." At the commandment of the Lord, the children of Israel journeyed, and at the commandment of the Lord they pitched. At the commandment of the Lord they rested in their tents, and at the commandment of the Lord they journeyed. They kept the charge of the Lord, at the commandment of the Lord, by the hand of Moses,

Go forth of the ark, thou, and thy wife, and thy sons, and thy sons wives with thee.

When God delivereth, he delivereth completely: Thus Israel also went out of Egypt, "they, their wives, their children, with their flocks and herds, not an hoof was left behind." When David's time was come to possess the kingdom, he brought along with him those six hundred men that had been his companions in his suffering state, every man with his household: But I say, he went up to possess it not simply by the voice of providence, though Saul was dead, but David inquired of the Lord saying, "Shall I go up to any of the cities of Judah?" Nay, a general answer even from God would not satisfy this holy man. "The Lord said go, but David replied, Whither shall I go? and he said, Unto Hebron." Oh! it is safe to regard the word of the Lord; this makes us all come safe to land. When men wrest themselves from under the hand of God, taking such opportunities for their deliverance, which are laid before them only for trial of obedience to the word; they may, it is probable, have a seeming success; the end will be as with Zedekiah king of Judah, affliction with addition. The Jews that were left in the land of Israel, from the hand of the king of Babylon, would flee to the land of Egypt, that they might have quietness there; but they went without the word of God, and therefore their rest brought them to their ruin.

Noah therefore chose the safest way, even to stay in the ark, till God's word came: As it is also said of Joseph, "The word of the Lord tried him: till the word of the Lord came to deliver him, and then he had deliverance indeed; as Noah also and David had, safe deliverance for himself and relations.

Bring forth with thee every living thing that is with thee of all flesh, both of fowl and of cattle, and of every creeping thing that creepeth upon the earth, that they may breed abundantly in the earth, and be fruitful and multiply upon the earth.

Noah was not only to have in his deliverance respect to himself and family, but to the good of all the world. Mens spirits are too narrow for the mind of God, when

their chief end, or their only design in their enjoying this or the other mercy, is for the sake of their own selves only. It cannot be according to God, that such desires should be encouraged: None of us liveth unto himself; why then should we desire life only for ourselves?

The church cries thus, "God be merciful to us, and bless us, and cause his face to shine upon us." "Why? That thy way may be known upon earth, and thy saving health among all nations."

So David. "Restore unto me the joy of thy salvation, and uphold me with thy free spirit: Then will I teach transgressors thy way, and sinners shall be converted unto thee." So then, we must not desire to come out of trials and afflictions alone, or by ourselves; but that in our deliverance the salvation of many may be concerned. It is said, "When Israel went up out of Egypt, there went up with them a mixed multitude, to wit, of Egyptians, and other nations." This going out of captivity was right, they carried out with them the fowls, the beasts, and the creeping things; to wit, the heathens of other lands, and so added increase to the church of God. In Esther's time also, when the Jews came from under the snare of Haman, they brought with them to God, many of the people of the provinces: "Many of the people of the land became Jews."

These words therefore, "Bring forth with thee every living thing," &c. are not lightly to be passed over; for they shew us, that we ought, in our deliverance, to have special respect to the deliverance of others: And if our deliverance be with the word and liking of God, it must needs have this effect. "When I shall bring again their captivity, the captivity of Sodom, and her daughters, and the captivity of Gomorrah, and her daughters; then will I bring again the captivity of thy captives, in the midst of them."

And indeed there is reason for this; for in every affliction and persecution, the devil's design is to impair Christ's kingdom: Wherefore no marvel, that God designeth in our deliverance, the impairing and lessening the kingdom of sin and Satan. Wherefore, O thou church

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church of God in England, which are now upon the waves of affliction and temptation, when thou comest out of the furnace, if thou come out at the bidding of God, there shall come out with thee, the fowl, the beast, and abundance of creeping things. "O Judah, he hath set an harvest for thee, when I return the captivity of my people."

That they may breed abundantly in the earth, and be fruitful and multiply upon the earth.

This was God's end in preserving the creatures from the flood, that again the earth might be replenished therewith. The same end he hath in his suffering of the persecutor, and all manner of adversity, to take away but a part, some: "Some of them they shall kill and crucify, leaving a remnant alive in the world," namely, that they might breed abundantly in the earth, and be fruitful, and multiply upon the earth. As he saith by the prophet Isaiah, "He shall cause them that come of Jacob to take root, Israel shall blossom and bud, and fill the face of the world with fruit:" and this after their deliverance from persecution. According as he saith again, "The remnant that is escaped of the house of Judah, shall again take root downward, and bear fruit upward:" For out of Judah shall go forth a remnant, that is yet to replenish the earth with converts. As Luke observes, that when the churches in Judea, Galilee, and Samaria, had rest, "they, walking in the fear of the Lord, and in the comforts of the Holy Ghost, were multiplied."

And Noah went forth, and his sons, and his wife, and his sons wives with him. "Obedience is better than sacrifice." Noah is at the beck of God; what he bid him do, that does he; and indeed this is in truth to worship God, yea, this is to know and worship God. It is said of Abraham, when he went at God's command to offer up Isaac, that he counted it going to worship the Lord. And God saith of Hezekiah, "that he did justice and judgement, judging the cause of the poor and needy:" and then adds, "Is not this to know me, saith the Lord?" I bring these to shew, that obedience to the word of God, is the true character of God's people

ple in all ages; and this very text, as also such others before, is on purpose recorded by the Holy Ghost, to shew you, that Noah was obedient in all things; yea, I may add, these commands were to discover the proof of him, whether he would be obedient in all things; and this was also his way with New-Testament churches. The sincerity of love, and of the uprightness of the heart, is greatly discovered by the commandments of God. "He that hath my commandments, and keepeth them, (saith Christ,) he it is that loveth me," &c.

Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth after their kind, went forth out of the ark.

These words are yet a further expression of the sincerity of Noah's obedience, for that he, at the command of God, did carefully search and seek out every little creeping thing that God had brought to him into the ark. Obedience in little things do oft-times prove us most; for we, through the pride of our hearts, are apt to look over little things; because, though commanded they are but little. O, but Noah was of another spirit; he carefully looketh after little things, even after every thing, whatsoever creepeth upon the earth; and not only so, but sought diligently that they might go out in order, to wit, "male and female, according to their kind." Sometimes God would have men exact to a word, sometimes exact to a tack, or pin, or loop, sometimes to a step. Be careful then in little things, but yet leave not the other undone.

Indeed the command of God is great; if he therefore commands us to worship him, though but with a bird, we must not count such ordinances insignificant, or below a human creature.

And Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

This is the first work that we read Noah did, when he came forth of the ark; and it shews us, that at this time he had a deep sense of the distinguishing mercy of God. And indeed he had sufficient cause to wonder; for the whole world was drowned, save only himself, and they that were with him in the ark. But

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But I say, this was the first work, to wit, to worship God. Hence note, that a sense of mercy, of distinguishing mercy, naturally engageth the heart to worship. It is said of Moses, when the name of the Lord was proclaimed before him, "as merciful, gracious, and abundant in goodness and truth, and that he pardoned iniquity, transgression and sin; that he made haste, and bowed his head toward the earth, and worshipped."

And Noah builded an altar. Although this altar be the first that we read of, yet forasmuch as there was before a blessed church, and also an open profession of godliness, together with offering sacrifice, in all probability this was not the first altar that was builded unto the Lord. Besides, we read not of any immediate revelation, from which Noah had light and instruction to build it. The text only saith, "he built an altar unto the Lord; which may be aptly expounded, according as he was wont in the other world.

This altar was a type of Christ, as capacitated to bear the sin of the world, (for the altar was it upon which the sacrifices were burnt;) wherefore it, in mine opinion, in special respected his Godhead, by the power of which he offered himself, that is, his flesh. Again, it is said, "The altar sanctifies the gift:" So did the Godhead the humanity of Christ, "through which eternal Spirit, he offered himself without spot to God:" By this altar then this blessed man preached to his family the Godhead and eternity of Christ.

And took of every clean beast, and of every clean fowl. These beasts and fowls were types of the flesh of the Son of God, as Paul in the ninth and tenth chapters to the Hebrews affirms; wherefore by this act he also preached to his family the incarnation of the Lord Christ, how that in the fulness of time he should in our flesh offer himself a sacrifice for us: for as all the ordinances of the New-Testament ministration preach to us, that Christ is come; so all the ordinances of worship under the Old-Testament preached to them that were under it, Christ, as yet to come.

Of every clean beast, and of every clean fowl. This was to shew, that when Christ did come, he should not
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take hold of the Jew, and exclude the Gentile; but that in his flesh he should present unto God every clean beast, and every clean fowl; that is, all the elect, both of Jew and Gentile.

And it was requisite that this by Noah should be preached, because the whole world was yet in his family; from whence, at the multiplication of men, if through their rebellion and idolatry they lost not this doctrine, they might, to all their offspring, preach the Lord Jesus.

Wherefore the doctrine of the gospel, had the world been faithful, might have been to this day retained amongst them that now are the most barbarous people.

And the Lord smelled, a sweet savour; (a savour of rest); and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth, neither will I again smite any more every living thing as I have done.

These words more fully shew, that this sacrifice of Noah was a type of the offering up of the body of Jesus Christ, he being said to be that blessed sacrifice that is as perfume in the nostrils of God: "He gave himself for us an offering and a sacrifice to God for a sweet-smelling savour." Besides, this offering of Noah was a burnt-offering to God; which burning signified, the curse of God, which Christ was made in his death for us: Wherefore, the burnt-offerings were all along a type of him; as by reading the epistle to the Hebrews you may see; "It is the burnt-offering faith God, because of the burning upon the altar all night, until the morning; and the fire of the altar shall be burning in it." Which was a type of the fire of the law, and the guilt of sin, that Christ, when he offered himself, should undergo for the sins of man.

And the Lord smelled a sweet savour. This signifies the content and satisfaction that, for the sin of the world, God should have by the offering up of his Son for us upon the cross: Wherefore, he is said to be "now in Christ, reconciling the world unto himself, not imputing their trespasses to them."

Now

Now it is observable, that Noah was a man of faith long before this. Hence note two things.

1. That men, even of eminent faith, have yet need of a continual remembrance of the death and sufferings of Christ; yea, and that in the most plain and easiest manner to understand.

2. They have need also, notwithstanding they have faith before, to present themselves before God, through Jesus Christ our Lord: For as our persons are not accepted but in and through him, no more are our performances; yea, though they be spiritual services or sacrifices, it is the blood that maketh the atonement, as well for works as persons. As he saith in another place, "I will accept you with your sweet savour, but not without it." As he also said to his church in Egypt, "When I see the blood, I will pass over you; and the plague shall not be upon you to destroy you, when I smite the land of Egypt."

And the Lord said in his heart, I will not again curse, &c. By heart here, we may understand two things.

1. That God was altogether unfeigned in this promise. He spake it from his very heart; which we use to count the most sincere expressing of our mind: According to that of the prophet, "Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly, in truth, in stability, with my whole heart, and with my whole soul." Mark, "I will rejoice to do it, I will do it assuredly, I will do it in truth, even with my whole heart, and with my whole soul."

2. By his saying, *in his heart*, we may understand the secrecy of his purpose; for this doctrine, of not cursing again, it is hid from all but those to whom it is revealed by the Spirit of God. For this purpose, in the heart of God, is one of the depths, or of the deep things of God, which the Spirit of a man cannot understand: "Who hath known the mind of the Lord?" None of all the sons of men, but those that have the Holy Ghost: Therefore Paul applieth that to himself and fellows, as that which is peculiar to them to know; "We have the mind of Christ." It is said, that after Christ had by his parables preached his gospel to the

world, he in private expounded all things to his disciples.

Hence note, That they that will hear God speak this, they must be near his very heart: "They that are in his heart, may hear it; but to them that are without, in parables." This secret, in revelation of the gospel, is also expressed in other terms; as, "That the Lord spake in mine ears, and it was revealed in mine ears." And again, "Hear now this which I speak in thine ears."

I will not again curse the ground any more. These words are also under Moses's veil; for in them is contained the sin of the world, and damnation thereof. He said, when he was to bring the flood, "that the earth was corrupt, and that he would destroy the earth." but his great meaning was, of the sinners that dwelt therein; as the effect of that flood declared. So he saith again, he will not bring any more a flood to destroy the earth; and that the bow in the cloud should be a sign of peace between him and the earth; By all which is meant in special, the men that dwell on the earth: and they are called the *ground* and *earth*, because they came from thence. So then, there is, as it were, the foundation of all spiritual blessedness couched under these words, "I will not curse the ground, I will not destroy man." And that this must needs be the meaning thereof, consider, that this promise ariseth from the sweet savour that he smelt before in the burnt-offering: which was a figure of Christ, who was made a curse for us, to deliver us from the curse of the law; that we might through him obtain the blessing of forgiveness of sins; to which the curse stands directly opposite.

I will not again curse the ground for man's sake; for the imagination of man's heart is evil from his youth. The imagination of man's heart was the ground of this dreadful curse; and the effect of this curse was, to lay them up in chains in hell: Wherefore Peter saith, "These men are now in prison." The curse therefore in its most eminent extention, reached the souls of those ungodly ones that were swept away with the flood: But it seems a strange argument or reason rendered of God, why

why again he would not curse the ground, if it was because of the evil imagination of man's heart, this being the only argument that prevailed with him to send the flood. The meaning therefore is rather this, that because of the satisfaction that Christ hath given to God for sin, therefore he saith in his heart, he would not again curse the ground, for the evil imagination of man; that is, he would not do it, for want of a sacrifice that had in it a sufficient propitiation.

Hence note, That the great cause now of man's condemnation, is not because of his inherent pollution, but because he accepteth not, with Noah, of the satisfaction made by Christ; for to all them that have so accepted thereof, there is now no curse nor condemnation, though still the imagination of their heart be evil: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous."

For the imagination of man's heart is evil from his youth. These words seem to insinuate the cause of these evil imaginations; and that is, from the corruption of their youth. Now how soon their youth was corrupted. David shews by these words, "I was shapen in iniquity, and in sin did my mother conceive me." Ezekiel also shews, we were polluted in the day that we were born. Further, God to Moses strongly affirms it, in that he commands, that for the first born, in whom the rest were included, an offering should be offered, by that they were a month old. God seems therefore, by this word, to look back to the transgression of our first parents, by whom sin came into our natures; and by so doing, he not only intimateth, yea, promiseth a pardon to personal miscarriages; but assureth us, that neither them, nor yet our inward pollutions, shall destroy us, because of the rest that he found before in Christ.

Neither will I again smite any more every living thing as I have done. The creatures therefore also have some kind of benefit by the death and blood of Christ, that is, so as to live, and have a being; for infinite justice is so perfectly just, as that without a sacrifice it could not have suffered the world to stand, after sin was in the world; but must have destroyed; for the sake of sin, the world which he had made.

An Exposition on the ten first chapters of Genesis.

For although it be foully absurd to say beasts and fowls are defiled with sin, as man; yet doubtless they received detriment thereby: "The creature was made subject to vanity, by reason of him who hath subjected the same," &c. that is, by Adam's sin. Which vanity they also shew by divers of their practices; as both in their enmity to man, and one to another, with which they were not created; this came by the sin of man. Now that man lives, yea, that beasts live, it is because of the offering up of Christ: Wherefore it is said in that of the Colossians, "The gospel is preached to every creature; in every creature under heaven," to wit, in that they live and have a being.

Neither will I again smite any more every living thing as I have done. These words [as I have done] doth not exempt the creature from every judgement of God, but from this, or such as this; for we know, that other judgements do befall ungodly men now; and if they continue in final impenitence, they shall partake of far greater judgements than to be drowned by the waters of a flood: "The wicked is reserved unto judgement: yea, the heavens and the earth that now are, are reserved unto fire, and perdition of ungodly men."

While the earth remaineth, seed time and harvest, cold and heat, and summer and winter, and day and night, shall not cease.

While the earth remaineth. These words may have respect both to the words before, and to them that follow after. If they respect the words before, then they are as limits to that large promise, of not destroying the world again: Not but that the day will come, as I said, in which another general judgement, and that too far more dreadful than this of water, will overflow the world, and every living thing shall again be cut off from the face of all the earth; as now by rain of water, then by rain of fire and brimstone: Which day and sore judgement God shewed unto men, when he burned Sodom and Gomorrah with fire and brimstone from heaven. But,

While the earth remaineth, this shall not be: But
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in the end, then indeed both it and the works therein shall (as Peter saith) be burned up: But so long as it remaineth, that is, until it be overtaken with this second, and that too the beginning of eternal judgement, no universal judgement shall over-run the earth. For albeit that since that flood, the earth hath been smitten with many a curse, yet it hath been but here and there, not in every place at once: famines, and earthquakes, and pestilences, have been in divers places, but yet at the same time hath there been seed-time and harvest also.

Seed time and harvest, cold and heat, and summer and winter, and day and night, shall not cease. These words were some of the first, with that of the bow in the cloud, that prevailed with me to believe that the scriptures were the word of God.

For my reason tells me, they are, and have continued a true prophecy, from the day that they were related; other wise the world could not have subsisted; for take away "seed-time and harvest, cold and heat," &c. and an end is put to the beginning of the universe.

Besides, if these words be taken in a spiritual sense, they have also stood true from that very day, otherwise the church had ceased to have a being long before this: For take away seed-time and harvest from the church, with cold and heat, and day and night, and those ordinances of heaven are taken from her, which were ordained for her begetting and continuation. This head might with much largeness be insisted on; but to pass it, and to come to the next chapter.

C H A P. IX.

AND God blessed Noah, and his sons, and said unto them, *Be fruitful and multiply, and replenish the earth.*

Noah having thus waded through these great temptations, and being made also to partake of the mercy of God, in preserving and saving him from the evil thereof; and being brought to partake of the beginning of a new world, while the ungodly that were before the flood were perished for their iniquity: He receiveth now
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from the mouth of the Lord, before whom he walked before the flood, laws and ordinances, as rules by which he should still govern his life before him. But mark, before he received these rules and commandments, he receiveth blessing from God; blessing, I say, as that which should yet fore-fit him to do his will.

And God blessed Noah. Blessed him with spiritual and special grace; for without that no man can walk with God's acceptance before him: He blessed him with grace suitable to the work he was now to begin, to wit, for the replenishing and governing the new world God had brought him to: so that Noah did not without precedent qualifications, take this work upon him. God also gave Caleb and Joshua another spirit, and then they followed him fully. That of David is for this remarkable, "Who am I, (said he), and what is my people, that we should offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. O Lord God, (saith he), all this store that we have prepared to build thee an house for thine holy name, cometh of thine hand, and is all thine own." So is faith, love, strength, wisdom, sincerity, and all other good things wherewith and by which we walk with God, worship him, and do his will: All which is comprised in these words: "I will give them an heart to know me, that I am the Lord; and they shall be my people, and I will be their God; for they shall return to me with their whole heart. A new heart also will I give them." And again, "I will put my fear in their hearts, and they shall not depart from me.

And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply and replenish the earth. After he had blessed him, then he tells him what he should do; namely, "Be fruitful and multiply:" This he spake with respect to the seed that he and his sons should beget, therewith to people the world; which was now the remaining part of his work; and he had three arguments to encourage him thereto: First, he was delivered from the wicked and sinners of the old world: He was made the heir of a new world; and was to leave it as an heritage to his children.

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This therefore should teach us, who are brought into the kingdom of Christ, that new world that hath taken its beginning in the word of the gospel, not to be idle, but to be fruitful, and to labour to fill the world with a spiritual seed to God: For at Noah, so are we made heirs of this blessed kingdom; and shall also, as that good man, leave, when we sleep in Jesus, this spiritual seed to possess the kingdom after us.

And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air; upon all that moveth upon the earth, and upon all the fish of the sea; into your hand are they delivered.

These words seem to be a promise of what shall be a consequence of their putting into practice what was commanded in the verse before; namely, of their being fruitful, and of their multiplying in the earth. Hence note, That the faithful observation of God's word, puts majesty, and dread, and terror upon them that do it: Therefore it is said, That when "the church is fair as the sun, and clear as the moon, she is terrible as an army with banners." The presence of godly Samuel made the elders of Bethlehem tremble; yea, when Elisha was sought for by the king of Syria, he durst not engage him, but with chariots and horses and an heavy host. Godliness is a wonderful thing, it commandeth reverence, and the stooping of the spirits, even of the world of ungodly ones.

And the fear of you, and the dread of you, shall be upon every beast. This is true in the latter: for because there is upon man, as man, more of the image and similitude of God than there is upon other creatures; therefore the beasts and all the creatures are made to stoop and fall before them; yea, though in themselves they are mighty and fierce: "Every kind (or nature) of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed by mankind."

But to allegorize the word, (for by the word, ungodly men are beasts); then, as I said before, godliness puts such a majesty and dread upon the professors of it, that their enemies are afraid of them; yea, even then when they rage against them, and lay heavy afflictions upon

upon them. It is marvellous to see in what fear the ungodly are, even of godly men and godliness; in that they stir up the mighty, make edicts against them, yea, and raise up armies, and what else can be imagined, to suppress them; while the persons thus opposed, if you consider them as to their state and capacity in this world they are most inconsiderable; but as a dead dog, or a flea: O but they are cloathed with godliness! the image and presence of God is upon them. This makes the beasts of this world afraid: "One of you shall chase a thousand."

Into your hand are they delivered. That is the beasts, birds, and fish of the sea, (as David saith), to be for the service of man. But again, this is also true in an higher nature; for taking these beasts, &c. for men, even they are delivered into the hand of the church, by whose doctrine, power, and faith, they are smitten with severest judgements; laying all that reject them even in the depth of death, and smitting them with all plagues as often as they will. The world is therefore in our hand, and disposed of by our doctrine, by our faith and prayers, although they think far otherwise, and shall one day feel their judgements are according.

Every moving thing that liveth, shall be meat for you: even as the green herb have I given you all things.

From these words some would insinuate, that before the flood men lived only upon herbs, not eating flesh, as here they have authority granted to do: But in mine opinion, such should be mistaken, for this reason, if there were no other; because they offered sacrifice before; sacrifices, I say, as types and representatives to the church, of the death and sufferings of Christ: Now of such sacrifices the offerers used to eat, as is clear by the lamb of the passover, and many other offerings; so that these words seem to be but a renewing of their former privileges, not a granting new liberty to the world.

Every moving thing. This must be taken with this restriction, that is wholesome and good for food: For, by the law of nature, nothing of that is forbidden to man; though, for some significations, many such creatures were forbidden us to use for a time.

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Even as the green herb. For which they expressly had liberty granted them, in the first chapter of this book. And this liberty might afresh be here repeated, from some scruple that might arise in Noah, &c. He remembering that the world before might, for the abuse of the creatures of God, as well as for the abuse of his worship, be drowned with the flood; for sometimes the abuse of that which is lawful to one, may be a snare, abuse, and stumbling to another.

But flesh, with the life thereof, which is the blood thereof, shall you not eat.

This law seems to be ceremonial, although given long before Moses was, as also some sacrifices and circumcision was: Wherefore we must seek for the reason of this prohibition: "What man soever (saith God) there be of the house of Israel, that eateth any manner of blood, I will set my face against that soul that eateth blood, and will cut him off from among his people." Why? For the life of the flesh is the blood, and I have given it to you upon the altar, to make an atonement for your souls; for it is the blood that maketh the atonement for the soul: "Therefore I said to the children of Israel, No soul of you shall eat blood." Again, as here the prohibition is only concerning blood; so in another place, the word is as well against our eating the fat: "It shall be a perpetual statute for your generations, throughout your dwellings, that ye neither eat fat nor blood;" and the reason rendered is, "For all the fat is the Lord's."

So then the meaning, the spiritual meaning, seems to be this, that forasmuch as the blood is the life, and that which maketh the atonement, and the fat, the glory, and the Lord's; therefore they both were to be offered to the Lord: that is, we ought always to offer the merit of our salvation to God, by a continual acknowledgement, that it was through the blood of Christ; and we ought always to give him the glory thereof, and this is the fat of all our performances. Now this is so blessed a thing, and calleth for that grace that every professor hath not; every one cannot ascribe to the blood of the Lamb, the whole of his reconciliation to God;

nor offer up the fat, the glory, which is God's, to the Lord for so great a benefit: This is the benefit of a peculiar people, even of the priests, the Levites, the sons of Zadok, or they that are justified, or just thereby; "that kept the charge of my sanctuary, when the children of Israel went astray from me; they shall come near to me, to minister unto me; and they shall stand before me, to offer unto me the fat, and the blood, saith the Lord God."

Wherefore, for men to ascribe to their own works the merit of their salvation, or to take the glory thereof to themselves; it is as eating the blood and the fat themselves, and they shall be cut off from the people of God.

And surely your blood of your lives will I require: at the hand of every beast will I require it; and at the hand of man, and at the hand of every man's brother, will I require the life of man.

These words are spoken to the church, which then resided in this family: not but that God will avenge the blood that is wrongfully shed, though the person murdered be most carnal and irreligious. A man that doth violence to the blood of any person, shall fly to the pit; let no man stay him.

But I say, these words respect the church in a more special and eminent way: "Surely, (saith God) your blood of your lives will I require." Thus also David insinuates the thing: "When he maketh inquisition for blood, he remembereth them;" the saints and godly in special: "He forgetteth not the cry of the humble, the afflicted."

At the hand of every beast will I require it. The beasts are here also to be taken for men, to whom they are frequently likened in scripture; and that because they have cast off human affections, and like savage creatures, make a prey of those that are better than themselves. Ignorance therefore, or brutishness, O thou wicked man! will not excuse thee in the day of judgement; all the injuries that thou dost to the people of God, shall for certain be required of thee.

At the hand of man will I require it. By [man]
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here, we may understand, such as have greater place and shew of reason wherewith they manage their cruelty, than those that are as the natural beasts : For all persecutors are not brutish alike : some are in words as smooth oil ; others can shew a semblance of reason of state, “ why they should sell the righteous for silver, and the poor for a pair of shoes.” These act, to carnal reason, like men, as Saul against David, “ for the safety of his kingdom ;” but these must give an account of their cruelty, for blood is in their hands.

And at the hand of every man's brother will I require the life of man. This word [brother] may reach in all the apostatized hypocrites that forsake or betray the godly, “ for brother shall betray the brother to death.” Such are spoken of in Isaiah, “ Your brethren that hated you, (saith God,) and that cast you forth for my name's sake, said, Let the Lord be glorified ; but he shall appear to your joy, and they shall be ashamed.” So that let them be as vile as the brute, or as reasonable in appearance as men, or as near in relation as a brother ; neither their ignorance, no their reason, nor their relation to the saints, shall secure them from the stroke of the judgement of God.

Whoso sheddeth man's blood, by man shall his blood be shed ; for in the image of God made he him.

In these words we have both a threatening and a command ; and the same words carry both : “ By man shall his blood be shed,” there is the threatening ; “ By man shall his blood be shed,” there is the command. For as they threaten, so they instruct us, that he is worthy of the loss of his own blood, that doth wickedly shed the blood of another. Blood for blood, equal measure : As he also saith elsewhere, “ An eye for an eye, a tooth for a tooth, wound for wound, burning for burning.”

For in the image of God made he him. This seems as the reason of this equal law ; because no man can slay his neighbour, but he striketh at the image of God. It is counted an heinous crime for a man to run his sword at the picture of a king, how much more to shed the blood of the image of God ? “ He that mocketh, or oppresseth the poor, reproacheth his maker ; but he

that honoureth him, hath mercy on the poor." And if so, how much more do they reproach, yea, despise and abhor their maker, that slay and murder his image! But most of all those do prove themselves the enemies of God, that make the holiness, the goodness, the religion, and sobriety that is found in the people of God, the object of their wrath and hellish cruelty. Hence murder is, in the New-Testament, imputed to that man that hateth a holy and godly man: "He that hateth his brother, is a murderer; and we know that no murderer hath eternal life abiding in him."

And you, be you fruitful, and multiply: bring forth abundantly in the earth, and multiply therein. Thus he doubleth the blessing and command, of multiplying and increasing the church in the earth, for that is the delight of God, and of Christ.

And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you.

God having thus blessed them, and given them laws and judgements to walk by, for the further confirmation of their hope in God, he propoundeth to them the immutability of his mind, by the establishing of his covenant with them; for a covenant is that, which not only concludeth the matter concerned between the persons themselves; but it provideth remedy against after temptations, and fears, and mistrusts, as to the faithful performance of that which is spoken of: As Laban said to Jacob, "Now therefore (said he) come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee." Thus also the Apostle insinuates, where making mention of the promise and oath of God, he saith, "This promise and oath are both immutable, that we might have a strong consolation, (or always ground for great rejoicing), who have fled for refuge, to lay hold on the hope set before us."

This covenant therefore, it was the encouragement of Noah and his sons, that they might walk before God without fear: Yea, it was to maintain their hope in his promise of forgiveness, though they should find their after performances mixed with infirmities; for so he

had

had told them before, namely, "That he would not again destroy the earth for man's sake, -(albeit) the imagination of man's heart be evil from his youth. I will establish my covenant with you, and with your seed after you."

And with every living creature that is with you; of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. These words respect the whole creation; for all the things in the world, devils only excepted, have a benefit by this covenant of God: And hence it is, that not man only, but every thing that hath breath, is commanded to praise the Lord: But observe it; as for the sin of man, they before were destroyed by the flood, so now by reason of the mercy of God to man, they are spared, and partake of mercy also. This is intimated by these words: "Every creature that is with you; every beast of the earth with you."

And I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of the flood: neither shall there be any more a flood to destroy the earth.

This is the sum of the covenant, as it respecteth the letter, and the type, and the whole creation in general: But yet as to the spirit and gospel of it, the Holy Ghost must needs have a further reach, an intention of more glorious things, as may further be shewed anon.

And I will establish my covenant with you. For you that are men, and especially the members of the church, have the most peculiar share therein.

Neither shall all flesh be cut off any more by the waters of a flood. For because of my covenant which I establish with you, I will spare them also, and give them the taste of my mercy and goodness.

Neither shall there be any more a flood to destroy the earth. This covenant therefore, is not of that nature as the covenant was which was made with Adam, (to wit, a covenant of works, as the only conditions of life); for by that was the ground, for man's sin, accursed, accursed, and accursed again. But now the Lord goeth another way, the way of grace, and forgiveness of sins: Wherefore now, not the curse, but the mercy of God, comes

comes in on the back and neck of sin, still sparing and forgiving man, the great transgressor, and the beast, &c. and the earth for the sake of him.

And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

So then, the way to find out the covenant, what that is, it is to see if we can find out this token of it; to wit, the bow, of which the rain-bow is but a type. I find then by the scriptures, where this bow is mystically spoken of, that the Lord Jesus Christ himself is encompassed with the bow. The first is this:

“And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness, as the appearance of a man upon it. And I saw, as the colour of amber, as the appearance of fire round about within; from the appearance of his loyns, even upward; and from the appearance of his loyns, even downward; I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord, the Man, the Lord’s Christ,” &c.

The second scripture is this: “I was in the Spirit, and behold a throne was set in heaven, and one sat on the throne, and he that sat was to look upon like a jasper and a sardine stone, and there was a rainbow round about the throne, like unto an emerald.” In these two texts there is mention of the rainbow, that was, not to be the covenant, but the token or sign thereof. Now then the covenant itself must needs be the man that was set in the midst of the bow upon the throne; for so he saith by the prophet: “I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people.” The covenant therefore is Jesus Christ the Saviour, whom the bow in the cloud was a sign or a token

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of. So then the sum of the text is this, That God, for the sake of the Lord Jesus Christ, will not again, all the days of the earth, bring an universal judgement upon the creature, as in the days of Noah, and of the old world he did: "For Christ by the worth of his blood and righteousness, hath pacified the justice of the law for sin." So then the whole universe standeth not upon a bottom of its own, but by the word and power of Christ: "The earth, (saith he), and the inhabitants thereof, are dissolved, I bear up the pillars of it."

But how must Christ be reckoned of God, when he maketh him the poise against all the sin of the world?

The prophet tells us thus: "He shall be the covenant of the people." or he shall be accounted the conditions and worth of the world: "He shall be the covenant," or works, or righteousness of the people; for he, as the high-priest under the law, is set for the people to Godward; that is, he standeth always in the presence of God, as the complete obedience of the people. So then, so long as the Lord Christ bears up his mediatorship, God in justice will neither destroy the world, nor the things that are therein.

In this covenant therefore, the justice, as well as the mercy of God, is displayed in its perfection; in as much as without the perfection of the Mediator Christ, the world could not be saved from judgement.

And it shall come to pass when I bring a cloud over the earth, that the bow shall be seen in the cloud.

By these words the Lord looks back to the flood that before had drowned the earth; for in those clouds there was no bow, no token of Christ, or of the mercy of God: But now (saith God) I will do far otherwise; from henceforth when I bring a cloud, and there be showers of rain on the earth, these clouds shall not be as the other. But my bow shall be therein.

The cloud then that here is spoken of, must be understood of the judgement of God for sin, like those before, and at the overthrow of the world; only with this difference, they were clouds, judgements without mercy, but these judgements mixed therewith. And often the clouds are thus to be understood. Job, when he curs-
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eth his day, saith, "Let a cloud dwell upon it." So the judgements of God upon Zion, are called "the covering of a cloud:" So in Joel also, "to the darkness of clouds," are the judgements of the church compared; yea, that pillar that went before the children of Israel, it being a judgement to the people of Egypt, goes under this epithet, as a term most fit to express this judgement by, "it was a cloud and darkness to them."

And now to the cloud in hand, the cloud in which is the bow, the cloud of rain, although by the mercy and grace of God it is so great a blessing as it is, yet it sometimes becomes a judgement; it comes for correction, as a rod to afflict the inhabitants of the world withal. Thus it was in the days of Ezra, and very often both before and since.

The bow shall be seen in the cloud. This is the mercy of God to the world, and that by which it hath been hitherto preserved: "The bow shall be seen in the cloud." You know I told you of the bow before, that it was a sign or token of the covenant of God with the world, and that the covenant itself was Christ, as given of God unto us, with all his good conditions, merit, and worth. So then, in that God set this bow in the cloud, and especially in the clouds that he sends for judgement, he would have the world remember, that there comes no judgement as yet on the world, but it is mixed with, or poised by the mercy of God in Christ.

The bow shall be seen in the cloud. This may respect God, or the world, that is, the seeing of the bow in the cloud; if it respect God, then it tells us he in judgement will remember mercy: if it respect the world, then it admonisheth us not to despond, or sink in despair under the greatest judgement of God; for the bow, the token of his covenant, is seen in the judgements that he executeth.

When the vision of the ruin of Jerusalem was revealed to the Prophet Ezekiel, he saw that yet Christ sat under the bow.

When Antichrist was to come against the saints of God, the commission came from Christ, as he sat under the bow. This John did see and relate, of which we should

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take special notice: for by this token God would have us to know that these clouds, though they come for correction, yet not to destroy the church.

My bow shall be seen in the cloud.

And I will remember my covenant which is between me and you, and every living creature of all flesh, and the waters shall no more become a flood to destroy all flesh.

And I will remember my covenant. Much like this is that of the Lord to Israel, when they are under all, or any of those forty judgements mentioned Lev. 26. "If they confess their iniquities, (saith he), and the iniquities of their fathers, &c. then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember, and I will remember the land." His usual way in other sayings, is to begin with Abraham, but here he ends with him; and the reason is, because there as it were, the great promise of the Messias to that people began, saying, "In thy seed shall all nations be blessed."

And I will remember my covenant which is between me and you. We read not here of any compact or agreement between Noah and God Almighty; wherefore such conditions and compacts could not be the terms between him and us: What then? why that covenant that he calls his, which is his gift to us, "I will give thee for a covenant." This is the covenant which is between God and us: "There is one God, and one Mediator between God and man, the man Christ Jesus." This then is the reason why all the waters, why all the judgements of God, and why all the sins that have provoked those judgements, cannot become a flood to destroy all flesh.

And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God, and every living creature of all flesh that is upon the earth.

And the bow shall be in the cloud. This is a kind of a repetition: for this he had told us before, saying, "I do set my bow in the cloud, and the bow shall be seen in the cloud: which repetition is very needful: for it is hard for us to believe that Christ and grace are wrapped

up in the judgement of God. Wherefore it had need be attested twice and thrice: "To write the same things to you, (saith Paul), to me indeed is not grievous, but for you it is safe."

And I will look upon. A familiar expression, and suited to our capacity, and spoken to prevent a further ground of mistrust; much like to that of God, when he was to send the plague upon Egypt: "The blood, (saith God) of the lamb, shall be to you for a token upon the houses where you are; and when I see the blood, I will pass over you, and the plague shall not be upon you, to destroy you, when I smite the land of Egypt."

And I will look upon it, that I may remember. Not that God is forgetful, "He is ever mindful of his covenant:" But such expressions are used to shew and persuade us, that the whole heart and delight of God is in it.

That I may remember the everlasting covenant. This word *covenant* is also the sixth repetition thereof; "my covenant, the covenant, a covenant, and the everlasting covenant." O how fain would God beat it into the heads of the world, that he hath for men a covenant of grace.

The everlasting covenant. Because the parties on both sides are faithful, perfect, and true; the Father being the one, and the Son of his love the other; for this covenant, as I said before, is not a compact and agreement betwixt God and the world; but his Son, as his gift to men, is set for them to Godward. So that what conditions there are, they are perfectly found in Christ, by whose blood the covenant is sealed and established, and indeed becomes everlasting: hence it is called "the blood of the everlasting covenant:" And again the New Testament is said to be in his blood. Besides, the promises are all in Christ, I mean the promises of this covenant: "In him they are yea, and in him amen, to the glory of God the Father:" Now they being all in him, and yea, and amen no where else, the covenant itself must needs be of pure grace and mercy, and the bow in the cloud, not qualifications in us, the proper tokens of this covenant.

And God said unto Noah, This is the token of the covenant

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nant which I have established between me and all flesh that is upon the earth.

Behold a repetition of all things that were essential, either to the covenant itself, or to our faith therein, the making of the covenant, the looking on the covenant, and the token of the covenant, how often are they mentioned, that we might be more fully convinced of the unchangeable nature of it: As Joseph said unto Pharaoh, "For that the dream was doubled unto Pharaoh twice, it is because the thing is established by God."

And God said unto Noah. Where God loveth, he delighteth to apply himself to such, in a more than general way; he singleth out the person, Noah, Abraham, and the like. "I know thee by name, saith he to Moses, and thou hast found grace in my sight."

This is the token of the covenant. It still wants beating into peoples heads, where they should look for the covenant itself, to wit, the throne which the rain-bow compasseth round about; for that is the token of the presence of the Messias, and thither we are to look for salvation from all plagues, and from all judgements that are due to sin: The Lord for Christ's sake forgave you; this is the token of the covenant.

Of the covenant which I have established.

This word [I], (as I also hinted before), doth intimate, that this covenant, is the covenant of grace and mercy; for a covenant of works cannot be established; that is settled between God and men, before both parties have, either by sureties or performance, ratified and confirmed the same. Indeed it may be so established, as that God will appoint no other, but to be so established as to give us the fruits thereof, that must be the effects of his being well pleased with the conditions of those concerned in the making thereof. But that is not the world, but the Son of God; and therefore it is called his covenant, and he, as given to us of God, is so reckoned our condition and worth.

Which I have established: To wit, upon better promises than duties purely commanded, or than the obedience of all the angels in heaven; I have established it in the truth and faithfulness, in the merit and worth of

the blood of my Son, of whom the rain-bow that you see in the cloud is a token.

And the sons of Noah that went forth of the ark, were Shem, Ham, and Japhet; and Ham is the father of Canaan.

By these words Moses is returned again to the history of Noah: "And the sons of Noah that went forth of the ark. If these words [that went forth of the ark] bear the emphasis of this part of the verse, then it may seem that Noah had more children than these; but they were not accounted of; for they being ungodly, as the rest of the world, they perished with them in their ungodliness. These only went in, and came out of the ark with him; to wit,

Shem, and Ham, and Japhet. The names thus placed, is not according to their birth; for Japhet was the elder, Ham the younger, and Shem the middlemost of the two.

Shem therefore takes the place, because of his eminency in godliness; also, because from him went the line up to Christ: For which cause also, the family of the sons of Judah (though he was but the fourth son of Israel, was reckoned before the family of Reuben, Jacob's first-born, or before the rest of the sons of his brethren. Sometimes persons take their place in genealogy, from the foresight of the mightiness of their offspring. Thus was Ephraim placed before Manasseh: "For truly (said Jacob) his younger brother shall be greater than he.—And he set Ephraim before Manasseh."

Ham is the next in order; not for the sake of his birth-right, or because he was much, if any thing, now for godliness; but for that he was the next to be eminent in his offspring, for opposing and fighting against the same.

Shem and Ham, therefore, the two heads, or chiefs, from whence sprang good and evil men, by way of eminency. Ham is the father of Canaan, or of the Canaanites, the people of God's curse, whom the sons of Shem, who afterwards sprang from Abraham, Isaac, and Jacob, was to cut off from the earth, for their most high abominations.

Japhet comes in, in the first place, as one that at pre-

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sent was least concerned, either in the mercy or displeasure of God; being neither (in his offspring) to be devoutly religious, nor yet incorrigibly wicked, though afterwards he was to be persuaded to dwell in the tents of Shem.

These are the three sons of Noah, and of them was the whole earth overspread.

Thus, though Noah's beginning was small, his latter end did greatly increase.

And Noah began to be an husband-man, and he planted a vineyard.—And he drank of the wine, and was drunken; and he was uncovered within his tent.

This is the blot in this good man's scutcheon; and a strange blot it is, that such an one as Noah should be thus overtaken with evil! One would have thought that Moses should now have begun with a relation of some eminent virtues, and honourable actions of Noah, since now he was saved from the death that overtook the whole world, and was delivered, both he and his children, to possess the whole earth himself. Indeed he stepped from the ark to the altar; as Israel of old did sing on the shore of the Red sea: But, as they, he soon forgot; he rendered evil to God for good.

Neither is Noah alone in this matter: Lot also being delivered from that fire from heaven, that burnt up Sodom and Gomorrah, falls soon after into lewdness with the children of his body, and begetteth his own two daughters with child.

Gideon also, after he was delivered out of the hands of his enemies, took that very gold which God had given him, as the spoil of them that hated him, and made himself idols therewith. What shall I say of David, and of Solomon also, who after he had been twenty years at work for the service of the true God, both in building and preparing for his worship, and in writing of proverbs by divine inspiration, did, after this, make temples for idols; yea, almost for the gods of all countries? Yea, he did it when he was old, when he should have been preparing for his grave, and for eternity; "It came to pass when Solomon was old, that his wives turned away his heart after other gods; for Solomon went

went after Ashtoreth, the goddess of the Zidonians; and after Milcom the abomination of the Ammonites. He did also build an high-place for Chemosh, the abomination of Moab, in the hill before Jerusalem; and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense, and sacrificed unto their gods.

All these sins were sins against mercies; yea, and doubtless against covenants, and the most solemn resolutions to the contrary. For who can imagine, but that when Noah was tossed with the flood, and Lot within the scent and smell of the fire and brimstone that burned down Sodom, with his sons and his daughters; and Gideon, when so fiercely engaged with so great an enemy, and delivered by so strong a hand, should in the most solemn manner, both promise and vow to God! But behold! now they in truth are delivered and saved, they recompense all with sin: "Lord, what is man! How abominable and filthy is man, who drinketh in iniquity like water." Let these things learn us "to cease from man, whose breath is in his nostrils; for wherein is he to be accounted of?" Indeed it is a vain thing to build our faith upon the most godly man in the world, because he is subject to err; yea, far better than he was so. If Noah and Lot, and Gideon, and David, and Solomon, who wanted not matter from arguments, and that of the strongest kind, (as arguments that are drawn from mercy and goodness be), to engage to holiness, and the fear of God; yet, after all, did so foully fall as we see: Let us admire grace, that any stand; let the strongest fear, lest he fearfully fall; and let no man but Jesus Christ himself be the absolute platform and pattern of faith and holiness: As the prophet saith, "Let us cease from man." But to return:

And Noah began to be an husband-man. This trade he took up for want of better employment; or rather (in mine opinion) from some liberty he took to himself, to be remiss in his care and work as a preacher: For seeing the church was now at rest, and having the world before them, they still retaining outward sobriety, poor Noah, good man, now might think with him-
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self, 'I need not now be so diligent, watchful, and painful in my ministry as formerly; the church is but small, without opposition, and also well settled in the truth; I may now take to myself a little time to tamper with worldly things.' So he makes an essay upon husbandry; "He began to be an husband-man." Ha, Noah! it was better with thee when thou wast better employed! Yea, it was better with thee, when a world of ungodly men set themselves against thee! Yea, when every day thy life was in danger to be destroyed by the giants, against whom thou wast preacher above an hundred years! For then thou didst walk with God; then thou wast better than all the world; but now thou art in the relapse!

Hence note, That though the days of affliction, of temptation and distress, are harsh to flesh and blood; yet they are not half so dangerous as are the days of peace and liberty. Wherefore Moses pre-admonished Israel, that when they had received the land of Canaan, and had herds, and silver, and gold in abundance, that then their heart be not lifted up to forget the Lord their God. "Jesurun kicked when he was fat." O! when provender pricks us, we are apt to be "as the horse or mule, that is without understanding."

He planted a vineyard, and drank of the wine and was drunken. Although in the course of godliness, many men have but a speculative knowledge of things; yet it is not so in the ways of this world and sin, the practical part of these things are lived in by all the world. They are sinners indeed, "he drank of the wine."

He drank of the wine and was drunken. The Holy Ghost, when it hath to do with sin, it loveth to give it its own name: drunkenness must be drunkenness, murder must be murder, and adultery must bear its own name: Nay, it is neither the goodness of the man, nor his being in favour with God, that will cause him to lessen or mince his sin. Noah was drunken; Lot lay with his daughters; David killed Uriah; Peter cursed and swore in the garden, and also dissembled at Antioch. But this is not recorded, to the intent that the name of these godly should rot or stink; but to shew, that
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An Exposition on the ten first chapters of Genesis.

the best men are nothing without grace; and, "that he that standeth, should not be high minded, but fear." Yea, they are also recorded, for the support of the tempted who when they are fallen, are oft raised up by considering the infirmities of others: "Whatsoever was wrote aforetime, was written for our learning, that we through patience, and comfort of the scriptures might have hope."

And he was uncovered within his tent. That is, He lay like a drunken man, that regarded not who saw his shame. Hence note, how beastly a sin drunkenness is; it bereaveth a man of consideration, and civil behaviour; it makes him as brutish and shameless as a beast; yea, it discovereth his nakedness to all that behold.

And he was uncovered. That is, lay naked. Behold ye now, that a little of the fruit of the vine, lays gravity, grey hairs, and a man that for hundreds of years was a lover of faith, holiness, goodness, sobriety, and righteousness, shamelessly, as the object to the eye of the wicked, with his nakedness in his tent.

He was uncovered within his tent. The best place of retirement he had, but it could not hide him from the eye of the ungodly. It is not there thy secret chamber, nor thy lurking in holes, that will hide thee from the eye of the reproacher: Nothing can do this but righteousness, goodness, sobriety, and faithfulness to God; this will hide thee; these are the garments, which, if they be on thee, will keep thee, "that the shame of thy nakedness do not appear."

And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

Ham was the unsanctified one, the father of the children of the curse of God: "He saw the nakedness of his father," and he blazed abroad the matter. Hence note, that the wicked and ungodly man, is he that doth watch for the infirmities of the godly: As David says, "They watched for my halting." Indeed they know not else how to justify their own ungodliness; but this, instead of excusing them of their wickedness, doth but justify the word against them; for by this they prove themselves graceless, and men that watch for iniquity:

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"They said in their hearts, (said David), Ah! so would we have it." Ammon said, "Aha! against the sanctuary when it was profaned, and against the land of Israel, when it was desolate, and against the house of Judah when it went into captivity." The enmity that is in the hearts of ungodly men, will not suffer them to do otherwise; when they see evil befall the saints, they rejoice and skip for joy.

He saw the nakedness of his father. Hence note, that saints can rarely slip, but the eyes of the Canaanites will see them. This should make us walk in the world with jealous eyes, with eyes that look round about, not only to what we are and do, but also, how what we do is represented in the world: Abraham was good at this, and so was Isaac and Jacob; for they tendered more the honour and glory of God, than they minded their own concerns.

He saw the nakedness of his father; who was the nearest and dearest relation he had in the world; yet neither relation nor kin, nor all the good that his father had done him, could keep his polluted lips from declaring his father's follies; but out they must go; the sin of his own defiled heart must take place of the fifth commandment, and must rather solace itself in rejoicing in his father's iniquity, than in covering his father's nakedness. Wicked men regard not kindred; and no marvel, for they love not godliness: "He that loveth not God, loveth not his brother or father; nay, he wrongeth his own soul."

And he told his two brethren without. He told them, that is, mockingly, reflecting not only upon Noah, but also upon his brethren: to all of whom himself was far inferior, both as to grace and humanity.

And Shem and Japhet took a garment, and laid it upon both their shoulders, and went backwards, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

Shem and Japhet did it: This is recorded for the renown of these, as the action of Ham is for his perpetual infamy.

They took a garment, and went backward, and covered their father, and saw not his nakedness. Love will at-

tempt to do that with difficulty, that it cannot accomplish otherwise. I think it might be from this action, that the wise man gathered his proverb from: "Hatred stirreth up strifes, but love covereth all sins." Indeed Ham would fain have made variance between his father and his brethren, by presenting the folly of the one, to the shame and provocation of the other. But Shem, and his brother Japhet, they took the course to prevent it; "they covered their father's nakedness."

And Noah awoke from his wine, and knew what his younger son had done unto him.

By these words more is implied than expressed; for this awakening of Noah, not only informeth us of natural awakening from sleep, but of his spiritual awaking from his sin: "He awoke from his wine." As Ely said to Hannah, "How long wilt thou be drunken? Put away thy wine from thee." By which words he exhorteth to repentance. It is said of Nabal, "That his wine went from him," as many mens sins forsake them, because they are decayed, and want strength and opportunity to perform them. Now this may be done where the heart remaineth yet unfancified: "But Noah awoke from his wine, put it away, or repented him of the evil of his doing: "A just man falleth seven times, and riseth again, but the wicked shall fall into mischief." Wherefore they have cause to say to all Hams in the world "Rejoice not against me, O thou mine enemy! for when I fall, I shall arise! but your fall is a fall into mischief."

He knew what his younger son had done unto him. Whether this was by revelation from heaven, or through the information of Japhet and Shem, I determine not; but so it was, that the good man had understanding thereof: Which might be requisite upon a double account; not only that he might now be ashamed thereof; but take notice, that he had caused the enemies of God to reproach; for this sinks deep into a good man's heart and afflicteth him so much the more.

And he said cursed be Canaan; a servant of servants shall he be unto his brethren.

By these words one would think that Canaan, the grand-child of Noah, was the first that discovered his nakedness: but of this I am uncertain; I rather think that

that Noah, in a spirit of prophecy, determined the destruction of Ham's posterity, from the prodigiousness of his wicked action, and of his name, which signifieth indignation, or heat; for names of old were oft times given according to the nature and destiny of the persons concerned. "Is not he rightly called Jacob?" And again, "As his name is, so is he." Besides, by this act did Ham declare himself void of the grace of God; for he that rejoiceth in iniquity, or that maketh a mock, as being secretly pleased with or at the infirmities of the godly, he is declared already, by the Spirit of God, to be nothing.

A servant of servants shall he be unto his brethren. This was accomplished when Israel took the land of Canaan, and made the offspring of this same Ham, even so many as escaped the edge of the sword, to be captives and bondsmen, and tributers unto them.

Hence note, That the censures of good men are dreadful, and not lightly to be passed over, whether they prophesy of evil or good; because they speak in judgement, and according to the tenor of the word of God.

And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant.

Shem seems by this to be the first in that action of love to his father, and Japhet did help through his persuasion: for Shem is blessed in a special manner, and Canaan is made his servant.

Hence note, That forwardness in things that are good, is a blessed sign that the LORD is our GOD: "Blessed be the Lord God of Shem." It is said of Hananiah, "That he was a faithful man, and feared God above many." Now such men are provocations to good, as I doubt not but Shem's was to Japhet: As Paul saith of some, "Your zeal hath provoked many."

God shall enlarge Japhet, and he shall dwell in the tents of Shem.

In the margin, it is, *God shall persuade*: and it looks like a confirmation of what I said before, and is a prophecy of that requital of love that God should one day give his posterity, for his kindness to Noah his father: As if Noah had said, "Well, Japhet, thou wast soon

persuaded by Shem to shew kindness to me thy father, and the Lord shall hereafter persuade thy posterity to trust in the God of Shem.

God shall enlarge. This may respect liberty of soul, or how great the church of the Gentiles should be; for Japhet was the father of the Gentiles.

If it respect the first, then it shews that sin is as fetters and chains and holds souls in captivity and thralldom. And hence, when Christ doth come in the gospel, it is "to preach deliverance to captives, and to set at liberty them that are bruised."

God shall persuade; that is, God shall enlarge him by persuasion; for the gospel knows no other compulsion, but to force by argumentation. Them therefore that God brings into the tents, or churches of Christ, they by the gospel are enlarged from the bondage and thralldom of the devil, and persuaded also to embrace his grace to salvation.

And Noah lived after the flood three hundred and fifty years.

He lived therefore to see Abraham fifty and eight years old: He lived also to see the foundation of Babel laid: nay, the top-stone thereof; and also the confusion of tongues: He lived to see of the fruit of his loins, mighty kings and princes: but in all this time he lived not to do one work that the Holy Ghost thought worthy to record for the favour of his name, or the edification and benefit of his church, save only, "That he died at nine hundred and fifty years;" so great a breach did this drunkenness make upon his spirit.

So all the days of Noah were nine hundred and fifty years, and he died.

C H A P. X.

NO W these are the generations of the sons of Noah Shem, Ham, and Japhet; and unto them were sons born after the flood.

Having thus passed over the flood, with what Noah and his sons did after; we now come to the second plantation of the world, to wit, by the three sons of Noah for by these three was the world replenished after the flood. Shem was the father of the Jews; Ham the father

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father of the Canaanites; and Japheth the father of the Gentiles. So then, of Shem came the then present visible church; of Ham the opposers and enemies of it; but of Japheth came those that should be received into the church afterwards; as also abundance of the haters of the Lord.

The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

Gomer, a consumer; Magog, covering, or melting; Madai, measuring, or judging; Javan, making sad; Tubal, born, brought, or worldly; Meshech, prolonging; Tiras, a destroyer; these are the English of their names.

Gomer, and Magog, and Meshech, and Tubal, are the great persecutors of the church in the latter days: They shall be persecuted then by consumers, melters, and men of this world. Madai, and Javan, (as some say), were the fathers of the Medes and Greeks: These therefore did sometimes help, and not always hinder the church.

And the sons of Gomer; Askenas, and Riphath, and Togarmah.—Also the sons of Javan; Elisha, and Tarshish, Kittim, and Dodanim.

Riphath, medicine, or release; Elisha, the Lamb of God; Dodanim, beloved! Either these names were given them by way of prophecy; implying, that of their seed should arise many Gentile churches; or to shew us, that when men (as their fathers) have left or lost the power of godliness, yet something of the notion they may yet retain.

By these were the isles of the Gentiles divided in their lands, every one after his tongue, after their families, in their nations.

But this must be understood to be after the building of, and confusion at Babel: for before they had all but one tongue; and besides they kept all together.

And the sons of Ham; Cush, and Mizraim, Phut, and Canaan.

Cush, black. Of Ham and Mizraim came the Ethiopians, or blackamore: The land of Ham was the country about Egypt; wherefore Israel was first afflicted by them.

And

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And the sons of Cush; Seba and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah, Sheba and Dedan.

Seba and Sheba, sometimes look well upon the church, but when they did not, God gave them for her ransom.

And Cush begat Nimrod, (or the rebellious one); he began to be a mighty one in the earth.

The begetting of Nimrod, is accounted a thing that is over and above, and is laid by the Holy Ghost as a blot upon Cush for ever; for when men would vilify, they used to say, "Thou art the son of the rebellious, the son of a murderer." So again, "He that begetteth Solomon's fool, (or wicked one), he begetteth him to his own shame.

Cush begat Nimrod. So then the curse came betimes upon the sons of Ham: for he was the father of Cush; for the curse, as it were, begins in rebellion, and a rebellious one was Nimrod, both by name and nature.

He began to be a mighty one in the earth. I am apt to think he was the first that in this new world sought after absolute monarchy.

He began to be a mighty one in the earth, (or among the children of men). I suppose him to be a giant; not only in person but in disposition; and so, through the pride of his countenance, did scorn that others, or any should be his equal; nay, could not be content, till all made obeisance to him. He therefore would needs be the author and master of what religion he pleased; and would also subject the rest of his brethren thereto, by what ways his lusts thought best; wherefore here began a fresh persecution: That sin therefore which the other world was drowned for, was again revived by this cursed man, even to lord it over the sons of God, and to enforce idolatry and superstition upon them; and hence he is called "the mighty hunter."

He was a mighty hunter before the Lord. Wherefore it is said, "even as Nimrod the mighty hunter before the Lord."

He was a mighty hunter; that is, a persecutor. Wherefore Saul's persecuting of David is compared to hunting:

And

And so is the persecution of others. They hunt every man his brother with a net: and it may well be compared thereto: for the dog or lion that hunteth, is void of bowels and pity; and if they can but satisfy their doggish and lionish nature, they care neither for innocence, goodness, nor life of that they pursue. The life the blood, the extirpation of the contrary party, is the end of their course of hunting.

He was a mighty hunter. As it is said of Jabin, "He mightily oppressed Israel twenty years; that is, he did it exceedingly; he went beyond others; he was more cruel and barbarous; he was a mighty hunter: Wherefore the children of blessed Shem, by this monster, had sore affliction. Noah therefore lived to see Nimrod, the mighty one, make havock of the children of his bowels, to his no little grief and compunction of spirit.

He was a mighty hunter before the Lord; or, in the presence of the Lord; or, in defiance to him. This shews, that the hand of God was stretched forth against his work: as also it was against Jeroboam's, by that man of God that from Judah went down to prophesy against him; but he abode obdurate and hard; "he regarded not the Lord, nor the operation of his hands:" As he also saith in another place of the cursed brood of Antichrist, "When they shall fall upon the sword, they shall be wounded." Let them do things never so much against the plain text, they feel not the wounds of conscience; but this is a sore judgement, and that under which this hunter was; and therefore the presence and hand of God would not break him off, nor hinder his hunting of souls: But even before the face of the keeper of the godly, would Nimrod the rebel hunt for their precious life to destroy it.

Wherefore it is said, *even as Nimrod the mighty hunter before the Lord.* These words, as it seems, was the proverb that went of him among the godly in after generations; for he had so left his marks in the sides of the church, that she could not quickly forget him: Wherefore, when at any time there arose another that shewed cruelty to the ways of God, he was presently compared to Nimrod that hunted before the Lord. Nimrod therefore

therefore was rebellious to a proverb: And as it is said of Ahab, so might it be said of him, "There was none like Nimrod, who sold himself to work wickedness in the sight of, or, before the Lord."

And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

By these words, as I suppose, are those in the chapter that followeth expounded: Where it says, "Let us build us a city, and a tower;" for this work was chiefly the invention of Nimrod, who with his wicked council, contrived this work: and as one that had made himself head of the people, he enjoined them to set to the work.

And the beginning of his kingdom was Babel. Babel therefore was the first great seat of oppressors after the flood; whose situation was in the land of Shinar, in that land which is now called Babylon. By this we may also gather, by whom our mytlical Babel was builded, to wit, by those that rebelled (as Nimrod) from the simplicity of the gospel of Christ; for the builders, especially the chief, have a semblance one of another. It was even such as came of the seed of the godly, as these did of blessed Noah; who, in time, apostatizing from the word, and desiring mastership over their brethren, they, as lords, fomented their own conceptions, and then enjoined the people to build. As Rehoboam forsook the counsel of the ancients, that stood before his father Solomon; so these have forsaken the counsel of the old men, the Apostles, that stood before Jesus Christ; and hearkening to the counsel of a younger sort of wanters of their grace and wisdom, they imagine and build a Babel.

Out of that land went forth Ashur, and builded Nineveh, and the city Rehoboth, and Calah, and Resen, between Nineveh and Calah: the same is a great city.

Nimrod having begun to exalt himself; others that were big with desires of ostentaion, did soon follow his example, making themselves captains and heads of the people, and built them strong holds for the supportation of their glory. But they did it (as I said) by Nimrod's example; wherefore it is said, "they went out of the land." Just thus it was at the beginning of mytlical Babel:

bel: First the tyranny began at Babel itself, where the usurper was seen to sit in his glory, before whose face the world did tremble. Now other inferior persons, inferior, I say, in power, but not in pride, having desire to be lords, as Nimrod himself, they will also go build them cities; by which means Nimrod's invention could not be kept at Rome, but hath spread itself in many and mighty kingdoms.

Out of that land went forth Ashur, and built Nineveh, &c. Ashur seems to be the second son of Shem, ver. 22. A fit resemblance of those persons that have come from mystical Babel, to build their Ninevehs, and Rehoboths, and Calnehs, in all lands: Still they have pretended religion; that they have their orders from the apostolical see; that they were the true sons of Shem, or disciples of Christ: But the seeing Christian should remember, that some of the children of Shem were in Babel with rebellious Nimrod: That instead of learning humility of their father through the pride and rebellion of their own vainglorious fancies, they learned wickedness and rebellion of cursed and prodigious Nimrod.

Hence note, That what cities, that is, churches forever have been builded by persons that have come from Romish Babel, those builders and cities are to be suspected for such as had their founder and foundation from Babel itself. Wherefore let Israel say, "Ashur shall not save us, for he shall not save himself; but as the star of Jacob ariseth, he shall fade and perish for ever." So perish all the builders and building that hath had its pattern from mystical Babel, unless a miracle of grace prevents.

It was Ashur that carried away the ten tribes; it is Ashur that joineth with the enemies of the church; it is Ashur that with others upholds the great mart of the nations: Wherefore Ashur, and all his company, must at last go down into their pit.

So then, let Augustine the monk come from Rome into England, and let him build his Nineveh here; let others go also into other countries, and build their Resens and Calahs there; these are all but brats of Babel, "and their end shall be, that they perish for ever."

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John saw it, and the cities, that is, the churches of the nations, or the national churches fell; and great Babylon, their inventer and founder, "came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."

And Mizraim begat Ludim, and Ananim, and Lehabim, and Naphtubim, and Pathrusim, and Caslubim, (out of whom came Philistim), and Caphtorim.

Ludim, as I suppose, may be the same with Lubim that came up with the Egyptians and Ethiopians against Israel, of whose cruelty Nahum complains; where he saith, "They also helped Nineveh against the children of God." The rest of them were of the same disposition, especially the Philistines that came of Caslubim; for they, both in Saul and David's days, were implacable against the church and people of God: they were a giantish people, and trusted in their strength, and seldom overcome, but when Israel went against them in the name of the Lord their God.

And Canaan begat Sidon his first born, and Heth, and the Jebusite, and the Emorite, and the Girgashite, and the Hivite, and the Akkizite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite: And afterward were the families of the Canaanites spread abroad.

These are the children of Canaan, the son of Ham, the accursed of the Lord: These did chiefly possess the land of Canaan before Israel went out of Egypt: they were mighty giantish people, yet Israel must fight with them, notwithstanding they were, in comparison to these, but as the grasshopper.

And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza, as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lashah.

They bordered therefore upon the Philistines on the one side; for Gerar and Gaza belonged to them, and they touched upon Sodom and Gomorrah, &c. on the other: They were placed therefore by the judgement of God, between these two wicked and sinful people, that they might, as a punishment for their former sins, be infected with the sight and infection of their ungod-

ly

ly and monstrous abominations: "They that turn aside to their own crooked ways, the Lord shall lead them forth with the workers of iniquity."

These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

Ham had a mighty offspring; but the judgement of God was, "That they should be wicked men, idolaters, persecutors; sinners with an high hand; such as God was resolved to number to the sword, both in this world, and that to come; I mean, for the generality of them.

Until Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.

The manner of style which the Holy Ghost here useth in his preamble to the genealogy of Shem, is worthy to be taken notice of; as that he is called the father of all the children of Eber, and the brother of Japheth.

By his being called the father of all the children of Eber, we may suppose, that from Eber to Abraham, (by whom the reckoning of the genealogy was cut off from Eber, and intailed to the name of Abraham), all the children of Eber were, as it were, the disciples of Shem, for he lived a while after Abraham: His doctrine therefore they might profess, though possibly with some mixture of those inventions that came in among men afterwards; which, I think, were at the greatest about Abraham's time. Besides, he shews by this, that the other children of Shem, ~~as~~ Ham, Ashur, Lud, and Aram, with Uz, Hul, Gether, and Mash, went away with Nimrod, and the rest of that company, into idolatry, tyranny, and other profaneness; so that only the line from Shem to Eber, and from thence to Abraham, &c. were the visible church in those days.

The brother of Japheth. So he was of Ham; but because Ham was cut off for his wickedness to his father, therefore both Shem and Japhet did hold him in abomination, and would not own that relation that before was between them, especially in things pertaining to the kingdom of God and of Christ: wherefore the Holy Ghost also, in reckoning up the kindred of Shem, excludeth Ham the younger brother, and stops after he had mentioned

mentioned Japheth: "The brother of Japhet the elder, Unto him were children born, unto Shem also. Unto him were children born: The Holy Ghost doth secretly here, as he did before in the generation of Seth, insinuate a wonder. For, considering the godliness of Shem, and the ungodliness of Ham, and the multitude of his tyrannical brood, it is a wonder that there should such a thing as the offspring of Shem be found upon the face of the earth: For I am apt to think that Shem, with his posterity, did testify against the actions of Nimrod; as also against the children of Ham, in their wickedness and rebellion against the way of God; as may be hinted after: Wherefore he, with his seed, were in jeopardy, among that tumultuous generation: Yet God preserved him and his seed upon the face of the earth: For, let the number and wickedness of men be never so great in the world, there must be also a church, by whose actions the ways of the wicked must be condemned.

The children of Shem, Elam, and Ashur, and Arphaxad, and Lud and Aram.

These children were born unto Shem: The book of Chronicles mentions four more, as Uz, and Hul, and Gether, Meshech, or Mash; but these were the natural sons of Aram, Shem being only their father's father.

Elam and Ashur, as also Lud and Aram, notwithstanding they were the sons of Shem, struck off, as I think, with Nimrod, and left their father for the glory of Babel; yea, they had a province there in the days of Daniel: Wherefore great judgements are threatened against Elam; as, "That Elam shall drink the cup of God's fury: That their bow shall be broken: That God would bring upon him the four winds:" And "That there should be no nation whither the captives of Elam should not come; Yet God would save them in the latter days."

As for Lud, although through the wickedness of his heart he forsook his father Shem, and so the true religion; yet a promise is made of his conversion, when God calls home the children of Japheth, and persuaded them to dwell in the tents of Shem: "I will set a sign

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mong them, (saith God), and I will send to those that escape of them, even to Tarshish, Pül, and Lud, to Tubal and Javan, to the isles afar off that have not heard my fame." Yea, thus it shall be, although they were once the soldiers of the adversaries of the church, and bare the shield and helmet against her. Of Assur I have spoken before. Aram became also an heathen, and dwelt among the mountains of the east: Out of him came Balaam the soothsayer, that Balak sent for to curse the children of Israel.

In Arphaxad, though he was not the eldest, remained the line that went from Abraham to David; and from him to Jesus Christ.

And the children of Aram, Uz, and Hul, and Gether, and Mash.

Uz went also off from Shem; but yet good men came from his loins; for Job himself was of that land: yet the wrath of God was threatened to go forth against them, because they had a hand in the persecution of the children of Israel, &c.

And Arphaxad begat Salah, and Salah begat Eber: and unto Eber were born two sons, the name of the one was Peleg, for in his days was the earth divided; and his brother's name was Joktan.

This Eber was a very godly man, the next after Shem that vigorously stood up to maintain religion. Two things are entailed upon him to his everlasting honour: First, The children of God, even Abraham himself, was not ashamed to own himself one of this man's disciples, or followers; and hence he is called *Abraham the Hebrew* or *Ebrew*. Joseph also will have it go there: "I was stolen (said he) out of the land of the Hebrews:" Nay, the Lord God himself, to shew how he honoured this man's faith and life, doth style himself *the God of his fathers*, to wit, the God of the Hebrews, the Lord God of the Hebrews. Secondly, This was the man that kept that language with which Adam was created; and that in which God spake to the fathers of old, from being corrupted and confounded by the confusion of Babel; and therefore it is for ever called his, the Hebrew tongue, the tongue in which Christ spake from heaven to Saul. This man therefore was a stiff op-
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poser of Nimrod; neither had he a hand in building of Babel; for all that had, had their language confounded by that strange judgement of God.

And unto Eber were born two sons, the name of the one was Peleg, (or, Division); for in his days was the earth divided; and his brother's name was Joktan. This division (in mine opinion) was not only that division that was made by the confusion of tongues; but a division also that was made among men by the blessed doctrine of God, which most eminently rested in the bosom of Shem and Eber, neither of which had their hands in that monstrous work: Wherefore as Eber, by abstaining kept entire the holy language; so Shem, to shew that he was clear from this sin also, is by the Holy Ghost called, "The father of all the children of Eber;" implying, that Eber and Shem did mightily labour to preserve a seed from the tyranny and pollution of Nimrod and Babel; and by that means made a division in the earth; unto whom, because the rebels would not adhere, therefore did God the Lord smite them with confusion of tongues, and scatter them abroad upon the face of all the earth.

And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah.

Here again he hath left the holy line, which is from Eber to Abraham, and makes a stop upon Joktan's genealogy, and so comes down to the building of Babel.

These therefore begat Joktan: He also begat "Hadoram, and Usal, and Diklah, and Obal, and Abimael, and Sheba; and Ophir, and Havilah, and Jobab; all these were the sons of Joktan: and their dwelling was from Mesha, as thou goest into Sephar, a mount in the east."

These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

Moses, as I said, by this relation, respecteth, and handleth chiefly those, or them persons who were at first the planters of the world after the flood; leaving the church, or a relation of that, and its seed, to be discoursed after the building of Babel, unto the tenth verse of the next chapter. Hence, methinks, one might gather, that these above mentioned, whose genealogies are

are handled at large, as the families of Japheth, of Ham, and Joktan are, were both, in their persons and offspring, engaged (some few only excepted, who might adhere to Noah, Shem, and Eber) in that foul work, the building of Babel. Now that which inclineth me thus to think, it is because immediately after their thus being reckoned by Moses, even before he taketh up the genealogy of Shem, he bringeth in the building thereof; the which he not only mentioneth, but also enlargeth upon; yea, and also telleth of the cause of the stopping of that work, before he returneth to the church, and the line that went from Shem to Abraham.

These are the families of the sons of Noah after their generations, in their nations; and by these were the nations divided in the earth after the flood.

C H A P. XI.

AND the whole earth was of one language, and of one speech.

Moses having thus briefly passed through the genealogies of Japheth, Ham, and Joktan: in the next place he cometh to shew us their work, which they had by this time engaged to do; and that was to build a Babel, whose tower might reach to heaven. Now, in order to this their work, or rather to his relation thereof, he maketh a short fore-speech, which consisteth of two branches. The first is, That now they had all one language, or lip. The other was, That they yet had kept themselves together, either resting or walking as an army compact: An excellent resemblance of the state of the church, before she imagined to build her a Babel: For till then, however one might outstrip another in knowledge and love; yet, so far as they obtained, their language or lip was but one: "Having but one heart and one soul, they with one mouth did glorify God, even the Father."

And the whole earth was of one language. By these words, therefore, we may conceive the reason why so great a judgement as that great wickedness, Babel, should be contrived, and endeavoured to be accomplished. "The multitude was one:" Not but that it is a blessed thing for the church to be one: As Christ saith,
"My

"My beloved is but one." But here was an oneness, not only in the church, but in her mixing with the world. The whole earth, among which, as I suppose, is included Noah, Shem, and others, who being overtopped by Nimrod the mighty hunter, might company with him until he began to build Babel. Therefore it is said in the next verse, "that they companied together from the east, to the land of Shinar."

Hence note, That the first and primitive churches were safe and secure, so long as they kept entire by themselves; but when once they admitted of a mixture, great Babel, as a judgement of God, was admitted to come into their mind.

And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there.

By these words, we gather, that the first rest of Noah and so the inhabiting of his posterity, was still eastward from Babylon, towards the sun-rising.

But to gospelize: They journeyed from the east: and so consequently they turned their backs upon the rising of the sun: So did also the primitive church, in the day when she began to decline from her first and purest state. Indeed, so long as she kept close to the doctrine and discipline of the gospel, according to the word and commandment of the Lord Jesus, then she kept her face still towards the sun-rising: According to the type in Ezekiel, who saith of the second and mystical temple, Her fore-front, or face, did stand towards the east: Also he saith, when he saw the glory of God, how it came unto this temple, "it came from the way of the east." Their journeying therefore from the east was their turning their backs upon the sun: And to us, in gospel-times, it holdeth forth such a mystery as this: that their journey was thus recorded, to shew that they were now apostatized; for assuredly they had turned their back upon the glorious sun of righteousness, as upon that which shineth in the firmament of heaven.

They found a plain in the land of Shinar. Shinar is the land of Babylon.

They found a plain. Or, place of fatness and plenty,

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as usually the plains are : and are, upon that account, great content to our flesh : This made Lot separate from Abraham, and chuse to dwell with the sinners of Sodom ; why, the country was a plain, and therefore fat and plentiful; even like the garden of the Lord, and the land of Egypt. Here therefore they made a stop : here they dwelt and continued together : A right resemblance of the degenerators course in the days of general apostacy from the true apostolical doctrine, to the church of our Romish Babel. So long as the church endured hardship and affliction, she was greatly preserved from revolts and backslidings ; but after she had turned her face from the sun, and had found the plain of Shinar ; that is, the fleshly contents that the pleasures, and profits, and honours of this world afford ; she forgetting the word and order of God, was content, with the travellers in the text, to dwell in the land of Babel.

And they said one to another, Go to, let us make brick, and burn them thoroughly, (burn them to a burning ;) and they had brick for stone, and slime had they for mortar.

Now they being filled with ease and plenty, they begin to lift up the horn, and to consult one with another what they were best to do : Whereupon, after some time of debate, they came to this conclusion, that they would go to build a Babel.

And they said one to another, Go to. This manner of phrase is often used in scripture ; and is sometimes, as also here, used to shew, that the thing intended, must come to pass, what opinion or contradiction to the contrary soever there be. It argueth that a judgement is made in the case, and proceedings shall be accordingly. Thus it is also to be taken in Judges, Ecclesiastes, Isaiah, James, &c. Wherefore it shews, that these men had cast off the fear of God, and, like Israel in the days of the prophet Jeremiah, they resolved to follow their own imagination, let God or his judgements speak never so loud to the contrary. And so indeed he says of them at verse the sixth : “ And this they have begun to do, (saith God), and nothing will restrain them.”

(The End of the Exposition).

Light for them that sit in Darknes:

Or, A discourse of JESUS CHRIST;
and that he undertook to accomplish by
himself, the eternal redemption of sinners.

Also, How the Lord JESUS addressed
himself to this work; with undeniable
demonstrations that he performed the same.

Objections to the contrary answered.

*Christ hath redeemed us from the curse of the law
being made a curse for us, Gal. 3. 13.*

The Author to the R E A D E R.

Gentle R E A D E R,

IT was the great care of the Apostle Paul to deliver
his gospel to the churches in its own simplicity, be-
cause, *So it is the power of God unto salvation to every
one that believeth.* And if it was his care so to deliver
it to us, it should be ours to seek so to continue it; and

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the rather, because of the unaptness of the minds, even of the saints themselves, to retain it without commixture. For, to say nothing of the projects of hell, and of the cunning craftiness of some that lie in wait to deceive even the godly themselves, as they are dull of hearing, so much more dull in receiving and holding fast the simplicity of the gospel of Jesus Christ. From their sense, and reason, and unbelief, and darkness, arise many imaginations and high thoughts, which exalt themselves against the knowledge of God, and the obedience of Jesus Christ; wherefore they themselves have much ado to stand compleat in all the will of God. And were they not concerned in electing love, by which are bound up in the bundle of life, and blessed with the enjoyment of saving grace, which enlighteneth their souls, and maintaineth their faith and hope, they would not only be assaulted, and afflicted with their own corruptions, but, as others, overcome thereby.

Alas! how ordinary a thing is it for professors to fall from the knowledge they have had for the glorious gospel of the blessed God, and to be turned unto fables, seducing spirits, and doctrines of devils, through the intoxications of delusions, and the witchcraft of false preachers!

Now, this their swerving from the gospel ariseth,

1. Either from their not having, or (having) not retaining, the true knowledge of the person of the Lord Jesus Christ: Or.

2. From their not believing the true causes of his coming into the world, with his doing and suffering there.

Upon one or both these accounts, I say it is, that they everlastingly perish. For if they have not, and do not also retain the knowledge of his person, they want the one, on whom if they believe not, they must die in their sins; and if they know not the reason of his coming, doing, and suffering, they are in the same condition also.

Now, those professors that have had some knowledge of these things, and yet have lost them, it hath come thus to pass with them, because they first lost the knowledge of themselves, and of their sins.

They know not themselves to be such, nothing-one as the scripture reporteth them to be, not their sins to be so heinieous as the law hath concluded: Therefore they either turn again with the dog to his vomit, or adhere to a few of the rags of their own fleshly righteousness, and so become pure in their own eyes, yet are not purged by blood from their filthiness.

For the persons and doings of Jesus Christ are only precious to them that get and retain the true knowledge of themselves, and the due reward of their sins by the law: These are desolate, being driven out of all: these embrace the rock instead of a shelter. The sensible sinner receiveth him joyfully.

And because a miscarriage in this great truth is the most dangerous and damning miscarriage, therefore should professors be the more fearful of swerving aside therefrom. The man that rejecteth the true knowledge of the true person of the Lord Jesus, and the causes of his doing and suffering in the world, takes the next way to be guilty of that transgression that is not to be purged with sacrifice for ever: That fearful transgression, for which is left no offering at all, nor any thing to be expected by the person transgressing, but *fearful judgement, and fiery indignation, which shall devour the adversary.*

Now, for their sakes that have not sinned this sin, for their sakes that are in danger thereof, but yet not overcome, for their sakes have I written this little book wherein is largely, and yet with few words, discovered the doctrine of the person, and doings, and sufferings of Christ, with the true cause thereof; also a removal of those objections that the crafty children of darkness have framed against the same.

And I have been the more plain and simple in my writing, because the sin against the Holy Ghost is in these days more common than formerly, and the way unto it more beautified with colour and pretence of truth. I may say of the way to this sin, it is, as was once the way to Jerusalem, strewed with boughs and branches, and by some there is cried a kind of Hosanna

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to them that are treading these steps to hell. O! the plausible pretences, the golden names, the feigned holiness, the demure behaviours, mixed with damnable hypocrisy, that attends the persons that have forsaken the Lord Jesus, that have despised his person, trampled upon him, and counted the blood of the covenant where-with he was sanctified an unholy thing! They have crucified him to themselves, and think that they can go to heaven without him; yea, pretend they love him, when they hate him; pretend they have him, when they cast him off; pretend they trust in him, when they bid defiance to his undertakings for the world.

Reader, let me beseech thee to hear me patiently; read, and consider, and judge. I have presented thee with that which I have received from God; and the holy men of God, who spake as they were moved by the Holy Ghost, do bear me witness: Thou wilt say, All pretend to this. Well, but give me the hearing, take me to the Bible, and let me find in thy heart no favour, if thou find me to swerve from the standard.

I say again, receive my doctrine, I beseech thee in Christ's stead receive it: I know it to be the way of salvation: I have ventured my own soul thereon with gladness; and if all the souls in the world were mine, as mine own soul is, I would, through God's grace, venture every one of them there. I have not writ at a venture, nor borrowed my doctrine from libraries. I depend upon the sayings of no man: I found it in the scriptures of truth, among the true sayings of God.

I have done when I have exhorted thee to pray, and give heed to the words of God as revealed in the holy writ. The Lord Jesus Christ himself give thee light and life by faith in him; to whom, with the Father, and the good Spirit of grace, be glory and dominion, now and for ever. Amen.

JOHN BUNYAN.

LIGHT

LIGHT for them that sit in DARKNESS.

ACTS xiii. 23. *Of this man's seed bath God, according to his promise, raised unto Israel a Saviour, Jesus.*

THESE words are part of a sermon which Paul preached to the people that lived at Antioch in Pisidia : where also inhabited many of the Jews. The preparaion to his discourse he thus begins, ver. 16. *Men of Israel, and ye that fear God, give audience:* by which having prepared their minds to attend, he proceeds and gives a particular relation of God's peculiar dealings with his people Israel, from Egypt to the time of David their king, of whom he treateth particularly.

That he was the son of Jesse, that he was a king, that God raised him up in mercy, that God gave testimony of him, that he was a man after God's own heart; that he should fulfil all his will, ver. 22.

And this he did of purpose, both to engage them the more to attend, and because they well knew that of the fruit of his loins God had promised the Messiah should come.

Having thus therefore gathered up their minds to harken, he presenteth them with his errand; to wit, that the Messiah was come, and that the promise was indeed fulfilled, that a Saviour should be born to Israel.

Of this man's seed (saith he) bath God, according to the promise, raised unto Israel a Saviour, Jesus.

In this assertion he concludeth,

1. That the promise had kept its due course in presenting a Saviour to Israel; to wit in David's loins; *Of this man's seed.*

2. That the time of the promise was come, and the Saviour was revealed; *God bath raised unto Israel a Saviour.*

3. That Jesus of Nazareth, the Son Joseph, was he: *He bath raised unto Israel a Saviour, Jesus.*

From these things we may enquire for the explication of the words;

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1. What this Jesus is.
 2. What it was for this Jesus to be of the seed of David.
 3. What it was for Jesus to be of this man's seed, according to the promise.
 4. And what it was for him to be raised unto Israel.
- These things may give us light into what shall be spoken after.

Quest. 1. What this Jesus is?

He is God, and had personal being from before all worlds; therefore not such an one as took being when he was formed in the world; he is God's natural Son, the eternal Son of his begetting and love, *God sent forth his Son*; he was, and was his Son before he was revealed: *What is his name, and what is his Son's name, if thou canst tell?* Prov. 30. 4.; Ezek. 21. 10. He hath an eternal generation, such as none can declare; nor man, nor angel, Isa. 53. 8. He was the delight of his Father before he had made either mountain or hill: *While as yet he had not made the earth or the fields, or the highest part of the dust of the world, all things were made by him, and without him was not any thing made that was made, and he is before all things, and by him all things consist.* It is he with whom the Father consulted when he was about to make man; when he intended to overthrow Babel, and when he sent Isaiah to harden the hearts of Israel, Prov. 8. 26.; John 1. 3.; Heb. 1. 2, 3.; Col. 1. 17.; Gen. 1. 26; & 11. 7.; Isa. 6. 8. This is the person intended in the text. Hence also he testifies of himself, that he came down from the Father; that he had glory with him before the world was: *And what and if you shall see the Son of Man ascend up where he was before?* John 16. 28.; & 17. 5.; & 6. 62.

Quest. 2. What was it for Jesus to be of David's seed? To be of David's seed, is to spring from his loins, to come of his race according to the flesh: and therefore as he is David's God, so likewise is he David's Son; the root, and also the offspring of David: and this the Lord himself acknowledgeth, saying, *I am the root, (or God), and the offspring, and Son of David, and the bright and morning*

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morning star, Rev. 22. 16. This is indeed the great mystery, the mystery of godliness: *If David called him Lord, how is he then his Son?* Luke 2. 4.; Rom. 1. 3.; 2 Tim. 2. 8.; Matth. 22. 45.

And hence it is, that he is said to be wonderful, because he is both God and man in one person: *To us a child is born, to us a Son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful*, Isa. 9. 6. Wonderful indeed! Wonderful God, wonderful man, wonderful God-man, and so a wonderful Jesus and Saviour. He also hath wonderful love, bore wonderful sorrows for our wonderful sins, and obtained for his a wonderful salvation.

Quest. 3. What was it for Jesus to be of this man's seed according to the promise?

1. This word *promise* doth sometimes comprehend all the promises which God made to our fathers, from the first promise to the last; and so the Holy Ghost doth call them, *The promise made unto the fathers, God hath fulfilled the same to us their children*, Acts 13. 32, 33.

2. But the word *promise* here doth in special intend that which God made to David himself: *Men and brethren, (said Peter), let me freely speak unto you of the Patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day; therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne, he seeing this before, spake of the resurrection of Christ, &c.* Acts 2. 29, 30.

Quest. 4. What was it for Jesus to be raised thus up of God to Israel?

Here we have two things to consider of: 1. Who Israel is. 2. What it was for Jesus to be raised up unto them.

1. Who Israel is. By Israel sometimes we should understand the whole stock of Jacob, the natural children of his flesh; for that name they have of him; for he obtained it when he wrestled with the angel, and prevailed, (Gen. 32.), and it remained with his seed in their generations.

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By Israel we are to understand all those that God hath promised to Christ. The children of the promise are counted for the seed, the elect Jews and Gentiles. These are called *The Israel of God, and the seed of Abraham*, whom Jesus in special regarded in his undertaking the work of man's redemption, Rom. 9. 6.; Gal. 6. 16.; Heb. 2. 14, 15, 16.

2. What it was for Jesus to be raised up unto them. These words, *raised up*, is diversely taken in the scripture.

(1) It is taken for (*sending*); as when he saith, *he raised them up judges, saviours, and prophets*, he means, he sent them such, (Judges 2. 16, 18.; & 3. 9. 15.; Amos 2. 11.), and thus he raised up Jesus; that is, he sent him: I came not (saith he) of myself, but he sent me; but the father which sent me gave me a commandment, John 12.

(2) To be raised up intimateth one invested with power and authority. Thus he raised up David to be the king of Israel; he anointed him, and invested him with kingly power, 1 Sam. 16. 13.; Acts 13. 22.; and thus was Jesus Christ raised up: Hence he is called the horn of salvation: *He hath raised up for us an horn of salvation in the house of his servant David*, Luke 2. 69.

(3) To be raised up intimateth quickening and strengthening, to oppose and overcome all opposition. Thus was Jesus raised up from under sin, death, the rage of the world, and hell, that day that God raised him out of the grave.

Thus therefore was Jesus raised up to Israel, that is, he was sent, authorised, and strengthened to and in the work of their salvation, to the compleating of it.

The words thus opened, do lay before us these two observations.

1. That in all ages God gave his people a promise, and so ground for a believing remembrance, that he would one day send them a Saviour.

2. That when Jesus was come into the world, then was that promise of God fulfilled.

Doctrine 1. To begin with the first, that in all ages God gave his people a promise, and so ground for a be-

believing remembrance, that he would one day send them a Saviour.

This Zacharias testifies, when he was filled with the Holy Ghost; for speaking of the Messiah, or the Saviour, he saith, *That God spake of him by the mouth of all the prophets which have been since the world began: To which I will add that of Peter; Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days,* Luke 2. 69, 70.; Acts 3. 24.

From these texts it is evident, that in every generation or age of the world, God did give his people a promise, and so ground for a believing remembrance, that he would one day send them a Saviour. For indeed the promise is not only a ground for a remembrance, but for a believing remembrance. What God saith is sufficient ground for faith, because he is truth, and cannot lie or repent. But that is not all: his heart was engaged, yea, all his heart, in the promise which he spoke, of sending us a Saviour.

From this observation I shall make inquiry into these three things:

1. What it is to be a Saviour.

2. How it appears, that God in all ages gave his people a promise, that he would one day send them a Saviour.

2. That this was ground for a believing remembrance, that a Saviour should one day come.

I. What it is to be a Saviour.

1. This word *Saviour* is easy to be understood, it being all one with deliverer, redeemer, &c. *A Saviour, Jesus*; both words are of the same signification, and are doubled, perhaps to teach us, that the person mentioned in the text is not called Jesus only to distinguish him from other men, (for names are given to distinguish) but also, and especially, to specify his office. His name is Saviour, because it was to be his work, his office, his business, in the world: *His name shall be called Jesus, for he shall save his people from their sins*, Matth. 1. 21.

2. This word *Saviour* is a word so large, that it has place in all the undertakings of Christ; for whatever he

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doth in his mediation, he doth as a Saviour. He interposed between God and man as a Saviour. He engaged against sin, the devil, death, and hell, as a Saviour, and triumphed over them by himself as a Saviour.

3. The word *Saviour*, as I said, is all one with redeemer, deliverer, reconciler, peace-maker, or the like: for though there be variation in the terms, yet Saviour is the intendment of them all. By redeeming, he becomes a Saviour; by delivering; he becomes a Saviour; by reconciling, he becomes a Saviour; and by making peace, he becometh a Saviour. But I pass this now, intending to speak more to the same question afterwards.

II. How it appears, that God, in all ages, gave his people a promise, that he would one day send them a Saviour.

It appears evidently: For so soon as man had sinned, God came to him with an heart full of promise, and continued to renew, and renew, till the time of the promised Messiah to be revealed was come.

1. He promised him under the name of *the seed of the woman*, after our first father had sinned: *I will put enmity between thee and the woman, and between thy seed and her seed: it shall break thy head, and thou shalt bruise his heel.* This the apostle hath his eye upon when he saith, *When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law.*

2. God renewed this promise to Abraham, and there tells him Christ should be his seed; saying, *In thy seed shall all the families of the earth be blessed.* Now, saith St Paul, *To Abraham and his seed was the promise made.* He saith not unto seeds, as of many, but as one, and to thy seed, which is Christ.

3. He was promised in the time of Moses under the name of a prophet: *I will raise them up* (saith God to him) *a prophet of their brethren, like unto thee.* This Peter expounds of Christ; *For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall you hear in all things whatsoever he shall say unto you.*

4. He promised him to David under the title of a Son,

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saying *I will be to him a Father, and he ſhall be to me a Son.* For this the apoſtle expounded of the Saviour, ſaying, *Thou art my Son; this day have I begotten thee.* And again, *I will be to him a Father, and he ſhall be to me a Son.*

5. He was promiſed in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.

(1) by the name of a branch: *In that day ſhall the branch of the Lord be beautiful and glorious.*

(2) Under the name of the Son of a Virgin: *Therefore the Lord himſelf ſhall give you a ſign: Behold a virgin ſhall conceive, and bear a Son, and thou ſhalt call his name Emanuel.* This Matthew expounds of Chriſt, *Iſa. 7. 14.; Matth. 1. 22.*

(3) He was promiſed under the name of a rod: *There ſhall come forth a rod out of the ſtem of Jeſſe, and a branch ſhall grow out of his roots, and the Spirit of the Lord ſhall reſt upon him.* This answereth the text, *David was the ſon of Jeſſe, and Chriſt the ſon of David,* *Iſa. 11. 1, 2.*

(4) He was promiſed under the title of a king: *Behold a king ſhall rule in righteouſneſs; and a man ſhall be for a hiding-place from the wind, and a covert from the tempeſt, as rivers of waters in a dry place, as the ſhadow of a great rock in a weary land.*

(5) He was promiſed under the name of an elect ſervant: *Behold my ſervant whom I uphold, mine elect in whom my ſoul delighteth; I have put my Spirit upon him; he ſhall bring forth judgement to the Gentiles; he ſhall not cry, nor lift up, nor cauſe his voice to be heard in the ſtreets: a bruised reed ſhall he not break, and ſmoking flax ſhall he not quench.*

6. He was promiſed to Jeremiah under the name of the Lord our righteouſneſs: *Behold, the days come, ſaith the Lord, that I will raiſe unto David a righteous branch, and a king ſhall reign and proſper: he ſhall execute judgement in the earth: in his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely; and this is the name where with he ſhall be called, The Lord our righteouſneſs.*

7. He was promiſed by the prophet Ezekiel, under the name of David a ſhepherd: *And I will ſet one ſhep-*

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herd over them, and he shall feed them, even my servant David, he shall feed them: and he shall be their shepherd, and I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it.

8. He was promised by the prophet Daniel, under the name of Messias, or Christ, the Most Holy: And after threescore and two weeks shall the Messiah be cut off, but not for himself.

9. He was promised by the prophet Micah, under the name of the ruler of Israel: But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come that is to be ruler in Israel.

10. He was promised by Haggai, as the desire of all nations: I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts.

11. He was promised by Zechariah, under the name of servant and branch: For behold I will bring forth my servant the Branch: and again, Behold the man whose name is the Branch: he shall grow up out of his place, and he shall build the temple of the Lord, and he shall bear the glory.

12. He was promised by Malachi under the name of the Lord, and the messenger of the covenant: Behold, I send my messenger, and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of hosts.

Indeed the scriptures of the Old Testament are filled with promises of the Messias to come, prophetic promises, typical promises: for all the types and shadows of the Saviour are virtually so many promises. Having therefore touched upon the prophetic, I will briefly touch the typical promises also; for as God spake at sundry times to the fathers, so also in divers manners, prophetically, providentially, typically, and all of the Messias, Heb. i. 1.

The types of the Saviour were various: 1. Sometimes he was typed out by men. 2. Sometimes by beasts. 3. Sometimes by insensible creatures.

1. He

Light for them that sit in Darknefs.

1. He was typed forth sometimes by men.

(1) Adam was his type in many things, especially as he was the head and father of the first world. He was the figure of him that was to come.

(2) Moses was his type as mediator, and as builder of the tabernacle, Heb. 3. 2, 3.

(3) Aaron was his type as he was high-priest, and so was Melchisedec before him, Heb. 5. 4, 5.; & 7. 1. 21.

(4) Samson was his type in the effects of his death; for as Samson gave his life for the deliverance of Israel from the Philistines, Christ gave his life to deliver us from sin and devils.

(5) Joshua was his type in giving the land of Canaan to Israel, as Jesus will give the kingdom of heaven to the elect, Heb. 4. 8.

(6) David was his type in many things, especially in his subduing of Israel's enemies, and feeding them; hence he is sometimes called David their king, and David their shepherd, Ezek. 34. 23, 24.

(7) Solomon was his type in his building the temple, and in his peaceable kingdom. Hence it is said, *he shall build the temple of the Lord*; and again, *of his government and peace there shall be no end*.

2. Beasts were his types. To instance some:

1st, The paschal-lamb was his type, Exod. 12.

(1) In its spotlessness. Christ was a lamb without blemish and without spot, 1 Pet. 1. 18, 19.

(2) In its being roasted. It was a figure of the cursed death of Christ, (for to be roasted bespake one accursed), Jer. 29. 22.; Gal. 3. 13.

(3) In that it was to be eaten: *He that eateth my flesh, and drinketh my blood, (saith Christ), hath eternal life*.

(4) In that its blood was to be sprinkled upon the doors of their houses, for the destroying angel to look on: *The blood of Christ is sprinkled upon the elect for the justice of God to look on*, Heb. 9.; 1 Pet. 1. 1, 2.

(5) By eating the paschal-lamb, the people went out of Egypt; by feeding upon Christ by faith, we come from under the Egyptian darkness, tyranny of Satan, &c.

2dly, The red cow was his type, Numb. 19. 2, &c.

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(1) In that she was to be without blemish.

(2) In that she was to be slain without the camp. Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

(3) In that her flesh was to be burnt, a type of the grievous death of Christ.

(4) Her ashes was to be carried into a clean place without the camp; a type of the clean sepulchre, where the body of Jesus was laid, John 19. 38,—41.

There was also divers other sacrifices, as bulls, goats, and birds; which were types of him, which I here omit.

3. Insensible creatures were his types.

As, first, The manna in the wilderness, (Exod. 16.) and that,

(1) As it came down from heaven; for so did Christ: *I came down from heaven, saith he: and again, I am the living bread which came down from heaven.*

(2) The manna was to be eaten; so is Christ by faith: *If any man eat of this bread, he shall live for ever: and the bread that I give is my flesh, which I will give for the life of the world.*

(3) The manna was to be gathered daily, so is Christ to be daily eaten.

(4) The manna was all the bread that Israel had in the wilderness; Christ is all the bread that believers have in this life for their souls.

(5) The manna came not by Moses law; neither comes Christ by our merits: *Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven.*

Again, the rock that gave them out water for their thirst, was a type of him, (Numb. 20.): They did all drink of the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ.

This rock was his type in four things.

(1) It gave drink to the people in the wilderness when they were come out of Egypt; Christ gives drink to them that forsake the world for him.

(2) The rock yielded water by being smitten by Moses's rod; Christ giveth drink, even his blood, by being stricken by Moses's law, Numb. 20. 11.; Isa. 53.

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(3) The water out of this rock was given to the thirsty: *I will give to him that is athirst* (saith Christ) *of the fountain of the water of life freely.*

(4) The water of the rock in the wilderness ran after the people, they drank of that rock that followed them: *He opened the rock, and the waters gushed out, they ran in dry places like a river.* Christ also is said by that type to follow us: *They drank of that rock that followed them, and that rock was Christ.*

Again the Mount Moriah was his type.

(1) That mount stood in Jerusalem; Christ also stands in his church.

(2) Upon that rock was built the temple: *And upon this rock* (saith Christ) *will I build my church: and the gates of hell shall not prevail against it.*

Other things might be urged, but these being virtually of the force of the promise, and also as a key to open them, therefore I thought good to place them here with the promises; because, as they are standing with them, so they are written to beget faith in the Lord Jesus Christ.

III. I come now to the third thing, to wit, That these promises were ground for a believing remembrance that a Saviour should one day come.

There is a remembering, and a believing remembering, or such a remembering that begetteth and maintaineth faith in the heart. Jacob had a believing remembrance, when he said, *I have waited for thy salvation, O Lord.* And so had David, when he cried, *O that the salvation of Israel were come out of Zion!* These with Simeon and Anna, had not remembrance only, but a believing remembrance, that God would send them a Saviour. They had the promise, not in the book only, but in their hearts. This gospel was mixed in them with faith; therefore they, with their fellows, remembered and believed, or made the promise the ground of their believing, that God would one day send them a Saviour.

Let me make some use of this doctrine.

Here we may see how much the heart of God was

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set upon the salvation of sinners; he studied it, contrived it, set his heart on it, and promised; and promised, and promised to complete it, by sending one day his Son for a Saviour, Eph. 1. 3.; 2 Sam. 14. 14; Tit. 1. 2.

No marvel therefore, if when he treateth of the new covenant, in which the Lord Jesus is wrapped, and presented in a word of promise to the world, that he saith, *I will do it assuredly with my whole heart, and with my whole soul,* Jer. 32. 41.

Now this is of singular comfort to sensible sinners; yea, what greater ground of consolation to such, than to hear that the God against whom they have sinned, should himself take care to provide us a Saviour?

There are some poor sinners in the world, that have given such way to discouragement, from the sense of the greatness of their sins, that they dare not think upon God, nor the sins which they have committed: but the reason is, because they are ignorant that God's heart was wrapped up in this good work of providing and sending a Saviour; Let such hearken now to the call of God, "Return unto me, for I have redeemed thee," Isa. 44. 22. Ho! turn again, hearken; the heart of God is much set upon mercy; from the beginning of the world he resolved and promised, ay, and sware, we should have a Saviour.

Doct. 2. I now proceed to the second observation, That when Jesus was to come into the world, then was the promise of God fulfilled, namely, That he would one day send us a Saviour.

Take three texts for the confirmation of this point.

1. "This is of truth that prophet that should come into the world."

These words were spoken of them that were present at that miracle of Jesus, when he fed five thousand with five barely-loaves, which a lad had about him in the company: For these men, when they had seen the miracle, being amazed at it, made confession of him to be the Saviour, John 6.

2. "Lord, I believe thou art the Christ the Son of God, which should come into the world," John 9. 27.

3. "This is a faithful saying, and worthy of all ac-

temptation, that Christ Jesus came into the world to save sinners," 1 Tim. i. 15.

For the explaining of this observation, I will briefly handle three questions.

1. How this Jesus is to be distinguished from others of that name.

2. What it was for this Jesus to come into the world.

3. What it was for him to come to be a Saviour.

Quest. 1. For the first, The Jesus in the text is distinguished from all others of that name.

1. By the manner of his birth: He was born of a virgin, a virgin espoused to a man, whose name was *Joseph*, but he "knew her not, till she had brought forth her first-born Son, and he called his name *Jesus*." Matth. i. 25.

2. He is distinguished from others of that name, by the place of his birth, to wit, Bethlehem the city of David; there he must be born, there he was born, John 7. 42.; Matth. 2. 4, 5, 6.

3. He is distinguished by his lineage: "He came of the house and lineage of David," Luke 2. 4, 5, 6.

4. He is distinguished by the time of his birth, to wit, "The time of the prophets prefixed," Gal. 4. 4.

5. But his common distinction is, *Jesus of Nazareth*, by this name he is distinguished one and twenty times in the New Testament.

(1) His enemies called him Jesus of Nazareth, Mat. 26. 71.; Mark 14. 67.; John 18. 5.

(2) His disciples called him Jesus of Nazareth, Mat. 21. 11.; Luke 24. 19.; John 1. 45.; Acts 2. 22.

(3) The angels called him Jesus of Nazareth, Mark 16. 6.

(4) And he calleth himself Jesus of Nazareth, Acts 22. 8.

(5) Yea, and he goeth also by the name of Jesus of Nazareth among the devils, Mark 1. 24.; Luke 4. 34.

He was called Jesus of Nazareth, because he dwelt there with his mother Mary and her husband. Nazareth was his city where he had been brought up, whither for shelter Joseph carried him when he came up out of Egypt with him: In Nazareth was his common abode, until

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until the time that John was cast into prison, Luke 4. 16.; Matth. 2. 23. & 4. 12, 13.; wherefore he might well say, "I am Jesus of Nazareth:" yea, though he was now in heaven; for heaven shall not make us forget what countrymen we were when we lived in the world. Jesus you see here, though glorified in heaven yet forgets not what countryman he was when he dwelt in the world: "I am Jesus of Nazareth, (saith he), I am the Jesus that thou persecutest:" and that thou mayest know I am he, I tell thee I dwelt once in the city of Nazareth in Galilee: Joseph and my mother Mary brought me up there, and there I dwelt with them many years: "I am Jesus of Nazareth whom thou persecutest."

Quest. 2. What was it for Jesus to come into the world?

Ans. 1. Not his coming in or by his Spirit in his people; for so he was never out of the world.

2. Neither is it his appearance in his ordinances.

3. Nor that coming of his by which he destroyeth Antichrist.

4. Nor his appearing in his dreadful providences or judgements.

But by the coming of Jesus, according to the text, we are to understand that, or such a coming, whereby he was manifest to be God-man in one person, God in our flesh without us, or distinct in his own person by himself; such a coming by which he was manifested to be in all points like as men are, sin only excepted; such a coming, wherein, or by which, the Son of God became also the Son of man.

For the further clearing of this, you find it expressly said, he was born into the world; Mary of whom was born Jesus. Now when Jesus was born, it is said, "where he that is born King of the Jews? Herod demanded of them where Christ should be born," Matth. 1. 16.; & 2. 1, 2, 4.; Luke 1. 35.; & 2. 11.

Now that this was fulfilled according to the very word of the text, without any juggle, evasion, or cunningly devised fable, consider,

1. He is called the first-born of this woman, the male-child that opened her womb, Luke 2. 7. 23.

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2. He was not born till nourished in her womb the full time, according to the time of life. And so it was that while they were at Bethlehem, the days were accomplished that she should be delivered, "and she brought forth her first-born son, and wrapt him in swaddling-clothes, and laid him in a manger," Luke 24. 5, 6.

3. She also continued in her separation at the birth of Jesus, as other women at the birth of their children, until the days of her purification according to the law of Moses, were accomplished, Luke 2. 22.

4. Himself also, as other Hebrew children, was brought to Jerusalem to present unto the Lord, *As it is written in the law of Moses, every male that openeth the womb shall be called holy unto the Lord*, Luke 2. 23. 24.

5. This Jesus also, as other Hebrew children, when the set day was come, was circumcised: *And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb*, Luke 2. 21.

6. After this, he is often called the young child, the child Jesus; and farther, it is said of him, "that he grew, that he increased in wisdom and stature," Mat. 2. 20. 21.; Luke 2. 40, 52.

Behold, with what diligence, even to a circumstance, the Holy Ghost sets forth the birth of the Lord Jesus, and all to convince the incredulous world, of the true manner of the coming of the Saviour into the world.

Secondly, the reality of the manhood of this Lord Jesus, is yet further manifest; and that, 1. By those natural infirmities that attend human flesh. 2. By the names the prophets gave him in the days of the Old Testament and the New.

1. By those natural infirmities that attend human flesh: As,

(1) At his birth he could not go, but as carried by his parents.

(2) He was sensible of hunger, Luke 4. 2.

(3) He was sensible of thirst, John 19. 28.

(4) He was sensible of weariness, John 4. 6.

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- (5) He was nourished by sleep, Mark 4. 34.
- (6) He was subject to grief, Mark 3. 5.
- (7) He was subject to anger, Mark 3. 5.
- (8) He was subject to weep, John 11. 35.; Luke 19. 41.
- (9) He had joy as a man, and rejoiced, Mat. 11. 27.; Luke 10. 21.

These things, I say, Jesus was subject to as a man, as the Son of the Virgin.

2. The reality of his manhood is yet made manifest by the names the prophets gave him, both in the Old Testament and in the New: As,

(1) He is called the seed. The seed of the woman, the seed of Abraham, the seed of David, by which is meant he was to come of their children, Gen. 3. 15.; & 12. 22.; Gal. 3. 16, 17.; Rom. 1. 4.

(2) Therefore it is added, (where mention is made of the fathers), "of whom as concerning the flesh Christ came: He was made of the seed of David according to the flesh:" And hence again, he calleth himself the offspring of David; therefore, I say, he is said to be of their flesh, their loins, and is called their Son, Rom. 1. 4.; & 9. 5.; Acts 2. 30. Rev. 22. 16.

(3) He therefore is frequently called a man, and the Son of man: "Then shall you see the Son of man coming in the clouds of heaven. When the Son of man shall come in his glory, and all the holy angels with him. This man, because he continueth ever, hath an unchangeable priesthood. It is therefore necessary that this man have somewhat also to offer," Matth. 26. 63.; & 25. 30, 31.; Heb. 7. 24.; & 8. 3.; & 10. 12.

(4) What shall I say, himself gave undeniable demonstration of all this, when he said he was dead; when he called to Thomas to put his finger to, and behold his hands, to reach to him his hand, and thrust it into his side, and bid him he should not be faithless, but believing. At another time, when he stood in the midst of the eleven, as they were troubled with the thoughts of unbelief, he said, "Behold my hands and my feet; that it is I myself, handle me, and see; for a spirit hath not flesh and bones, as ye see me have," John 20. 27.; Luke 24. 39.

Thus

Thus have I shewed you what it was for Jesus to come into the world; namely, To be born of a woman, to take flesh, and to become God-man in one person.

I come now to the third question; but before I speak particularly to that, I will produce further testimony, that we find upon record concerning the truth of all this.

Particular testimonies, that this coming of Jesus, is his coming to save us.

1. Simeon the just gives testimony of him: "And the Holy Ghost was upon him, and it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple, and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation," Luke 2. 25, 26, 27, 32.

2. "Anna a prophetess, one of a great age, which departed not from the temple, but served God with fasting and prayer night and day: And she coming in at the same instant, gave thanks likewise unto the Lord, and spake of him to all that looked for redemption in Jerusalem," Luke 2. 26, 27, 28.

3. John Baptist as he fulfilled his ministry, he cried concerning this Jesus, "Behold the Lamb of God that taketh away the sins of the world. And he (saith John) that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and (abiding, or) remaining, the same is he which shall baptize with the Holy Ghost. And I saw and bare record, that this is the Son of God," John 1. 29.—35.

4. The star that appeared at his birth in the east, and that coasted through the heavens, till it came over the place where the young child Jesus was, that star gave testimony that he was the Saviour. This star alarmed many, especially the wise men of the east, who were brought by it from afar to worship him: "And lo, the star which they saw in the east, went before them till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great

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great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh."

5. The testimony of the angels.

(1) To Mary herself,

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin, espoused to a man whose name was Joseph, and the virgin's name was Mary; and the angel came in unto her, and said, Hail, thou that art highly favoured. And the angel said unto her, Fear not, Mary, for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the highest. And the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end."

(2) The angels testimony to the shepherds, as they were feeding their flocks in the fields by night.

"And lo, the angel of the Lord came upon them, and the glory of the Lord shined round about them, and they were sore afraid; and the angel said unto them, Fear not, for behold, I bring you good tidings of great joy which shall be to all people: for unto you is born this day in the city of David, a Saviour, which is Christ the Lord."

3. How the angels solemnized his birth among themselves.

"And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good-will towards men."

6. The testimony of God the Father.

(1) When he was baptized.

"And Jesus when he was baptized went up straight way out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo, a voice from heaven,

heaven, ſaying, This is my beloved Son, in whom I am well pleaſed."

(2) The Father's testimony concerning the tranſfiguration.

"And he took Peter, and James, and John, and went up into a mountain to pray: and as he prayed, the ſaſhion of his countenance was altered, and his raiment was white and glittering, &c. And there appeared Moſes and Elias talking with him, and a cloud from heaven overſhadowed them; at which the three diſciples began to be afraid. Then there came a voice out of the cloud, ſaying, This is my beloved Son, hear him."

This is that testimony of God which Peter ſpeaks of, ſaying, "We have not followed cunningly-deviſed fables, when we made known unto you the power and coming of our Lord Jeſus Chriſt, but were eye-witneſſes of his majeſty; for he received from God the Father, honour and glory, when there came ſuch a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleaſed: And this voice which came from heaven we heard, when we were with him in the holy mount."

(3) God gave testimony of him by ſigns and wonders.

"Believeſt thou not that I am in the Father, and the Father in me. The words that I ſpeak unto you, I ſpeak not of myſelf, but the Father that dwelleth in me, he doth the works: God alſo bearing them witneſs, (that preached ſalvation by Jeſus), both with ſigns and wonders, and with divers miracles and gifts of the Holy Ghoſt, according to his own will."

Concerning Jeſus, how he put himſelf upon the teſt among his adverſaries.

The Lord Jeſus alſo putteth himſelf upon the teſt among his adverſaries divers ways.

1. He urged the time of the appearing of the Meſſias to be come.

"The time is fulfilled, and the kingdom of God is at hand;" repent ye, and believe the goſpel.

For this he had a threefold proof: 1. The Heathens had invaded and taken the land, according to that of Daniel, Dan. 9. 25, 26. 2. "The ſceptre was departed from Judah," according to that of Jacob, (Gen. 49.

10.); to which also suited that prophecy, "Before the child shall know to refuse the evil, and chuse the good, the land which thou abhorrest shall be forsaken of both her kings." 3. The Roman emperor had not only subdued the nation, and put down the kingly race of the Jews, but had set up and established his own power over them. In the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate was governor of Judea, Herod was tetrarch of Galilee, Philip tetrarch of Iturca, and Lysanias tetrarch of Abilene, all Heathens, and of Tiberius his making.

Besides, the kingly race of Judah was at this time become so low by reason of the Roman oppression, that the chief of them were put to get their living by their own hands, even Joseph, the supposed father of Jesus, was then become a carpenter. Poor man! when Jesus was born, he was fain to thrust into a stable; for there was in the inn no room for such guests as they. The offering also which was brought unto God at the time when Jesus was presented unto the Lord, was two turtle-doves, or two young pigeons; a sacrifice allowed only for them that were poor, and could provide no bigger.

"And if she be not able to bring a lamb, then she shall bring two turtle doves, or two young pigeons, the one for a burnt-offering, the other for a sin-offering." Besides, Jesus himself saith, "Foxes have holes, and the birds of the air have nests, but the Son of man hath not whereon to lay his head."

Now, I say, all these things were so apparent to the Jews, that they could not object: they felt the Romans were come, they knew the sceptre was gone, they smarted under the the Roman tyranny, and knew the kingly race of Judea was overthrown. How then could they object, that the time was not come for Christ to be born?

Further, the people was generally convinced, that the time was come, and therefore, saith the text, "they were in expectation." And as all the people were in expectation, and all men mused in their hearts of John, whether he was the Christ or not, the unbiassed people observing the face of things, could do no other but

look for the Messias. And hence it is, that the Lord Jesus gives the Pharisees, those mortal enemies of his, such sore rebukes, saying, "O ye hypocrites, ye can discern the face of the sky, but can you not discern the signs of the times? The kingdom is lost, the Heathens are come, and the sceptre is departed from Judah." Ye hypocrites, ye can discern the face of the sky, and of the earth; but how is it that ye do not discern the time?

2. He yet again puts himself upon the test, by the miracles which he wrought before them:

"Believe me that I am in the Father, and the Father in me, or else believe me for the very works sake."

"For the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me."

This proof they could not withstand; but granted that he did many miracles, while they did nothing:

"Then gathered the chief priests and Pharisees a council, and said, What do we? for this man doth many miracles. If we let him alone, all men will believe on him; and the Romans shall come and take away both our place and nation."

Yea, so did Jesus confound them, that by their own records and law, by which they were to prove persons clean or unclean, they, in reading their lectures, did justify him, and overthrow themselves.

For instance, it was written in their law, "If he that hath an issue spit upon him that is clean, that spittle should make him unclean," Lev. 15. 8. Now, Jesus, whom they counted most unclean, because he said he was the Son of God, (as they thought speaking blasphemy), he spits upon people, and makes them whole; "He spat and made clay of the spittle, and with that clay made a blind man see," John 9. 6. Also he spit on the eyes of another, and made him see, Mark 8. 23, 24, 25. Again he spit, and with his spittle touched the tongue of one that was dumb, and made him speak immediately, Mark 7. 33, 34, 35. Thus he proved himself clear of their accusations, and maintained before them, that by their law he was guiltless, and the

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Son of God; for the miracles which he wrought were to prove him so to be.

Again, in their law it was written, "That whoso touched the altar of incense should be holy," *Exod. 29. 37.* A woman with a bloody issue touched him, and is whole of her plague. Yea, they "brought to him many diseased persons, and besought him that they might only touch the hem of his garment, and as many as touched were made perfectly whole."

Thus was he justified before them out of their own law, and had his glory manifest before their faces, to their everlasting confusion and contempt.

Indeed the Jews did make one objection against Jesus Christ, that seemed to them to have weight in it; and that was, because he first began to appear, and manifested his glory, in Cana of Galilee. At this, I say, they stumbled: it was their sore temptation: for still, as some affirmed him to be the Christ, others as fast objected, "Shall Christ come out of Galilee? Art thou also of Galilee? Search and look, for out of Galilee ariseth no prophet."

But this their stumble might arise, either, 1. From the cruelty of Herod; or, 2. From their own not observing, and keeping in mind the alarm that God gave them at his birth.

1. It might arise, or be occasioned through the cruelty of Herod: "For Jesus was born in Bethlehem, the city where David dwelt. But when Herod sent out to kill him, and for his sake killed all the young children in Bethlehem, then was Joseph warned by an angel of God, to take the young child and his mother, and fly into Egypt, and so he did, and was there till the death of Herod, *Matth. 2. 1,—20.* After this the angel comes to them in Egypt, and bids them take the young child, and return into the land of Israel; wherefore they arose and went: But hearing that Herod's son, that tyrant, ruled in the room of his father, they were afraid to go to Bethlehem, but turned aside into the parts of Galilee, where they remained till the time of his shewing to Israel."

2. This stumble of theirs might arise from their not observing

observing and keeping in mind the alarm that God gave them of his birth. 1. God began to give them the alarm at the birth of John the Baptist, where was asserted "that he was to go before the face of the Lord Jesus, and to prepare his ways; and fear came upon all that dwelt round about them, and all these sayings were noised abroad throughout all the hill-countries of Judea." 2. Again, What a continuation of this alarm was there also at the birth of Jesus, which was about three months after John the Baptist was born! Now comes a strange star over the country to lead the men of the east to the stable where Jesus was born; now was Herod, the priests, the scribes, and also the city of Jerusalem, awakened and sore troubled; for it was noised by the wisemen, that Christ the King and Saviour was born; besides the shepherds, Simeon and Anna, gave notice of him to the people: They should therefore have retained the memory of these things, and have followed God in all his dark providences, until his Sun of righteousness should arise among them with healing under his wings.

3. I may add another cause of their stumble; they did not understand the prophecies that went before of him.

(1) He was to come to them out of Egypt: "Out of Egypt have I called my Son."

(2) He turned aside into Cana of Galilee, and dwelt in the city of Nazareth; "That it might be fulfilled which was spoken by the prophets, he shall be called a Nazaren." 3. That saying also was to be fulfilled, "The land of Zabulon, and the land of Nephthalim, by the way of the sea beyond Jordan, Galilee of the Gentiles: the people that sat in darkness saw a great light, and them that sat in the region and shadow of death: light is sprung up."

At these things then they stumbled, and it was a great judgement of God upon them.

Besides, there seem to be a contradiction in the prophecies of the scriptures concerning his coming. He was to be born in Bethlehem, and yet to come out of Egypt: How should he be the Christ and yet come

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of Galilee, out of which ariſeth no prophet? Thus they ſtumbled.

Hence note, That though the prophecies and promiſes be full and plain as theſe were, that he ſhould be born in Bethlehem; yet mens ſins may cauſe them to be fulfilled in ſuch obſcurity, that inſtead of having benefit thereby, they may ſtumble and ſplit their ſouls thereat.

Take heed then, hunt not Chriſt from plain promiſes with Herod, hunt him not from Bethlehem, leſt he appear to your amazement and deſtruction from Egypt, or in the land of Zabulon. But thus much to the ſecond queſtion; to wit, What it was for Jeſus to come into the world?

I come now to the third queſtion.

Queſt. 3. What was it for him to come to be a Saviour?

For the further handling for this queſtion I muſt ſhew,

1. What it is to be a Saviour. 2. What it is to come to be a Saviour. 3. What it is for Jeſus to come to be a Saviour.

To theſe three briefly.

Queſt. 1. What it is to be a Saviour?

1. A ſaviour ſuppoſeth ſome in miſery, and himſelf one that is to deliver them.

2. A ſaviour is either ſuch an one miniſterially, or meritoriouſly.

Miniſterially, Is when one perſon engageth, or is engaged by virtue of reſpect or command from ſuperiors, to go and obtain by conqueſt, or the king's redemption, the captives or perſons grieved by the tyranny of an enemy. And thus were Moſes and Joſhua, and the judges and kings of Iſrael, ſaviours: "Thou deliveredſt them into the hand of their enemies who vexed them, and in the time of their trouble when they cried unto thee, thou heardeſt them from heaven; and according to thy manifold mercies thou gavelt them ſaviours, who ſaved them out of the hand of their enemies." Thus was Jeſus Chriſt a Saviour, he was engaged by virtue of reſpect and command from God, to obtain by conqueſt and redemption, the captives or perſons grieved: "God ſent his Son to be the Saviour of the world."

Meritoriouſly,

Meritoriously, Is when the person engaging shall at his own proper cost and charge, give a sufficient value or price for those he redeemeth.

Thus those under the law were redeemed by the money called the redemption-money: "And Mose gave the money of those that were redeemed unto Aaron and to his sons."

And thus was Jesus Christ a Saviour; he paid a full price to divine justice for sinners, even his own precious blood: "Forasmuch as you know that you were not redeemed from your vain conversation, received by tradition from your fathers, with corruptible things, as silver and gold, but with the precious blood of Christ."

And forasmuch as in man's redemption the undertaker must have respect, not only to the paying of a price, but also to the getting of a victory; for there is not only justice to satisfy, but death, devil, hell, and the grave to conquer; therefore hath he also by himself gotten victory over these.

1. He hath abolished death, 2 Tim. 1. 10.: 2. He hath destroyed the devil, Heb. 2. 14, 15.: 3. He hath been the destruction of the grave, Hos. 13. 14.: 4. He hath gotten the keys of hell, Rev. 1. 17, 18, 19.

And this I say he did by himself at his own proper cost and charge, when he triumphed over them upon his cross, Col. 2. 14, 15.

Quest. 2. What it is to come to be a Saviour?

1. To come to be one, supposeth one ordained, and fore-prepared for that work: "Then said he, Lo, I come, a body hast thou prepared me."

2. To come to be a saviour, supposeth one commissioned, or authorized for that work: "The Spirit of the Lord is upon me, because he hath anointed me (authorized me) to preach the gospel to the poor; he hath sent me to bind up the broken-hearted, to preach deliverance to the captives, and recovering of the sight to the blind, and to set at liberty them that are bruised."

And upon this account it is, that he is so often called Christ, or the anointed one; the anointed Jesus, or Jesus the anointed Saviour: "Thou art the Christ the Son of God, that should come into the world. This

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Jesus whom I preach unto you is Christ :” He testified to the Jews, that Jesus was Christ, and he confounded the Jews which dwelt at Damascus; proving by the scriptures that this is the very Christ, the very anointed of God, or he whom God authorised and qualified to be the Saviour of the world.

3. To come to be a saviour, supposeth a resolution to do that work before he goeth back; “ I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plague, O grave, I will be thy destruction, repentance shall be hid from mine eyes.”

And as he resolved, so he hath done: 1. “ He hath purged our sins, Heb. 1. 2: 2. He hath perfected for ever (by one offering) them that are sanctified, Heb. 10. 14.: 3. He hath obtained eternal redemption for them,” Heb. 9. 12. See further, 2 Tim. 1. 10. Heb. 9. 26.; Col. 2. 15.; Heb. 6. 18, 19, 20.

Quest. 3. I come now to the third question.

What is it for Jesus to come to be a Saviour!

1. *Ans.* It is the greatest discovery of man’s misery and inability to save himself therefrom, that ever was made in the world. Must the Son of God himself come down from heaven, or can there be no salvation? Cannot one sinner save another? Cannot man by any means redeem his brother, nor give to God a ransom for him? Cannot an angel do it? Cannot all the angels do it? No, Christ must come and die to do it.

2. It is the greatest discovery of the love of God, that ever the world had; For God so loved the world, as to send his Son: For God so to commend his love to the world, as to send it to them in the blood of his Son! Amazing love! John 3. 16.; Rom. 5, 8.

3. It is the greatest discovery of the condescension of Christ that ever the world had: 1. “ That he should not come to be ministred unto, but to minister, and to give his life a ransom for many,” Matth. 20. 28. 2. That he should be manifest for this purpose, “ that he might destroy the works of the devil,” 3. That he should come “ that we might have life, and that we might have it more abundantly.” 4. That the Son of God

God should "come to seek and to save that which was lost." 5. That he should not come "to judge the world, but to save the world." 6. That "Christ Jesus should come into the world to save sinners, of whom I am chief." 7. That "he should love us, and wash us from our sins in his own blood." What amazing confession and humility is this!

How Jesus Christ addressed himself to the work of our redemption.

I come then in the next place to shew you how Jesus Christ addressed himself to the work of man's redemption.

The scripture saith, "He became poor; that he made himself of no reputation, and took upon him the form of a servant; that he humbled himself unto death, even the death of the cross." But particularly,

1. "He took upon him our flesh. 2. He was made under the law. 3. He took upon him our sins. 4. He bore the curse due to our sins."

1. "He took upon him our flesh." I shewed you before that he came in our flesh, and now I must shew you the reason of it: namely, because that was the way to address himself to the work of our redemption.

Wherefore, when the apostle treated of the incarnation of Christ, he addeth withal the reason, to wit, That he might be capable to work out the redemption of men.

There are three things to be considered in this first head. 1. That he took our flesh upon him for this reason, that he might be a Saviour. 2. How he took the flesh, that he might be our Saviour. 3. That it was necessary that he should take our flesh, if indeed he will be our Saviour.

1. For the first, That he took our flesh, for this reason, that he might be a Saviour: "For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of a sinful flesh, and for sin condemned sin in the flesh."

The sum of the words is, forasmuch as the law could do us no good, by reason of the inability that is in

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our fleſh to do it, (for the law can do us no good until it be fulfilled), and becauſe God had a deſire that good ſhould come to us, therefore did he ſend his Son in our likenefs, clothed with fleſh, to deſtroy by his doing the law, the tendency of the ſin that dwells in our fleſh. He therefore took our fleſh, that our ſin, with its effects, might by him be condemned and overcome.

The reaſon therefore why he took fleſh, is, Becauſe he would be our Saviour.

“Foraſmuch then as the children are partakers of fleſh and blood, he alſo likewiſe took part of the ſame, that through death he might deſtroy him that had the power of death, that is the devil, and deliver them, who through the fear of death were all their lifetime ſubject to bondage.”

In theſe words it is aſſerted, that he took our fleſh for certain reaſons.

(1) Becauſe the children, the heirs of heaven, are partakers of fleſh and blood: “Foraſmuch then as the children are partakers of fleſh and blood, he alſo himſelf took part of the ſame.” Had the children, the heirs, been without fleſh, he himſelf had not taken it upon him: Had the children been angels, he had taken upon him the nature of angels; but becauſe the children were partakers of fleſh, therefore leaving angels, or reſuſing to take hold of angels, he took fleſh and blood, the nature of the children, that he might put himſelf into a capacity to ſave and deliver the children. Therefore it follows, “That through death he might deſtroy him that had the power of death, that is the devil.”

(2) This therefore was another reaſon, that he might deſtroy the devil. The devil had bent himſelf againſt the children; he is their adverſary, and goeth forth to make war with them: “The devil your adverſary: And he went to make war with the remnant of her ſeed,” 1 Pet. 5. 8.; Rev. 12. 17. Now the children could not deſtroy him, becauſe he already caſt them into ſin; deſiled their nature, and laid them under the wrath of God. Therefore Chriſt puts himſelf among the children, and into the nature of the children; that he might by means of his dying in their fleſh deſtroy

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the devil, that is, take away sin, his work, *that he might destroy the works of the devil*; for sin is the great engine of hell, by which he overthroweth all that perish. Now this did Christ destroy, by taking on him the similitude of sinful flesh; of which more anon.

That he might destroy him that had the power of death, that is the devil, and deliver them. This was the thing in chief intended, that he might deliver the children, that he might deliver them from death, the fruit of their sin, and from sin, the sting of that death: *That he might deliver them, who through the fear of death were all their lifetime subject to bondage.*

He took flesh therefore, because the children had it; and that he might die for the children, and deliver them from the works of the devil; that he might deliver them. No deliverance had come to the children, if the Son of God had not taken their flesh and blood: *Therefore he took our flesh, that he might be our Saviour.*

Again, in a Saviour there must be not only merit, but compassion and sympathy; because the children who are to live by faith, are not yet come to inheritance: *It be- haved him therefore in all things to be made like unto his bretheren, that he might be a merciful and faithful High-Priest in things pertaining to God, to make reconciliation for the sins of the people,* Heb. 2. 17, 18.

Two reasons are rendered in this text why he must take flesh; namely, that he might be their Priest, to offer sacrifice, to wit, his body and blood for them; and that he might be merciful and faithful, to pity and preserve them unto the kingdom appointed for them.

Mark you therefore, how the apostle, when he as- serteth that the Lord Jesus took our flesh, urgeth the reason why he took our flesh: *That he might destroy the devil and death, that he might deliver them.* *It be- haved him to be made like unto his brethren, that he might be merciful and faithful; that he might make re- conciliation for the sins of the people.* The reason there- fore why he took our flesh is declared, to wit, *That he might be our Saviour.* And hence you find it so often recorded, *he hath slain the enmity by his flesh; and you*

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who were sometimes aliens and enemies in your minds by wicked works; yet now hath he reconciled, in the body of his flesh, through death, to present you holy and unblameable in his sight, Eph. 2. 15, 16.; Col. 1. 21, 22.

2. I come now to the second question, to wit, How he took our flesh? This must be enquired into; for his taking flesh was not after the common way; never any took man's flesh upon him as he, since the foundation of the world.

(1) He took not our flesh like Adam, who was formed out of the ground: *Who was made of the dust of the ground*, Gen. 2. 7.; & 3. 19. 2. He took not our flesh as we do by carnal generation: *Joseph knew not his wife, neither did Mary know any man till she had brought forth her first-born Son*, Luke 1. 34.; Matth. 1. 25. 3. He took flesh then, by the immediate working and overshadowing of the Holy Ghost: And hence it is said expressly, *She was found with child of the Holy Ghost*, Matth. 1. 18. Now the birth of Jesus Christ was on this wise: *When as his mother Mary was espoused to Joseph, (before they came together), she was found with child of the Holy Ghost*. And hence again, when Joseph doubted of her honesty, (for he perceived she was with child, and knew he had not touched her), the angel of God himself comes down to resolve his doubt, and said, *Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost*, Matth. 1. 20.

(2) But again, though the Holy Ghost was that by which the child Jesus was formed in the womb, so as to be without carnal generation; yet was he not formed in her without, but by her conception: *Behold thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus*, Luke 1. 21.: wherefore he took flesh, not only in, but of the Virgin: hence he is called her son, the seed of the woman. And hence it is also that he is called the seed of Abraham, the seed of David; their seed according to the flesh.

And this the work he undertook required.

(1) It required that he should take our flesh.

(2) It required that he should take our flesh without

Light for them that sit in Darknes.

sin, which could not be, had he taken it by reason of a carnal generation; for so all children are conceived in, and polluted with sin, Psal. 51. And the least pollution, either of flesh or spirit, had utterly disabled him for the work, which to do, he came down from heaven. Therefore, *Such an High-priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, Heb. 7. 26.*

This mystery of the incarnation of the Son of God was thus completed; I say, *That he might be in all points like as we are, yet without sin; for sin in the flesh disableth, and maketh incapable to do the commandment.* Therefore was he thus made, thus made of a woman: And this the angel assigneth as the reason of this his marvellous incarnation: *The Holy Ghost (saith he) shall come upon thee, and the power of the Highest shall over shadow thee; therefore also that holy thing that shall be born of thee, shall be called the Son of God, Luke 2. 35.*

The overshadowing of the Holy Ghost, and the power of the Highest; the Father, and the Holy Ghost, brought this wonderful thing to pass; for Jesus is a wonderful one in his conception and birth. This mystery is that, next to the mystery of three persons in one God: *It is a great mystery. Great is the mystery of godliness; God was manifested in the flesh.*

The conclusion is, that Jesus Christ took our flesh, that he might be a Saviour; and that he might be our Saviour indeed, he thus took our flesh.

3 I come now to the third thing, namely, That it was necessary that he should take our flesh if he will be our Saviour.

And that, (1) from the nature of the work: His work was to save, to save man, sinking man; man that was going down to the pit, Job 34. 24. Now he that will save him that is sinking, must take hold on him. And since he was not to save a man, but men; therefore it was necessary that he should take hold, not of one person, but of the common nature, clothing himself with part of the same.

He took not hold of angels, but took on him the seed of Abraham. For that flesh was the same with the whole

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whole lump of the children, to whom the promise was made; and comprehended in it the body of them that shall be saved, even as in Adam was comprehended the whole world at first, Rom. 5.

Hence we are said to be chosen in him, to be gathered, being in him, to be dead by him, to be risen with him, and to be set with him, or in him, in heavenly places, already.

This then was the wisdom of the great God, that the eternal Son of his love should take hold of, and so secure the sinking souls of perishing sinners by assuming their flesh.

(2) The manner of his doing the work of a Saviour, did call for his taking of our flesh.

He must do the work by dying: Ought not Christ to have suffered? Christ must needs have suffered, or else no glory follows. The prophets testified before-hand the sufferings of Christ, and the glory that should follow; yea, they did it by the Spirit of Christ himself. This Spirit then did bid them tell the world, yea, testify, that Christ must suffer, or no man be blest with glory. For the threatening of death, and the curse of the law, lay in the way between heaven-gates and the souls of the children, for their sins; wherefore he that will save them, must answer divine justice, or God must lie in saving them, without inflicting the punishment threatened. Christ then must needs have suffered, the manner of the work laid a necessity upon him; to take our flesh upon him, he must die, he must die for us, he must die for our sins. And this was effectually foretold by all the bloody sacrifices offered under the law; the blood of bulls, and the blood of lambs, the blood of rams, and the blood of calves, and the blood of goats and birds. These bloody sacrifices, what did they signify, what were they figures of, but of the bloody sacrifice of the body of Jesus Christ, their blood being a shadow of his blood, and their flesh being a shadow of his flesh?

Therefore when God declared, that he took no pleasure in them, because they could not make the worshippers perfect, as pertaining to the conscience; then comes
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Jesus Christ to offer his sinless body and soul for the sin of the people: for it is not possible that the blood of bulls and goats should take away sin: wherefore, when he cometh into the world, he saith *Sacrifices and offerings thou wouldst not, but a body hast thou prepared me; in burnt-offerings and sacrifices for sin thou hast had no pleasure.* Then said I, lo, I come, in the volume of thy book it is written of me, to do thy good will. Since burnt-offerings cannot do thy will, my body shall; since the blood of bulls and goats cannot do thy will, my blood shall.

Then follows, *By the will of God we are sanctified through the offering up of the body of Jesus Christ once for all.*

(3) The end of the work required, That Christ, if he will be our Saviour, should take upon him our flesh.

The end of our salvation is, That we might enjoy God, and that he by us might be glorified for ever and ever.

(1) That we might enjoy God: *I will dwell in them, and they shall be my people, and I will be their God.* This indwelling of God, and consequently our enjoyment of him, begins first in its eminency, by his possessing our flesh in the person of Jesus Christ. Hence his name is called *Emmanuel, God with us; and the Word was made flesh, and dwelt among us.* The flesh of Christ is the tabernacle which the Lord pitched, according to that saying, *The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.* Here God beginneth to discover his glory, and to be desirable to the sons of men.

God could not communicate himself to us, nor take us into the enjoyment of himself, but with respect to that flesh which his Son took of the Virgin, because sin stood betwixt. Now this flesh only was the holy lump, in this flesh God could dwell; and forasmuch as this flesh is the same with ours, and was taken up with intent, that what was done in and by that, should be communicated to all the children; therefore, through that doth God communicate of himself unto his people: *God was in Christ reconciling the world unto himself.* And

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I am the way, (saith Christ), no man cometh to the Father but by me.

That passage to the Hebrews is greatly to our purpose; *We have boldness, brethren, to enter into the holiest, (the place where God is), by the blood of Jesus, by a new and living way which he hath consecrated for us through the veil, that is to say, his flesh.*

(2) As the end of our salvation is, *That we might enjoy God*; so also it is, that he by us might be glorified for ever: *That God in all things might be glorified through Jesus Christ our Lord.*

Here indeed will the mystery of his grace, wisdom, justice, power, holiness, and glory, inhabit eternal praise, while we that are counted worthy of the kingdom of God, shall admire at the mystery, and see ourselves, without ourselves, even by the flesh and blood of Christ, (through faith therein), effectually, and eternally saved. O! this will be the burden of our eternal joy, God loved us, and gave his Son for us, Christ loved us, and gave his flesh for our life, and his blood for our eternal redemption and salvation.

II. But, secondly, Christ was made under the law: *When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.*

Of right, being found in flesh, he must needs be under the law: for that there is not any creature, above or without law to God, (but this is not to the point in hand): Christ was not therefore under the law because he was found in flesh, but he took flesh, and designedly put himself, or was made under the law; wherefore it is added, he was made under the law to redeem, to redeem them that were under the law. Wherefore here is a design, an heavenly contrivance and device on foot. Christ is made (that is, by design) subjected under the law, for the sake, and upon the account of others, *to redeem them that were under the law.*

Made under the law; that is, put himself into the room of sinners, into the condition of sinners; made himself subject to the same pains and penalties we were obnoxious to. We were under the law, and it had dominion over us, bound us upon pain of eternal damnation,

to do completely all things written in the law. This condition Christ put himself into, that he might redeem; for assuredly we had else perished.

The law had dominion over us; and since we had sinned, of right it pronounced the curse, and made all men subject to the wrath of God. Christ therefore did not only come into our flesh, but also into our condition, into the valley and shadow of death where we were, and where we are, as we are sinners. He that is under the law, is under the edge of the ax. When David was to go to visit his brethren, and to save them from the hand of Goliath, he was to look how his brethren fared, and to take their pledge. This is true of Jesus Christ, when he came to save us from the hand of death and the law, he looked how his brethren fared, took to heart their deplorable condition, and put himself into the same plight, to wit, under the law, *that he might redeem them that were under the law.*

I told you before, that he came sinless into the world; that he had a miraculous conception and wonderful birth; and here you see a reason for it; he was to be put or made under the law to redeem. He that will be made under the law to redeem, had need be sinless and spotless himself; for the law findeth fault with the least, and condemneth man for the first beginning of sin.

Without this, then, there could not have been redemption, nor any the sons of God by adoption; no redemption, because the sentence of death had already passed upon all; no sons by adoption, because that is the effect of redemption: *God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.* Christ, then, by being made under the law, hath recovered his from under the law, and obtained for them the privilege of the adoption of sons.

For, as I told you before, Christ stood a common person, presenting in himself the whole lump of the promised seed, or the children of the promise; wherefore he comes under the law for them, takes upon him to do what the law required of them, takes upon him to do it for them.

He began therefore, at the first title of the law, and going in man's flesh, for man, through the law, *he becomes the end of the law for righteousness, for every one that believeth.* The end of the law, what is the end of the law, but perfect and sinless obedience? that is the end of the law, both with respect to its nature, and the cause of its being imposed. God gave the law, that complete righteousness should by that be found upon men; but because sin was got into man's flesh, therefore this righteousness by us could not be completed. Now comes Christ the Lord into the world, clothes himself with the childrens flesh, addresseth himself to the work of their redemption, is made under the law; and going through every part of the law without sin, he becometh the end of the law for justifying righteousness to every one that believeth, Rom. 10. 4. For he obeyed not the law for himself; he needed no obedience thereto: it was we that needed obedience; it was we that wanted to answer the law; we wanted it, but could not obtain it, because then the law was weak through the flesh: Therefore God sent his own Son, and he did our duty for us, even to become *the end of the law to every one that believeth.* In this therefore Christ laboured for us; *he was made under the law to redeem.* Therefore, as I said before, it behoved him to be sinless, because the law binds over to answer for sin at the bar of the judgement of God: Therefore did his Godhead assume our human flesh, in a clean and spotless way, that he might come *under the law, to redeem them that were under the law.*

For, consisting of two natures, and the personality lying in the Godhead, which gave value and worth to all things done for us by the manhood, the obedience takes denomination from thence, to be the obedience of God; the Son's righteousness, the Son's blood; the righteousness of God, the blood of God, Heb. 5. 8, 9; Phil. 3. 7, 8.; Acts 20. 28.; 1 John 3. 16.

Thus Jesus Christ came into the world *under the law to redeem*, not simply as God, but God-man, both natures making one Christ. The Godhead, therefore, did influence and give value to the human flesh of Christ

Light for them that sit in Darknes.

in all its obedience to the law, else there would have been wanting that perfection of righteousness which only could answer the demands and expectation of the justice of God, to wit, perfect righteousness by flesh.

But the second person in the Godhead, the Son, the Word, coming under the law for men in their flesh, and subjecting himself by that flesh to every title and demand of the law, all and every whit of what was acted and done by Jesus Christ, God-man, for us, it was and is the righteousness of God; and since it was not done for himself, but for us, (as he saith in the text, to redeem), the righteousness by which we are set free from the law, is none other but the righteousness that alone resideth in the person of the Son of God.

And that it is absolutely necessary thus it should be, is evident both with respect to God, and also with respect to man.

1. With respect to God. The righteousness is demanded by God: Therefore he that comes to redeem, must present before God a righteousness absolutely perfect. This can be done by none but God.

2. With respect to man. Man was to present this righteousness to God; therefore must the undertaker be man: Man for man, and God for God, God-man between God and men. This Days-man can lay his hand upon us both, and bring God and man together in peace.

Quest. But some may say, What need of the righteousness of one that is naturally God? had Adam, who was but a mere man, stood in his innocency, and done his duty, he had saved himself and all his posterity.

Ans. Had Adam stood, he had so long secured himself (from the wages of sin) and posterity, so long as they were in him. But had Adam sinned, yea, although he had not defiled his nature with filth, he could never after that have redeemed himself from the curse of the law, because he was not equal with God: for the curse of the law is the curse of God; but no man can deliver himself from the curse of God, having first transgressed. This is evident, because angels, for sin, lie bound in chains, and can never deliver themselves.

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muſt not only do all the good that the law requireth, but bear all the penalty that is due by the law for ſin.

Should an angel aſſume human fleſh, and in that fleſh do the law, this righteousneſs would not redeem a ſinner; it would be but the righteousneſs of an angel, and ſo far ſhort of ſuch a righteousneſs as can ſecure a ſinner from the wrath of God: *But thou ſhalt love the Lord thy God with all thy ſoul, with all thy heart; with all thy mind, with all thy ſtrength.* If there were no more required of us now to redeem ourſelves, it would be utterly impoſſible for us to do it, becauſe in the beſt there is ſin, which will intermix itſelf with every duty of man. This being ſo, all the heart, all the ſoul, all the ſtrength, and all the mind, to the exact requirement of the juſtice of the law, can never be found in a natural man.

Befides, for this work there is required, 1. A perfect memory, always to keep in mind the whole duty of man the whole of every title of all the law, leſt ſin come in by forgetfulneſs. 2. A perfect knowledge and judgement, leſt ſin come in by ignorance. 3. An everlaſting unweariedneſs in all, leſt ſin and continual temptations tire the ſoul, and cauſe it to fail before the whole be done.

For the accompliſhing this laſt, he muſt have, 1. A perfect willingneſs, without the leaſt thought to the contrary. 2. Such an hatred of ſin, as is not to be found but in the heart of God. 3. A full delight in every duty, and that in the miſt of all temptations. 4. A continuing in all things, to the well-pleaſing of the juſtice of God.

I ſay, ſhould the penalty of the law be taken off, ſhould God forgive the penalty and puniſhment due to ſins that are paſt, and only demand good works now according to the tenor of the law, no man could be ſaved; there would not be found that heart, that ſoul, that mind, and that ſtrength, any where in the world.

This therefore muſt ceaſe for ever, unleſs the Son of God will put his ſhoulder to the work; but bleſſed be God he hath done it: *When the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law, to redeem them that are under the law.*

III. But thirdly, Christ our Saviour takes upon him our sins. This is another step to the work of our redemption: *He hath made him to be sin for us.* Strange doctrine! a fool would think it blasphemy, but truth hath said it. Truth, I say, hath said, not that he was made to be sin; but that God made him to be sin, *He hath made him to be sin for us.*

This therefore sheweth us how effectually Christ Jesus undertook the work of our redemption. He was made to be sin for us. Sin is the great block and bar to our happiness: sin is the procurer of all miseries to men, both here and for ever. Take away sin and nothing can hurt us; for death temporal, death spiritual, and death eternal, is the wages of sin, Rom 6. 23.

Sin then, and man for sin, is the object of the wrath of God. If the object of the wrath of God, then is his case most dreadful; for who can bear, who can grapple with the wrath of God? Men cannot, angels cannot, the whole world cannot. All therefore must sink under sin, but he who is made to be sin for us; he only can bear sins, he only can bear them away, and therefore were they laid upon him: *The Lord laid upon him the iniquities of us all:*

Mark, therefore, and you shall find, that the reason why God made him to be sin for us was, *That we might be made the righteousness of God in him.* He took our flesh, he was made under the law, and was made to be sin for us; that the devil might be destroyed, that the captives might be redeemed, and made the righteousness of God in him.

And forasmuch as he saith, that God hath made him to be sin, it declareth that the design of God, and the mystery of his will and grace, was in it; *He hath made him to be sin.* God hath done it: *that we might be made the righteousness of God in him:* there was no other way, the wisdom of heaven could find no other way, we could not by other means stand just before the justice of God.

Now, what remains, but that we who are reconciled to God by faith in his blood, are quit, discharged, and set free from the law of sin and death. Yea, what re-

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couragement to trust in him, when we read, *That God made him to be sin for us.*

Quest. But how was Jesus Christ made of God to be sin for us?

Ans. Even so as if himself had committed all our sins; that is, they were as really charged upon him, as if himself had been the actor and committer of them all: *He hath made him to be sin for us*: not only as a sinner, but as sin itself. He was as the sin of the world, that day he stood before God in our stead. Some indeed will not have Jesus Christ our Lord, to be made sin for us; their wicked reasons think this to be wrong judgement in the Lord, it seems, supposing, that because they cannot imagine how it should be; therefore God, if he does it, must do it at his peril, and must be charged with doing wrong judgement, and so things that become not his heavenly Majesty: But against this duncish sophistry we set Paul and Isaiah, the one telling us still, *The Lord laid on him the iniquities of us all*; and the other, *That God made him to be sin for us.*

But these men, as I suppose, think it enough for Christ to die under that notion only, not knowing or feeling the burden of sin, and the wrath of God due thereto. These make him as senseless in his dying, and as much without reason, as a silly sheep or goat, who also died for sin, but so as in name, in shew, and shadow only. They felt not the proper weight, guilt, and judgement of God for sin. But thou, sinner, who art so in thine own eyes, and who feelest guilt in thine own conscience, know thou, that Jesus Christ, the Son of the living God in flesh, was made to be sin for thee, or stood sensibly guilty of all thy sins before God, and bare them in his own body upon the cross.

God charged our sins upon Christ, and that in their guilt and burden, what remaineth, but that the charge was real or feigned? if real, then he hath either perished under them, or carried them away from before God: If they were charged but feignedly, then did he but feignedly die for them; then shall we have but feigned benefit by his death, and but a feigned salvation at last: not to say how this cursed doctrine chargeth God and Christ

Light for them that sit in Darknes.

Christ with hypocrisy, the one in saying, *He made Christ to be sin*; the other, *That he bare our sin*; when indeed our guilt and burden never was really upon him.

Quest. But might not Christ die for our sins, but he needs must bear their guilt or burden?

Ans. He that can sever sin and guilt, sin and the burden, each from other, laying sin and no guilt, sin and no burden, on the person that dieth for sin, must do it only in his own imaginary head. No scripture, nor reason, nor sense, understandeth or feeleth sin when charged, without its guilt and burden.

And here we must distinguish between sin charged, and sin forgiven: Sin forgiven may be seen without guilt or burden, though I think not without shame in this world: But sin charged, and that by the justice of God, for so it was upon Christ, this cannot be, but guilt and the burden, as inseparable companions, must unavoidably lie on that person. Poor sinner, be advised to take heed of such deluded preachers, who, with their tongues smoother than oil, would rob thee of that excellent doctrine, *God hath made him to be sin for us*; for such, as I said, do not only present thee with a feigned deliverance and forgiveness, with a feigned heaven and happiness, but charge God and the Lord Jesus as mere impostors, who, while they tell us that Christ was made of God to be sin for us, affirm, that it was not so really, suggesting this sophistical reason, no wrong judgement comes from the Lord. I say again, this wicked doctrine is the next way to turn the gospel in thy thoughts, to no more than a cunningly-devised fable, 2 Pet. 1. and to make Jesus Christ, in his dying for our sins, as brutish as the paschial-lamb in Moses's law.

Wherefore, distressed sinner, when thou findest it recorded in the word of truth, *that Christ died for our sins, and that God hath made him to be sin for us*: then do thou consider of sin as it is a transgression against the law of God; and that, as such, it procureth the judgement of God, torments and afflicts the mind with guilt, and bindeth over the soul to answer it; sever not sin and guilt asunder, lest thou be an hypocrite like these wicked men, and rob Christ of his true sufferings. Besides,

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to see sin upon Christ, but not its guilt, to see sin upon Christ, but not the legal punishment; what is this but to conclude, that either there is no guilt and punishment in sin, or that Christ bare our sin, but we the punishment; for the punishment must be born, because the sentence is gone out from the mouth of God against sin.

Do thou therefore, as I have said, consider of sin as a transgression of the law, 1 John 3. and a provoker of the justice of God, which done, turn thine eye to the cross, and behold those sins in the guilt and punishment of them sticking in the flesh of Christ. God condemned sin in the flesh of Christ: *He bare our sins in his own body on the tree.*

I would only give thee this caution, not sin in the nature of sin; sin was not so in the flesh of Christ, but sin in the natural punishment of it, to wit, guilt, and the chastising hand of justice: *He was wounded for our transgressions, he was bruised for our iniquities; the chastisements of our peace were upon him, and by his stripes we are healed.*

Look then upon Christ crucified to be as the sin of the world, as if he only had broken the law; which done, behold him perfectly innocent in himself: and so conclude, that for the transgression of God's people he was stricken; that when the Lord made him to be sin, *He made him to be sin for us.*

IV. Fourthly, As he was made flesh under the law, and also sin; so he was made a curse for us: *Christ hath redeemed us from the curse of the law, being made a curse for us; as it is written, cursed is every one that hangeth on a tree.* This sentence is taken out of Moses, being passed there upon them that for sin are worthy of death: *And if a man have committed a sin worthy of death, thou hang him on a tree, his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day, for he that is hanged is accursed of God.* By this sentence Paul concludeth that Jesus Christ was justly hanged, because sin worthy of death was upon him: sin, not of his own, but ours. Since then he took our sins, he must be accursed of God; for sin is sin where-ever it lies, and justice is justice where-ever it finds it: wherefore,

66 *Light for them that sit in Darknes.*

wherefore, since Jesus Christ will bear our sin, he must be numbered with the transgressors, and counted worthy to die the death.

He that committeth sin is worthy of death. This, though Christ did not personally do, his members, his body, which is his church, did: and since he would undertake for them with God, and stand in their sins before the eyes of his justice; he must die the death by the law.

Sin and the curse cannot be severed: Sin must be followed with the curse of God; sin therefore being removed from us to the back of Christ, thither goes also the curse; for if sin be found upon him, he is the person worthy to die, worthy by our sins.

Wherefore Paul here setteth forth Christ clothed with our sins; and so taking from us the guilt and punishment. What punishment, but the wrath and displeasure of God? *Christ hath redeemed us from the curse of the law, being made a curse for us.*

In this word *curse* are two things comprised.

1. The reality of sin; for there can be no curse where there is no sin, either of the person's own, or made to be his by his own consent, or the imputation of divine justice. And since sins are made to be Christ's by imputation, they are his, though not naturally, yet really, and consequently the wages due: *He hath made him to be sin; he was made a curse for us.*

2. This word *curse* compriseth therefore the punishment of sin, that punishment properly due to sin from the hand of God's justice, which punishment standeth in three things: 1. In charging sin upon the body and soul of the person concerned; and hence we read, that both the body and soul of Christ were made an offering for sin. 2. The punishment standeth in God's inflicting of the just merits of sin upon him that standeth charged therewith, and that is death in its own nature and strength, to wit, death with the sting thereof: *The sting of death is sin.* This death did Christ die because he died for our sins. 3. The sorrows and pains of this death therefore must be undergone by Jesus Christ.

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rows as brutes are ſubject to. 2. Such ſorrows as perſons are ſubject to that ſtand in ſin before God. 3. Such ſorrows as thoſe undergo who are ſwallowed up of the curſe and wrath of God for ever.

Now ſo much of all kind of ſorrows as the imputation of our ſin could juſtly bring from the hand of divine juſtice, ſo much of it he had.

1. He had death. 2. He had the ſting of death, which is ſin. 3. He was forſaken of God, but could not by means have thoſe ſorrows which they have that are everlaſtingly ſwallowed up of them. It was not poſſible that he ſhould be holden of it.

For where ſin is charged and borne, there muſt of neceſſity follow the wrath and curſe of God. Now where the wrath and curſe of God is, there muſt of neceſſity follow the effects, the natural effects.

I ſay, the natural effects; to wit, the ſenſe, the ſorrowful ſenſe of the diſpleaſure of an infinite majeſty, and his chaſtiſements for the ſin that hath provoked him.

There are effects natural, and effects accidental; theſe accidental, are ſuch as flow from our weakneſs, whiſt we wreſtle with the judgement of God, to wit, helliſh fear, deſpair, rage, blaſphemy, and the like: Theſe were not incident to Jeſus Chriſt, he being in his own perſon every way perfect: Neither did he always endure the natural effects; his merits relieved, and delivered him: God looſed the pains of death, becauſe it was not poſſible he ſhould be holden of it.

Chriſt then was made a curſe for us, for he did bear our ſin; the puniſhment therefore, from the revenging hand of God, muſt needs fall upon him.

Wherefore, by theſe four things, we ſee how Chriſt became our Saviour; he took hold of our nature, was born under the law, was made to be ſin, and the accuſed of God for us. And obſerve it, all this, as I ſaid before, was the handy-work of God. God made him fleſh, made him under the law, God made him to be ſin, and alſo a curſe for us. The Lord bruised him, the Lord put him to grief, the Lord made his ſoul an offering of ſin: Not for that he hated him, conſidering him in his own harmleſs, innocent, and bleſſed perſon; for

Light for them that sit in Darkness.

he was daily his delight ; but by an act of grace to us-ward, were our iniquities laid upon him, and he in our stead bruised and chastised for them. God loved us, and made him a curse for us : *He was made a curse for us, that the blessing of Abraham might come on the Gentiles, through faith in Jesus Christ.*

Further demonstration of this truth.

Before I pass this truth, I will present thee, (courteous reader), with two or three demonstrations for its further confirmation.

1. That Christ did bear our sin and curse, is clear, because he died, and that without a mediator.

(1) He died, death is the wages of sin. Now, if death be the wages of sin, and that is true, that Christ did die, and not sin, either the course of justice is perverted, or else he died for our sins ; there was no cause of death in him, yet he died : *He did no evil, guile was not found in his mouth, yet he received the wages of sin ; sin, therefore, though not of his own, was found upon him, and laid to his charge, because he died. Christ died for our sins, Christ gave himself for our sins.*

He then that will conclude that Christ did not bear our sin, chargeth God foolishly, for delivering him up to death : for laying on him the wages, when in no sense he deserved the same : Yea, he overthroweth the the whole gospel, for that hangeth on this hinge, *Christ died for our sins.*

Obj. But all that die do not bear the curse of God for sin.

Anf. But all that die without a mediator do : Angels died the cursed death, because Christ took not hold of them ; and they for whom Christ never prayeth, they die the cursed death, for they perish everlastingly in the unutterable torments of hell, Christ too died that death which is the proper wages of sin ; for he had none to stand for him : *I looked, (saith he), and there was none to help, and I wondered that there was none to uphold ; therefore mine own arm brought salvation unto me.* And he saw that there was no man ; and he wondered that there was no intercessor ; therefore his arm brought salvation unto him, and his righteousness sustained him.

Christ then died, or endured the wages of sin, and that

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that without an interceſſor, without one between God and he : He grappled immediately with the eternal juſtice of God, who inflicted on him death, the wages of ſin ; there was no man to hold off the hand of God ; juſtice had his full blow at him, and made him a curſe for ſin. He died for ſin without a mediator, he died the curſed death.

2. A ſecond thing that demonſtrateth that Chriſt died the curſed death for ſin, it is the frame of ſpirit that he was in at the time that he was to be taken.

Never was poor mortal ſo beſet with the apprehenſions of approaching death as was this Lord Jeſus Chriſt ; amazement beyond meaſure, ſorrow that exceeded ſeized upon his his ſoul : *My ſoul, (ſaith he) is exceeding ſorrowful, even unto death. And he began, (ſaith Mark), to be ſore amazed, and to be very heavy.*

Add to this, That Jeſus Chriſt was better able to grapple with death, even better able to do it alone, than the whole world joined all together.

(1) *He was anointed with the Spirit without meaſure,* John 3. 34. : (2) *He had all grace perfect in him,* John 1. 16. : (3) Never any had ſo much of his Father's love as himſelf, Prov. 8. 23, 30. : (4) Never none ſo harmleſs, and without ſin as he, and conſequently never man had ſo good a conſcience as he, Heb. 7. 26. : (5) Never none prepared ſuch a ſtock of good works to bear him company at the hour of death as he : (6) Never none had greater aſſurance of being with the Father eternally in the heavens than he : And yet behold when he comes to die, how weak is he ! How amazed at death ! How heavy ! How exceeding ſorrowful ! And I ſay, no cauſe aſſigned but the approach of death.

Alas ! how often is it ſeen, that we poor ſinners can laugh at deſtruction when it cometh : yea, and rejoice exceedingly when we find the grave, looking upon death as a part of our portion ; yea, as that which will be a means of our preſent relief and help, 1 Cor. 3. 22.

This Jeſus Chriſt could not do, conſidered as dying for our ſin ; but the nearer death, the more heavy and oppreſſed with the thoughts of the revenging hand of God : Wherefore he falls into an agony, and ſweats,

not after the common-rate, as we do when death is severing body and soul: *His sweat was as it were great drops (clodders) of blood falling down to the ground.*

What, I say, should be the reason, but that death assaulted him with his sting? If Jesus Christ had been to die for his virtues only, doubtless he would have born it lightly; and so he did as he died, bearing witness to the truth, *he endured the cross, and despised the shame.* How have the martyrs despised death, and, as it were, not been careful of that, having peace with God by Jesus Christ, scorning the most cruel torments that hell and men could devise and invent! but Jesus Christ could not do so, as he was a sacrifice for sin, he died for sin, *he was made a curse for us.* O, my brethren! Christ died many deaths at once; he made his grave with the wicked, and with the rich in his death. Look how many thousands shall be saved; so many deaths did Jesus die: yet it was but once he died. He died thy death, and my death, and so many deaths as all our sins deserved, who shall be saved from the wrath to come.

Now, to feign that these sorrows, and this blood-agony, was not real, but in shew only, what greater condemnation can be passed upon Jesus Christ, who loved to do all things in the most unfeigned simplicity? It was therefore because of sin, the sin that was put into the death he died, and the curse of God that was due to sin, that that made death so bitter to Jesus Christ; it is Christ that died. The apostle speaks as if never any died but Christ; nor indeed did there, so wonderful a death as he. Death, considered simply, as it is a deprivation of natural life, could not have these effects in a person personally more righteous than an angel: yea, even carnal wicked men not awakened in their conscience, how securely they can die! It must therefore also be concluded, that the sorrows and agony of Jesus Christ came from a higher cause, even from the guilt of sin, and from the curse of God that was now approaching for that sin.

It cannot be attributed to the fear of men; their terror could not make him afraid; that was contrary to his doctrine, and did not become the dignity of his person. It was sin, sin, sin, and the curse due to sin.

3. It is evident, that Christ did bear and die the cursed death for sin, from the carriage and dispensation of God towards him.

1st, From the carriage of God. God now becomes as an enemy to him.

(1) He forsakes him: *My God, my God, why hast thou forsaken me?* Yea, the sense of the loss of God's comfortable presence abode with him even until he gave up the ghost. (2) He dealeth with him as with one that hath sinned; he chastiseth him, he bruiseeth him, he striketh and smiteth him, Isa. 53. and was pleased, that is, his justice was satisfied, in so doing: *It pleased the Lord to bruise him; he hath put him to grief.*

These things could not be, had he only considered him in his own personal standing, where was the (righteous forsaken?). Without the consideration of sin, he doth not willingly afflict, nor grieve the children of men; that is, not out of pleasure, or without sufficient cause.

Jesus Christ, then, since he is under this withdrawing, chastising, bruising, and afflicting displeasure of God, he is all that time under sin, under our sins, and therefore thus accursed of God his God.

2^{dly}, Not only the carriage of God, but his dispensations, his visible dispensations, plainly declare, that he stood before God in our sins; vengeance suffered him not to live: Wherefore God delivered him up: *He spared not his own Son, but delivered him up for us all.*

(1) He delivered him into the hands of men, Mark 9. 31. (2) He was delivered into the hands of sinners, Luke 24. 7. (3) He was delivered unto death, Rom. 4. 25. (4) Yea, so delivered up, as that they both had him to put him to death, and God left him for that purpose in their hands; yea, was so far off from delivering him, that he gave way to all things that had a tendency to take his life from the earth.

Now may men do what they will with him; he was delivered to their will.

(1) Judas may sell him. (2) Peter may deny him. (3) All his disciples forsake him. (4) The enemy apprehends him, binds him, they have him away like a thief to Caiaphas the High-priest; in whose house he is
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mocked, spit upon, his beard is twitched from his cheeks. Now they buffet him, and scornfully bow the knee before him; yea, *his visage is so marred more than any man's, and his form more than the sons of men.*

Now he is sent to the governor, defaced with blows and blood, who delivereth him into the hands of his soldiers; they whip him, crown him with thorns, and stick the points of thorns fast in his temples, by a blow with a staff in their hand. Now is he made a spectacle to the people, and then sent away to Herod; who with his men of war, set him at nought, no God appearing for his help.

In fine, they at last condemn him to death, even to the death of the cross, where they hang him up, by wounds made through his hands and his feet, between the earth and the heavens; where he hanged for the space of six hours, to wit, from nine in the morning till three in the afternoon. No God yet appears for his help. While he hangs there, some rail at him, others wag their heads, others tauntingly say, *He saved others, himself he cannot save.* Some divide his raiment, calling lots for his garments before his face, others mockingly bid him come down from the cross; and when he desireth succour, they give him vinegar to drink. No God yet appears for his help.

Now the earth quakes, the rocks are rent, the sun becomes black, and Jesus still cries out, that he was forsaken of his God; and presently boweth his head, and dies. Read Matth. 26. 27.; Mark 14. 15; Luke 22. 23.; John 18. 19.

And for all this there is no cause assigned from God, but sin. *He was wounded for our transgressions, he was bruised for our iniquities, and the chastisement of our peace was upon him, and by his stripes we are healed.*

The sum then is, That Jesus Christ the Lord, by taking part of our flesh, became a public person, not doing, nor dying in a private capacity, but in the room and stead of sinners, whose sin deserved death and the curse of God: All which Jesus Christ bare in his own body upon the tree. I conclude then, that my sin is already crucified, and accursed in the death and curse Christ underwent.

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I come now to some objections.

Object. 1. **C**Hrist never was a sinner, God never supposed him to be a sinner, neither did our sins become really his. God never reputed him so to have been; therefore hate or punish him as a sinner he could not; for no false judgement can belong to the Lord.

Ans. 1. That Christ was not a sinner personally, by acts, or doings, of his own, is granted; and in this sense it is true, That God did never suppose him to be a sinner, nor punished him as such a sinner; nor did he really (if by really you understand naturally) become our sin, nor did God ever repute him so. 2. But that Christ stood before God in our sins, and that God did not only suppose him so to stand, but set him in them, put them upon him, and counted them as his own, is so true, that he cannot at present be a Christian that denies it: *The Lord hath laid upon him the iniquities of us all.* 3. So then, though God did not punish him for sin of his own committing, yet he punished him for sin of our committing: *The just suffered for the unjust.* 4. Therefore it is true, that though Christ did never really become sin of his own, he did really become our sin, did really become our curse for sin: If this be denied, it follows, that he became our sin but feignedly, that he was made our curse, or a curse for us, but in appearance, shew, or in dissimulation; but no such action or work can proceed of the Lord. He did then really lay our sin, and his curse upon him for our sin.

Object. 2. But if Christ indeed hath suffered for our sins, and endured for them that curse that of justice is due thereto; then hath he also endured for us the proper torments of hell, for they are the wages of our sins.

Ans. Many things might be said in answer to this objection. But, briefly, 1. What God chargeth upon the soul for sin, is one thing, and what followeth upon that charge, is another.

2. A difference in the person suffering, may make a difference in the consequences that follow upon the charge.

Let us then consider of both these things:

1. The

- (1) The charge is sin, God charged him with our sins.
 (2) The person then stands guilty before the judgement of God.

The consequences are.

- (1) The person charged sustains or suffereth the wrath of God. (2) This wrath of God is expressed and inflicted on body and soul.

The consequences are.

God forsaketh the the person charged; and being left, if he cannot stand, he falleth under the power of guilt and horror of the same.

If the person utterly fall under this charge, as not being able to wrestle with, and overcome this wrath of God, than despair, horror of hell, rage, blasphemy, darkness, and damnable anguish, immediately swallow him up, and he lieth for ever and ever in the pains of hell, a monument of eternal vengeance.

Now that Christ underwent the wrath of God it is evident, because he bare our curse: That God forsook him, he did with strong crying and tears acknowledge; and therefore, that he was under the soul-afflicting sense of the loss of God's favour, and under the sense of his displeasure, must needs flow from the premises.

But now, because Christ Jesus the Lord was a person infinitely differing from all others that fall under the wrath of God, therefore those things that flow from damned sinners could not flow from him.

- (1) Despair would not rise in his heart, for his flesh did rest in hope: and said, even when he suffered, *thou wilt not leave my soul in hell.*

- (2) The everlastingness of the punishment, therefore, not the terrors that accompany such, could not fasten upon him; for he knew at last that God would justify him, or approve of his works, that they were meritorious.

And mark, everlasting punishment is not the proper wages of sin, but under a supposition that the person suffering being not able to pay the debt. *Thou shalt not depart thence till thou hast paid the very last mite.*

2. The difference then of the persons suffering may make a difference, though not in the nature of the punishment

punishment, yet in the duration and consequences of it.

(1) Christ under the sentence, was as to his own personal acts only, altogether innocent; the damned only altogether sinners.

(2) Christ had in him, even then the utmost perfection of all graces and virtues; but the damned, the perfection of sin and vileness.

(3) Christ's humanity had still union with his Godhead the damned union only with sin.

(4) Now an innocent person, perfect in all graces, as really God as man, can better wrestle with the curse for sin, than either sinful men or angels.

1. While they despair, Christ hopes. 2. While they blaspheme, Christ submits. 3. While they rage, Christ justifies God. 4. While they sink under the burthen of sin and wrath, Christ recovereth by virtue of his worthiness: *Thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption.* He was God's holy one, and his holiness prevailed.

So that it follows not, that because Christ did undergo the curse due to our sin, he therefore must have those accidental consequences which are found to accompany damned souls.

Object. 3. But the scripture saith, That the wages of sin is everlasting punishment: *Depart from me ye cursed into everlasting fire, prepared for the devil and his angels.* Matth. 25.

Ans. This objection is partly answered already, in the answer to that foregoing. But further,

1. Consider, *The wages of sin is death, and punishment under the wrath of God, till those that die the death for sin, have paid the utmost farthing.*

2. So then the everlastingness of the punishment lieth here; if the person suffering be not able to make amends to justice for the sins for which he suffereth; else justice neither would, or could, because it is just, keep such still under punishment.

3. The reason then why fallen angels, and damned souls, have an everlastingness of punishment allotted them, is because, by what they suffer, they cannot satisfy the justice of God.

4. The conclusion then is, though the rebukes of God for sin by death and punishment after, be the rebukes of eternal vengeance; yet the eternity of that punishment is for want of merit: could the damned merit their own deliverance, justice would let them go.

5. It is one thing therefore to suffer for sin, by the stroke of eternal justice, and another thing to abide for ever a sufferer there: Christ did the first, the damned do the second.

6. His rising therefore from the dead the third day, doth nothing invalidate his sufferings, but rather sheweth the power of his merit. And here I would ask a question, Had Christ Jesus been more the object of faith, if weakness and endless infirmity had kept him under the curse, than by rising again from the dead, want of merit causing the one, sufficiency thereof causing the other?

7. If men will not believe that Christ hath removed the curse, because he is risen again, they would much more strongly have doubted it, had he been still in the grave. But O amazing darkness! to make that an argument, that his sufferings wanted merit, which to God himself is sufficient proof that he hath purged our sins for ever: *For this man after he had offered up one sacrifice for sins, for ever, sat down on the right hand of God.*

Object. 4. But the scripture saith, *Christ is our example, and that is in his very death.*

Ans. Christ in his sufferings and death, is both sacrifice and example.

1. A sacrifice: Christ our passover is sacrifice for us. And again, *He gave himself for us an offering, and a sacrifice to God for a sweet-smelling savour.* And thus he made reconciliation for iniquity, and brought in everlasting righteousness, 1 Cor. 5. 8.; Eph. 5. 1, 2.; Dan. 9. 2.

2. He was also in his sufferings exemplary, and that in several particulars. 1. In his meek deportment, while he was apprehended, Isa. 53. 7.; 2. In doing them good that sought his life, Luke 22. 50, 51.; 3. In his praying for his enemies when they were in their out-

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rage, Luke 23. 34.; 4. *When he was reviled, he reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously.*

In these respects, I say, he was exemplary, and brought honour to his profession by his good behaviour: And O how beautiful would Christianity be in the eyes of men, if the disciples of our Lord would more imitate him therein!

But what? because Christ is our pattern, is he not our passover? or, because we should in these things follow his steps, did he not for our sins? Thus to conclude, would not only argue thee very erroneous, but such a conclusion would overthrow the gospel; it being none other but a great flight of Satan, to shut out the whole by a part, and to make us blasphemers while we plead for holiness.

Look then upon the death of Christ under a double consideration:

1. As he suffered from the hand of God; 2. As he suffered from the hands of men.

Now as he suffered by God's hand, so he suffered for sin; but as he suffered from men, so he suffered for righteousness sake.

Observe then, that as he suffered for sin, so no MAN took away his life; but as he suffered for righteousness sake, so THEY slew him by wicked hands: What is it then? Christ must needs have suffered, and the wisdom of God had so ordained, *That those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.*

Thus therefore we ought to distinguish of the causes and ends of the death of Christ.

Again, as Christ suffered for sin, so he would neither be taken at man's pleasure, nor die at man's time.

1. Not at man's pleasure, and hence it was that they so often sought his life in vain, for his hour was not yet come, to wit, the hour in which he was to be made a sacrifice for our sin, John 13.; & 17. 1, 2.; & 18. 1, 2.

2. Not at their time, but contrary to all expectation, when the due time was come, *he bowed his head and gave up the ghost*, John 19. 30.

And for this last work he had power given him of God, that is, power to die when he would: *I have power (said he) to lay down my life, and I have power to take it again.* This power never man had before: This made the Centurion wonder, and made Pontious Pilate marvel: And indeed well they might, for it was as great a miracle as any he wrought in his life. It demonstrated him to be the Son of God, Mark 15. 38, 39. The Centurion knowing that according to nature he might have lived longer, concluded therefore that his dying at that instant was not, but miraculously: *And when he saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.*

And the reason why he had power to die, was, that he might offer his offering willingly, and at the season.

1. Willingly: *If his offering be a burnt sacrifice of the Lord, let him offer a male without blemish; he shall offer it of his own voluntary will, at the door of the tabernacle of the congregation before the Lord.*

2. He must offer it at the season: *Thou shalt keep this ordinance (the passover) in his season, Exod. 13. 10.*

Now both these offerings having immediate respect to the offering of the body of Christ for sin, (for he came in the room of all burnt sacrifices), the passover was also a type of him, Heb. 10. 3, 4, 5, 6.; 1 Cor. 5. 7, 8. Therefore, he being now the priest as well as sacrifice, must have power and will to offer his sacrifice with acceptance; and this the scripture testified he did; where it saith, *In due time Christ died for the ungodly.* In due time, that is, at the time appointed, at the acceptable time.

Thou must therefore, unless thou art willing to be deceived, look upon the sufferings of Christ under a double consideration, and distinguish between his suffering as our example, and his suffering for our sins: And know, that as he suffered as our example, so he suffereth only for righteousness sake from the hands of wicked men; but as he suffered for our sins, so he suffered (as being by God reputed wicked) the punishment that was due to sin, even the dreadful curse of God: Not that Christ died two deaths, one after another, but he

died

died at the ſame time upon a double account, for his righteousneſs ſake from men; for our ſins from the hand of God; and, as I ſaid before, had he only ſuffered for righteousneſs ſake, death had not ſo amazed him, nor had he been ſo exceeding heavy in the thoughts of it; that had never put him into an agony, nor made him ſweat as it were great drops of blood. Beſides, when men ſuffer only for righteousneſs ſake, God doth not uſe to hide his face from them, to forſake them, and make them accuſed: *But Chriſt hath delivered us from the curſe of the law, being made a curſe for us.*

Object. But if indeed Chriſt hath paid the full price for us by his death, in ſuffering the puniſhment that we ſhould have done; wherefore is the ſcripture ſo ſilent, as not to declare that by his death he hath made ſatisfaction?

Anſ. No man may teach God knowledge; he knoweth beſt how to deliver his mind in ſuch words and terms as beſt agree with his eternal wiſdom, and the conſciences of theſe that are truly deſirous of ſalvation, being over-burdened with the guilt of ſin. Perhaps the word *ſatisfaction* will hardly be found in the Bible; and where is it ſaid in ſo many words, *God is diſſatisfied with our ſins*; yet it is ſufficiently manifeſt, that there is nothing that God hateth but ſin, and ſinners for the ſake of ſin. What meant he by turning Adam out of paradise, by drowning the old world, by burning up Sodom with fire and brimſtone from heaven? What meant he by drowning of Pharaoh, by cauſing the ground to ſwallow up Corah and his company, and by his deſtroying Iſrael in the wilderneſs, if not to ſhew that he was diſſatisfied with ſin? That God is alſo ſatisfied, yea, more than ſatisfied by Chriſt's ſufferings for our ſins, is apparant: For granting that he died for them, as theſe ſcriptures declare, Iſa. 53; 1 Cor. 15. 1, 2, 3, 4.; Gal. 1. 4.; 1 Cor. 5. 8.; 2 Cor. 5. 21.; Gal. 3. 13.; 1 Pet. 2. 24.; & 3. 18.; 1 John 2. 2.; & 3. 16.; & 4. 14.; Rev. 1. 5.; & 5. 9.; Iſa. 49. 4, 5. 6.

It is apparant, 1. Becauſe it is ſaid, God ſmelled in that offering of the body of Chriſt for our ſins, a ſweet-smelling ſavour: *He gave himſelf for us an offering and a ſacrifice to God, for a ſweet-smelling ſavour.*

2. It

Light for them that sit in Darknes.

2. It is apparent, because it is said expressly, *That God for Christ's sake doth now forgive. Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.*

3. It is apparent that God is satisfied with Christ's blood for our sins, because he hath declared, that he can justify those that believe in, or rely upon that blood for life, in a way of justice and righteousness: *Being justified freely by grace through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins, that are past through the forbearance of God. To declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus.*

Now, I say, to object against such plain testimonies, what is it but, 1. To deny that Christ died for sin, or to conclude, 2. That having so done, he is still in the grave; or, 3. That there is no such thing as sin; or, 4. No such thing as ravenging justice in God against it; or, 5. That we must die ourselves for our sins; or, 6. That sin may be pardoned without a satisfaction; or, 7. That every man may merit his own salvation?

But without shedding of blood there is no remission, Heb. 9. 22.

To avoid therefore these cursed absurdities, it must be granted, that Jesus Christ, by his death, did make satisfaction for sin.

But the word *satisfaction* may not be used by the Holy Ghost, perhaps for that it is too short and scanty a word to express the blessedness that comes to sinners by the blood of Christ.

1. To make satisfaction, amounts to no more than completely to answer a legal demand for harms and injuries done. Now this, when done to the full, leaveth the offender there where he was before he committed the injury. Now if Christ had done no more than this, he had only paid our debt, but had not obtained eternal redemption for us.

2. For a full satisfaction given by this man for harms done

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done by another, may neither obtain the love of the person offended, nor the smallest gift which the person offending hath not deserved. Suppose I owe to this man ten thousand talents, and another should pay him every farthing, there remaineth over and above, by that complete satisfaction, not one single halfpenny for me. Christ hath therefore done more than to make satisfaction for sin by his blood: *He hath also made us kings and priests to God and his Father, and we shall reign with him for ever and ever.*

But take a few more scriptures for the proof of the doctrine afore asserted.

1. We have redemption through his blood. 1. *Redemption from sin*, Eph. 1. 7. 2. *Redemption from death*, Heb. 2. 14, 15; Hos. 13. 14. 3. *Redemption from Satan*, Heb. 2. 15. 4. *Redemption from the world*, Gal. 1. 4. 5. *Redemption to God*, Rev. 5. 9. 6. *Eternal redemption*. *Neither by the blood of goats and calves, but by his own blood, he entered in once into the Holy place, having obtained eternal redemption for us.*

2. We are said also to be washed in his blood. 1. *Our persons are washed: He loved us, and washed us from our sins in his own blood*, Rev. 1. 5. 2. *His blood washeth also our performances: Our robes are washed, and made white in the blood of the Lamb.*

3. We are said to be purged by his blood. 1. *Purged from sin before God: When he had by himself purged our sins, he sat down on the right hand of God.* 2. *Purged from evil consciences: How much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God; purge your consciences from dead works to serve the living God?*

4. We are said to be made nigh to God by his blood: *But now in Christ Jesus, ye who sometimes were afar off, are made nigh by the blood of Christ.*

5. Peace is said to be made by his blood. 1. *Peace with God*, Col. 1. 20. 2. *Peace of conscience*, Heb. 10. 19.—23. 3. *Peace one with another*, Eph. 2. 14.

6. We are said to be justified by his blood: *Much more being now justified by his blood, we shall be saved from wrath through him.*

Justified

Justified, that is acquitted. 1. Acquitted before God, Eph. 5. 25, 26. 2. Acquitted before angels, Matth. 28. 5. 3. Acquitted by the law, Rom. 3. 21, 22, 23. 4. Acquitted in the court of conscience. Heb. 9. 14. 7. We are said to be saved by his blood, Rom. 5. 8, 9. 8. We are said to be reconciled by his blood, Col. 1. 20. 21. 22.

9. We are said to be sanctified by his blood, Heb. 13. 12.

10. We are said to be admitted into the holiest by his blood, Heb. 10. 19.

11. We are said to have eternal redemption by his blood, Heb. 9. 12. Yea, lastly, This blood which was once spilt upon the cross, will be the burthen of our song in heaven itself for ever and ever, Rev. 5. 9.

Now if we be redeemed, washed, purged, made neigh to God, have peace with God; if we stand just before God, are saved, reconciled, sanctified, admitted into the holiest: if we have eternal redemption by his blood, and if his blood will be the burden of our song for ever; then hath Christ paid the full price for us by his death, then hath he done more than made satisfaction for our sins.

Several demonstrations more, proving the former doctrine.

But before I conclude this answer, I will give you nine or ten more undeniable demonstrations, to satisfy you, if God will bless them to you, in the truth of this great doctrine, to wit, That Jesus Christ, by what he hath done, hath paid the full price to God for the souls of sinners, and obtained eternal redemption for them.

I. And first, I begin with his resurrection: That God that delivered him up unto death, and that made him a curse for sin; that God raised him up from the dead: *But God raised him from the dead.* Now considering, that at his death he was charged with our sins, and accursed to death for our sins; that justice that delivered him up for them, must have amends made to him, before he acquit him from them; for there can be no change in justice. Had he found him in our sins in the grave, (as he found him in them upon the tree, *for he had*

them

them in his body on the tree, 1 Pet. 2. 24.), he had left him there as he left him upon the tree; yea, he had as surely rotted in the grave, as ever he died on the tree. But when he visited Christ in the grave, he found him a holy, harmless, undefiled, and spotless Christ; and therefore he raised him up from the dead. He raised him up from the dead, having loosed the pains of death; because it was not possible that he should be holden of it.

Quest. But why not possible now to be holden of death?

Ans. Because the cause was removed. Sin was the cause, he died for our sins, he gave himself for our sins; these sins brought him to death; but when God that had made him a curse for us, looked upon him into the grave, he found him there without sin, and therefore loosed the pains of death; for justice saith, This is not possible, because not lawful, that he who lieth sinless before God, should be swallowed up of death; therefore he raised him up.

Quest. But what did he do with our sins, for he had them upon his back?

Ans. It is said he took them away: *Behold the Lamb of God that taketh away the sins of the world.* It is said he put them away: *Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself:* that is, by the merit of his undertaking he brought into the world, and set before the face of God such a righteousness, that outweigheth, and goeth far beyond that sin: and so did hide sin from the sight of God: hence he that is justified, is said to have his sins hid and covered: *Blessed is the man whose transgressions are forgiven, and whose sin is covered, covered with the righteousness of Christ: I spread my skirt over thee, and covered thy nakedness.* Thy sins Christ Jesus, therefore, having, by the infiniteness of his merit, taken away, put away, or hidden our sins from the face of God, therefore he raised him up from the dead.

You find, in that 16th of Leviticus, mention made of two goats, one was to be slain for a sin-offering, the other to be left alive. The goat that was slain was a type of Christ's death, the other of his merit. Now,

this living goat he carried away the sins of the people into the land of forgetfulness: *And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, in all their sins, putting them upon the head of the goat, and shall send him away by the hands of a fit man into the wilderness, and the goat shall bear upon him all their iniquities unto a land not inhabited.* Thus did Jesus Christ bear away, by the merit of his death, the sins and iniquities of them that believe: Wherefore, when God came to him in the grave, he found him holy and undefiled, and raised him up from the dead.

And observe it, as his death was for our sin, so his rising again was for our discharge: For both in his death and resurrection he immediately respected our benefits: he died for us, he rose from the dead for us: *He was delivered for our offences, and was raised again for our justification.* By his death he carried away our sins; by his rising he brought to us justifying righteousness.

There are five circumstances also attending his resurrection, that shew us how well pleased God was with his death.

1. It must be solemnized with the company, attendance, and testimony of angels, Matth. 28. 1.—7.; Luke 24. 3.—7.; John 20. 11, 12.

2. At or just upon his resurrection, the graves, where many of the saints for whom he died lay asleep, did open, and they followed the Lord in full triumph over death: *The graves were opened, and many bodies of saints which slept arose and came out of their graves after his resurrection and went into the holy city, and appeared unto many.* These saints coming out of their graves after him, what a testimony is it, that he for them had taken away sin, and destroyed him that had the power of death! yea, what a testimony was it, that he had made amends to God the Father, who granted him at his resurrection to have presently out of the grave, of the price of his blood, even the bodies of many of the saints which slept! He was declared to be *the Son of God with power, by the Spirit of holiness, and* the

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the resurrection from the dead. It saith not by his resurrection, though that be true, but by the resurrection, meaning the resurrection of the bodies of the saints which slept, because they rose by virtue of his blood; and by that he was with power declared to be the Son of God. They, I say, were part of his purchase, some of them for whom Christ died. Now, for God to raise them, and that upon and by virtue of his resurrection, what is it but an open declaration from heaven, that Christ, by his death, hath made amends for us, and obtained eternal redemption for us?

3. When he was risen from the dead, God, to confirm his disciples in the faith of the redemption that Christ had obtained by his blood, brings him to the church, presents him to them alive, shews him openly, sometimes to two or three, sometimes to eleven or twelve, and once to above five hundred brethren at once, Acts 1. 3.; & 10. 40.; Luke 24. 13.—16.; John 20. 19.; & 21. 1, 2, 3. &c.; 1 Cor. 15. 3.—8.

4. At his resurrection, God gives him the keys of hell and of death, Rev. 1. 16, 17. Hell and death are the effects and fruits of sin: *The wicked shall be turned into hell, and the wages of sin is death.* But what then? are sinners the better for the death and blood of Christ? O! they that dare venture upon him are much the better, for they shall not perish, unless the Saviour will damn them; for he hath the keys of hell and of death: *Fear not, (saith he), I am the first, and the last; I am he that liveth, and was dead, and behold I am alive for evermore, and have the keys of hell and death.* These were given him at his resurrection, as if God had said, My Son, thou hast spilt thy blood for sinners; I am pleased with it; I am delighted in thy merits, and in the redemption which thou hast wrought: in token hereof, I give thee the keys of hell and of death: I give thee all power in heaven and earth, save who thou wilt, deliver who thou wilt, bring to heaven who thou wilt.

5. At Christ's resurrection, God bids him ask the Heathen of him, with a promise to give him the uttermost parts of the earth for his possession. This sentence

is in the second psalm, and is expounded by Paul's interpretation of the words before, to be spoken to Christ at his resurrection: *Thou art my Son, this day have I begotten thee.* I have begotten thee, that is, saith Paul, from the dead.

He hath raised up Jesus again, as it is also written in the second psalm, *Thou art my Son, this day have I begotten thee.* Now mark at his raising him from the dead, he bids him ask, *Ask of me, and that the Heathen:* as if God had said, My Son, thy blood hath pacified and appeased my justice; I can now in justice, for thy sake, forgive poor mortals their sin: Ask them of me; ask them though they be Heathens, and I will give them to thee, to the utmost ends of the earth. This is then the first demonstration to prove that Jesus Christ, by what he hath done, hath paid full price to God for the souls of sinners, and obtained eternal redemption for them, namely, his being raised again from the dead.

II. A second thing that demonstrateth this truth, is, that he ascended, and was received up into heaven: *So after the Lord had spoken to them, he was received up into heaven.*

This demonstration consisteth of two parts: 1. Of his ascending; 2. Of his being received.

1. For his ascending: *He is ascended on high,* Eph. 4. 8.

This act of ascending answereth to the high-priest under the law, who, after they had killed the sacrifice, he was to bring the blood into the most holy place, to wit, the inner temple, the way to which was ascending, or going up.

Now, consider the circumstances that attended his ascending, when he went to carry his blood to present it before the mercy-seat, and you will find they all say amends is made to God for us.

(1) At this, he is again attended and accompanied with angels, Acts 1. 10. 11.

He ascendeth with a shout, and with the sound of trumpets, with, *Sing praises, sing praises, sing praises,* Psal. 47. 5. 6.

(3) The enemies of man's salvation are now tied to

Light for them that sit in Darknest.

his chariot-wheels: *When he ascended on high, he led captivity captive, that is, he led death, devils, and hell, and the grave, and the curse, captive; for these things were our captivity. And thus did Deborah prophesy of him, when she cried, Arise, Barak, and lead thy captivity captive, thou son of Abinam. And David also foresaw when he said, Thou hast ascended on high: thou hast led captivity captive.*

(4) The apostles must be the beholders of his going up and must see the cloud receive him out of their sight, Acts 1. 11. 12.

The consideration of these things strongly inforceth this conclusion, That he hath spoiled what would have spoiled us, had he not by his blood shed taken them away. And I say, for God to adorn him with all this glory in his ascension, thus to make him ride conqueror up into the clouds, thus to go up with sound of trumpet, with shout of angels, and with songs of praises; and let me add, to be accompanied also with those that rose from the dead after his resurrection, who were the very price of his blood; this does greatly demonstrate, that Jesus Christ, by what he hath done, hath paid a full price to God for the souls of sinners, and obtained eternal redemption for them; he had not else rode thus in triumph to heaven.

2. I come now to his being received: He was received up into heaven. The high-priest under the law, when he ascended into the holiest, he was there to offer the blood: which holiest was the type of heaven, Exod. 19. 10, 11; Heb. 9. 24. But because the sacrifices under the law could not make them that did the service perfect, as pertaining to the conscience; therefore they were to stand, not to sit; to come out again, not to tarry there: For it is not possible that the blood of bulls and goats should take away sin; wherefore, when he cometh into the world, he saith, *Sacrifices and offerings thou wouldst not, but a body hast thou prepared me; in burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said he, Lo, I come (in the volume of thy book it is written of me) to do thy will, O God.*

Christ therefore, in his entering into heaven, did it

as high-priest of the church of God ; therefore neither did he go in without blood : Wherefore, when he came to be an high-priest of good things to come, by a greater and more perfect tabernacle, not made with hands; (that is to say, not of this building), neither by the blood of bulls and goats, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.

He entered in, having obtained, or because he obtained, eternal redemption for us.

But to pass that, consider ye now also those glorious circumstances that accompany his approach to the gates of the everlasting habitation.

1. The everlasting gates are set, yea, bid stand open: *Be ye open, ye everlasting doors, and the King of glory shall come in.* This King of glory is Jesus Christ, and the words are a prophecy of his glorious ascending into the heavens, when he went up as the high-priest of the church, to carry the price of his blood into the holiest of all: *Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of glory shall come in.*

2. At his entrance he was received, and the price accepted which he paid for our souls. Hence it is said, *he entered in by his blood*; that is, by the merit of it. To receive, is an act of complacency and delight, and includeth well-pleasedness in the person receiving, who is God the Father: And considering that this Jesus, now received, is to be received upon our account, or as undertaking the salvation of sinners, (for he entered into the heavens for us), it is apparent, that he entered thither by virtue of his infinite righteousness, which he accomplished for us upon the earth.

4. At his reception, he received glory, and that also for our encouragement. God raised him up, and gave him glory, that our faith and hope might be in him.

He gave him glory, as a testimony that his undertaking the work of our redemption was accepted of him.

1. He gave glory; first to his person, in granting him to sit at his own right hand, and this he had, I say, for or upon the account of the work he accomplished for us in the world; when he had offered up one sacrifice

so

for sins, for ever he sat down on the right hand of God, and this by God's appointment: *Sit thou at my right hand.* This glory is the highest; it is above all kings, princes, and potentates in this world; it is above all angels, principalities and powers in heaven: *He is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made subject unto him.*

2. He gave glory to his name, to his name **JESUS**; that name being exalted above every name: *He hath given him a name above every name, that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father, Phil. 2.*

This name is said (in another place) to be a name above every name that is named, not only in this world, but in that also which is to come.

But should Jesus have been such a name, since he undertook for sinners, had this undertaker failed in his work, if his work had not been accepted with God, even the work of our redemption by his blood? No verily, it would have stunk in the nostrils both of God and man; it would have been the most abhorred name; but Jesus is the name; **JESUS** he was called in order to his work; *His name shall be called JESUS, for he shall save.* He was so named of the angel, before he was conceived in the womb; and he goeth by that name now he is in heaven; by the name **JESUS**, Jesus of Nazareth, because he once dwelt there. This name, I say, is the highest name, the everlasting name, the name that he is to go by, to be known by, to be worshipped by, to be glorified by; yea, the name by which also most glory shall redound to God the Father. Now what is the signification of this name but **SAVIOUR**? This name he hath therefore, for his works sake, and because God delighted in his undertaking, and was pleased with the price he had paid for us; therefore the divine Majesty hath given him it, hath made it high, and hath commanded all angels to bow unto it. Yea, it is the name in which he reisteth, and by which he hath magnified all his attributes.

(1) This

Light for them that sit in Darknes.

(1) This is the name by which sinners should go to God the Father.

(2) This is the name through which they obtain forgiveness of sins, and ANY thing: *If you ask any thing in my name, I will do it, John 14.*

(3) This is the name through which our spiritual services and sacrifices are accepted, and by which an answer of peace is returned into our bosoms, 1 Pet. 2. But more of this anon.

(4) At this name, devils tremble; at this name, angels bow the head; at this name, God's heart openeth; at this name, the godly man's heart is comforted: This name, none but devils hate it, and none but those that must be damned despise it; no man speaking by the Holy Ghost calls Jesus accursed, or accounteth him still dead, and his blood ineffectual to save the world.

3. He hath also given him the glory of office.

(1) He is there a priest for ever, intercepting betwixt the divine presence and all that hate us, by his blood; sin, Satan, death, hell, the law, the grave, or the like, cannot be heard, if his blood be presented to God, as the atonement for us: This is called *the blood of sprinkling, which speaks better things than the blood of Abel.* By this blood he entered into heaven, by this blood he secureth from wrath all that come unto God by him: But should his blood have had a voice in heaven to save withal, had it not merited first, even in the shedding of it, the ransom and redemption of souls? It is true, a man whose blood cannot save, may with Abel's cry out for vengeance and wrath on the head of him that sheds it; but this blood speaks for better things, this blood speaks for souls, for sinners, for pardon; *having obtained eternal redemption for us.*

(2) He is there a forerunner for us: *Whither the forerunner is for us entered, even Jesus.* This office of harbinger is distinct from, though it comes by virtue of his priestly office; therefore they are both mentioned in the text: *Whither the forerunner is for us entered, even Jesus, made an high-priest for ever, after the order of Melchisedec.* He is therefore our forerunner by virtue of his priesthood; his blood giving worth to all he does.

In this office of harbinger, or forerunner, he prepar-
eth for believers their dwelling places in the heavens;
their dwelling-places, according to their place, state,
calling, service, or work, in his body the church: *In
my Father's house, (saith he), are many mansions; if it
were not so, I would have told you: I go to prepare a
place for you.*

This is that is mentioned in the 47th psalm: *He shall
chuse our inheritance for us, the excellency of Jacob
whom he loved.* But should he have had power to chuse
our inheritance for us, to prepare our dwelling-places;
should he have power to give, even heaven itself to a
company of poor men, had he not in the first place ob-
tained by his blood the deliverance of our souls from
death?

(3) He is there a prophet for us, by which office of
his he hath received to communicate the whole will of
the eternal God, so far as is fit for us to know in this
world, or in that which is to come. Hence he is called
the prophet of the church: The Lord shall raise you up
a prophet, and this is of a truth that prophet that should
come into the world. But this office he hath also now
in heaven, by virtue of the blood he shed for us upon
earth. Hence the New Testament is called, the *New
Testament in his blood*; and his blood is said to be *the
blood of the everlasting covenant, or testament*; yea,
such virtue doth his blood give to the New Testament
or covenant of grace, as that severed from that it is no-
thing worth; for a testament is of force after men are
dead, otherwise it is of no strength at all while the tes-
tator liveth. So that every word of God, which he
hath by Christ given to us for our everlasting consolati-
on, is dipt in blood, is founded in blood, and stands good
to sinners, purely (I mean with respect to merit) upon
the account of blood, or because his blood that was shed
for us on the cross, prevailed for us for the remission of
our sins. Let no man think to receive any benefit by
Christ's prophetic office, by any of the good words of
grace, and forgiveness of sins that are sprinkled up and
down in the New Testament, that looketh not for
that good to come to him for the sake of that blood by
3 Q which

which this testament is established: for neither was the first testament dedicated without blood, for when Moses had spoken every precept to all the people according to the law, *he took the blood of calves, and of goats, with water, and scarlet, wool, and hyssop, and sprinkled both the book and all the people, saying, this is the blood of the testament which God hath enjoined unto you.*

The propheticall office of Christ standeth of two parts: First, In promises of grace; Secondly, In directions of worship; but neither is this last, to wit, the doctrine of worship, or our subjection to that worship, of any value, any further than as sprinkled also with his blood: for, as in the first testament the tabernacle and all the vessels of the ministry were sprinkled with blood, (and it was necessary that so it should be) so the heavenly things themselves must be also purified with sacrifices, but yet with bitter sacrifice than these: for now not Moses, but Christ, doth sprinkle, not with blood of calves, but with his own blood, neither as entered into places made with hands, but from heaven doth Jesus sprinkle all that doctrine of worship and subjection of his saints thereto, which is of his own instituting and commanding, Heb. 9. 23. 24. 25. 26.

(4) He hath received the office of a king, by which he ruleth in the church, and over all things for her sake. The government is laid upon his shoulders; the Lord God hath given him the throne of his father David. Hence it is that he saith, *All power is given me in heaven and earth*; but now this kingly office he hath it by his blood, because *he humbled himself to death, therefore God hath highly exalted him, and given him the highest name.* And hence again he is called the LAMB upon the throne: *In the midst of the throne and of the four beasts, and in midst of the elders, stood a Lamb as it had been slain, having seven horns*; a demonstration of kingly power. But mark, he was a Lamb upon the throne, he has his horns as a lamb. Now by L A M B, we are to understand, not only his meek and sweet disposition, but his sacrifice; for he was a lamb to be slain and sacrificed; and so his having a throne and seven horns as a lamb, giveth us to understand, that he obtained this dignity of king

king by his blood : *When he had by himself purged our sins, he sat down on the right hand of the Majesty in the heavens. When he had offered up one sacrifice for sins for ever, he sat down on the right hand of God.*

Now, put all these together, to wit, his resurrection from the dead, his ascension, and his exaltation to office, and remember also that the person thus exalted is the same Jesus of Nazareth that sometime was made accursed of God for sin, and also that he obtained this glory by virtue of the blood that was shed for us; and it must unavoidably follow, that Jesus Christ, by what he hath done, hath paid full price to God for sinners, and obtained eternal redemption for them.

III. But to proceed : A third demonstration that Jesus Christ, by what he hath done, hath paid full price to God for sinners, and obtained eternal redemption for them, is, because he hath received for them the Holy Spirit of God.

This Jesus hath God raised up, whereof (said Peter) we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth that, which ye now see and hear.

The receiving of the Holy Ghost at the hand of the Father, who had bruised him before for the transgressions of his people, the receiving of it, I say, upon his resurrection, and that to give them for whom (just before) he had spilt his blood to make an atonement for their souls, argueth, that the divine Majesty found rest and content in that precious blood, and found it full price for the sinners for whom he shed it.

And if you consider the necessity of the giving of this good Spirit to men, and the benefit that they receive by his coming upon them, you will see yet more into the truth now contended for.

1. First, then, of the necessity of giving this good Spirit.

2. And then of the benefit which we receive at his coming.

1. Of the necessity of its being given.

(1) Otherwise Jesus could never have been proven to

be the Saviour; for the promise was, that Messiah should have the Spirit given him to communicate: *As for me, that is my covenant with them, saith the Lord, my Spirit which is upon thee, and my words which I have put in thy mouth* (meaning the Redeemer, ver. 20.) *shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, from henceforth and for ever.*

Here is the promise of the Spirit to be given to Christ, and by him to his seed for ever. And this was signified long before in the anointing of Aaron and his sons: "And thou shalt anoint Aaron and his sons, and consecrate them."

This Spirit Jesus promised to send unto his, at his exaltation on the right hand of God; the Spirit, I say, in the plentiful pourings of it out. True, the church in all ages had something of it by virtue of the suretyship of the Lord Jesus; but this, in comparison of what was to come into the church after his resurrection, is not reckoned a pouring forth; therefore pourings forth thereof are reserved to the time of the ascension and exaltation of this Jesus: "I will pour out my Spirit in those days."

Hence Jesus reserves it till his going away, and it is expressly said, "the Holy Ghost was not yet given, because Jesus was not yet glorified. Accordingly did the Apostles wait after his resurrection for the pouring forth of the Holy Ghost, and at the set time did receive it, by the giving of which he declared himself to be the Son of God and Saviour of the world, John 14. 26.; & 15. 26.; & 16. 7.; Acts 1. 4, 5.; Joel 2. 28.; Acts 2. 16, 17.; John 7. 39. Rom 1. 4.

(2) Without the giving of the Holy Ghost there had wanted a testimony that his gospel was the gospel of Messiah. Moses his ministration was confirmed by signs and wonders and mighty deeds, both in Egypt, in the wilderness, and at the Red sea; wherefore it was necessary that the doctrine of redemption by blood, which is the doctrine of the gospel of this Jesus, should be also confirmed with signs following. Hence both himself and apostles did as frequently work miracles and do mighty deeds, as his ministers now do preach; which signs,

and

and miracles, and wonders, confirmed their doctrine, though themselves both master and scholar were in (appearance the most considerable) mean: yea, they by the means of the Holy Ghost, have so ratified, confirmed, and settled the gospel in the world, that no philosopher, tyrant or devil hath been able hitherto to move it out of its place. He confirmed the word with signs following.

(3) As the giving of the Holy Ghost was necessary thus; so was it necessary also to strengthen them that were intrusted with his gospel. 1. To preach it effectually. 2. To stand to it boldly. 3. And to justify it to be the true doctrine of Messias incontroulably.

(1) To preach it effectually; in demonstration of the Spirit.

(2) To stand to it boldly: "Then Peter filled with the Holy Ghost, said: And they saw the boldness of Peter and John."

(3) To justify the doctrine incontroulably: "I will give you a mouth and wisdom which all your adversaries shall not be able to resist or gainsay; and they were not able to resist the wisdom and Spirit by which he spake."

Now, I say, that God should give the Holy Ghost to Jesus to confirm this gospel, redemption from sin by his blood; what is it but that by his blood he hath paid full price to God for sinners, and obtained eternal redemption for them?

2. But again, the benefit which we receive at the coming of the Holy Ghost doth more demonstrate this truth. Hath Christ purchased sinners, and are they the price of his blood? Yes: But how doth that appear? Why, because by the Holy Ghost which he hath received to give us, we are fitted for the inheritance which by his blood is prepared for us.

(1) By the Spirit of God we are quickened, and arised from a state of sin, but that we could not be, were it not that an atonement is made for us first, by the blood of Christ our Saviour. This is true; for they that are quickened by the Holy Ghost, are quickened by it through the word of the gospel, which offereth justification to sinners through faith in his blood; yea, we are said

said to be quickened together with him; dead and risen with him; yet so as by the Spirit of God.

(2) We are not only quickened by the Holy Ghost, but possessed therewith; it is given to dwell in our hearts. Because ye are sons, God hath sent forth the Spirit of his Son into your hearts; which Spirit is also our earnest for heaven, until the redemption of the purchased possession; that is, until our body, which is the purchased possession, "be redeemed also out of the grave by the power of the same mighty Spirit of God, Eph. 1. 13, 14.

(3) "By this Holy Spirit we are made to believe," Rom. 15. 13.

(4) By this Holy Spirit we are helped to pray, and call God Father.

(5) By this holy Spirit we are helped to understand and apply the promises.

(6) By this Holy Spirit the joy of heaven, and the love of God, is shed abroad in the hearts of the saved.

(7) By this Holy Spirit we are made to wait for the hope of righteousness by faith, that is, to stand fast through our Lord Jesus in the day when he shall judge the world.

And all this is the fruit of redemption by blood; of redemption by the blood of Christ.

This is yet further evident, 1. Because the work of the Spirit is to lead us into the sayings of Christ; which, as to our redemption from death, are such as these: *I lay down my life, that you may have life; I give my life a ransom for many; and the bread which I will give is my flesh, which I will give for the life of the world.*

2. Because the Spirit in the wisdom of heaven, is not counted a sufficient testimony on earth, but as joined with the blood of Christ. There are three that bear witness on earth, the Spirit, the water, and the blood. These are the witnesses of God. The Spirit, because it quickeneth; the blood, because it hath merited; and the water, to wit, the word, because by that, we are clean, as to life and conversation, 1 John 5. 8.; Eph. 5. 26.; Rom. 8. 16.; Psal. 119. 9. 3. Because, as by the Spirit, so we are sanctified by faith in the blood of Jesus, Heb. 13. 12. 4. Because when most full of the Spirit,

Spirit, and when that doth work most mightily in us, we are then most in the belief and admiring apprehensions of our deliverance from death by the blood of Jesus, Rev. 15. chap. 5. 9. 5. The Holy Ghost breatheth no where so as in the ministry of this doctrine; this doctrine is sent with the Holy Ghost from heaven; yea, as I have hinted, one of the great works of the Holy Ghost under the Old Testament, was to testify of the sufferings of Christ, and the glory that should follow.

Put all these things together, and see if Jesus Christ by what he hath done, hath not paid full price to God for sinners; if he hath not obtained eternal redemption for them.

IV. That Jesus Christ, by what he hath done, hath paid full price to God for sinners, and obtained eternal redemption for them, is evident, if you consider how the preaching thereof hath been from that time to this, a mighty conqueror over all kind of sinners. What nation, what people, what kind of sinners have not been, subdued by the preaching of a crucified Christ? He upon the white horse with his bow and his crown hath conquered, doth conquer, and goeth forth yet conquering and to conquer: *And I, (saith he) if I be lifted up from the earth, will draw all men unto me:* But what was it to be lifted up from the earth? Why, it may be expounded by that saying, *As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whosoever believeth in him, might not perish, but have everlasting life.*

He was then lifted up, when he was hanged upon a tree between the heavens and the earth as the accursed of God for us. The revelation of this, it conquers all nations, tongues, and people. *And they sang a new song, saying, thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people, and nation.* Hence the Apostle Paul chose, above all doctrines, to preach up a crucified Christ, and resolved so to do: *For I determined, (saith he) not to know any thing among you, save Jesus Christ and him crucified.*

1. The doctrine of forgiveness of sin, conquered his very murderers. They could not withstand the grace; those bloody ones that would kill him whatever it cost them, could stand no longer, but received his doctrine, fell into his bosom, and obtained the salvation which is in Christ Jesus. *They shall look upon him whom they have pierced, and mourn for him, as one mourneth for his only son, and they shall be in bitterness for him, as one is in bitterness for his first-born.* Now was the scripture eminently fulfilled, when the kindness of a crucified Christ broke to pieces the hearts of them that had before been his betrayers and murderers: Now was there a great mourning in Jerusalem; now was there wailing and lamentation, mixed with joy and rejoicing.

2. Though Paul was mad, exceeding mad against Jesus Christ of Nazareth, yea, though he was his avowed enemy, seeking to put out his name from under heaven; yet the voice from heaven, (I am Jesus, &c.) I am the Saviour, how did it conquer him, make him throw down his arms, fall down at his feet, and accept of the forgiveness of sins freely by grace, through redemption by faith in his blood.

3. They at Samaria, though before Philip preached to them, worshipped and admired the devil in Magus, yet when they believed Philip's preaching of Christ unto them, and forgiveness of sins through faith in his name, great joy was amongst them, and they were baptized both men and women, Acts 8. He preached, faith the text, the things concerning the kingdom of God, and the name of Jesus Christ; that is, all the blessings of life, through the name of Jesus Christ: for he is the mediator, and without his blood come no spiritual blessings to men.

4. How was the sturdy jailor overcome by a promise of forgiveness of sins by faith in Jesus Christ. It stopt his hand of self-murder, it eased him of the gnawings of a guilty conscience, and fears of hell-fire, and filled his soul with rejoicing in God, Acts 16. 30—34.

5. How were those that used curious arts, that were next to, if not witches indeed; I say, how were they prevailed upon, and overcome by the word of God; which

which is the gospel of good tidings through faith in the blood of Christ? Acts 19. 17, 18.

6. How were the Ephesians, who were sometimes far from God; how, I say, were they made nigh by the blood of Christ? Eph. 2. 13.

7. The Colossians, though sometimes dead in their sins, yet how were they quickened by God, through the forgiveness of all their trespasses, and they had that through his blood, Col. 2. 13.; & 1. 14.

What shall I say, no man could as yet stand before, and not fall under the revelation of the forgiveness of sins through a crucified Christ; as hanged, as dying, as accursed for sinners; he draws all men unto him, men of all sorts, of all degrees.

Shall I add, how have men broken through all difficulties to Jesus, when he hath been discovered to them? Neither lions, nor fires, nor sword, nor famine, nor nakedness, nor peril; neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, Rom. 8. 35—39.

V. That Jesus Christ, by what he hath done, hath paid full price to God for sinners, and obtained eternal redemption for them, is evident, by the peace and holiness, that by that doctrine possesseth mens souls; the souls of men awakened, and that continue so. By awakened men, I mean such as, through the revelation of their sin and misery groan under the want of Jesus to save them, and that continue sensible, that they needs must perish, if his benefits be not bestowed upon them.

For otherwise the gospel ministereth neither peace nor holiness to any of the souls of the sons of men; that is to say, not saving peace and holiness. N. B. The gospel of grace and salvation is above all doctrines the most dangerous, if in word only it be received by graceless men: If it be not attended with a revelation of mens need of a Saviour; if it be not accompanied in the soul by the power of the Holy Ghost. For such men as have only the notions of it, are, of all men, liable to the greatest sins, because there wanteth in their notions the

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power of love, which alone can constrain them to love Jesus Christ. And this is the reason of these scriptures, *They turn the grace of God into wantonness: they turn the grace of our God into lasciviousness.*

For some when they hear of the riches of grace, through Christ, that hearing not being attended with the faith and love which is in Christ Jesus: those men receive the notions of this good doctrine, only to cloak their wickedness, and to harden themselves in their villainies.

Others when they hear, being leavened before with the leaven of some other doctrine, some doctrine of the righteousness of the world, or doctrine of devils, forthwith make head against, and speak evil of the blessed doctrine: and because some that profess it, are not cleansed from their filthiness of flesh and spirit, and do not perfect holiness in the fear of God; therefore others conclude, that all that profess it are such, and that the doctrine itself tendeth to encourage, or at least to tolerate licentiousness, as they imagined and affirmed of Paul, that he should say, *Let us do evil, that good may come.*

The ground of that wicked conclusion of theirs, was, because he, by the allowance of God, affirmed, That as sin had reigned unto death, so grace reigned unto life in a way of righteousness by Jesus Christ our Lord. Nay then, says the adversary, we may be as unholy as we will, and that by the doctrine you preach: For if where sin abounds, grace abounds more, the consequence of a wicked life is but the heightening, advancing, and magnifying of grace. But what saith the apostle? My conclusions are true, That grace doth reign above sin: but to say, Let us therefore sin; that man's damnation is just; because such an one abuseth, and maketh the most devilish use of the blesseddest doctrine that ever was heard of in the world amongst men. Besides, it is evident, that such know not the power thereof; nor have felt or favoured its blessedness: for where this gospel cometh in truth, it naturally produceth peace and holiness.

1. Peace: He is our peace; he is the prince of peace; he giveth peace in his high places.

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This word *peace* hath in it a double respect.

(1) It respecteth God: He hath made peace by the blood of his cross; that is, he hath made peace for us with God, having appeased the rigour of his law, and satisfied justice for us. Hence it is said, *The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.* The peace of God, that is, the doctrine of reconciliation, by Christ's being made to be sin for us; that shall keep the heart, that is, from despair or fainting under apprehensions of weakness and justice: But yet this peace of God cannot be apprehended, nor be of any comfort to the heart, but as the man looks for it through Christ Jesus. Therefore that clause is added, through Christ Jesus: For he is peace-maker; it is he that reconcileth us to God in the body of his flesh through death; for by his doing and suffering he presented God with everlasting righteousness for sinners. Upon this we have peace with God. Hence Christ is called King of righteousness first; first being by interpretation King of righteousness; and after that also King of Salem, which is King of peace. For he could not make peace with God, betwixt us and him, but by being first the Lord of righteousness, the Lord our righteousness; but having first completed righteousness, he then came and preached peace, and commanded his ambassadors to make proclamation of it to the world, 2 Cor. 5. 19, 20. For it was want of righteousness that caused want of peace. Now then righteousness being brought in, it followeth that he hath made peace. For he is our peace who hath made both one, and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, even the law of commandments, contained in ordinances, for to make in himself of twain one new man, so making peace, and that he might reconcile both unto God, in one body by the cross, having slain the enmity thereby, and came and preached peace to you that were afar off, and to them that were nigh; For through him we both have access, by one spirit, unto the Father.

(2) This word *peace* respecteth our inward quietness of heart which we obtain, by beholding this reconcilia-

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tion made by Christ with God for us: *Being justified by faith, we have peace with God through our Lord Jesus Christ. The God of peace fill you with all joy and peace in believing.*

This peace is expressed diversly. 1. Sometimes it is called *quietness*; for it calms the soul from those troublesome fears of damning, because of sin: *And the work of righteousness shall be peace, and the effects of righteousness, quietness and assurance for ever.* 2. Sometimes it is called *boldness*; For by the blood of Christ a man hath encouragement to approach unto God. *Having, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the vail, that is to say, his flesh.* 3. It is sometimes called *confidence*; because by Jesus Christ we have not only encouragement to come to God, but confidence; that if we ask any thing according to his will, he not only heareth, but granteth the request which we put up to him: *In whom we have boldness and access, with confidence, by the faith of Jesus.* 4. Sometimes this peace is expressed by *REST*, because a man having found a sufficient fulness to answer all his wants, he sitteth down, and looks no further for satisfaction: *Come unto me all ye that labour and are heavy laden, and I will give you rest.* 5. It is also expressed by *singing*, because the peace of God, when it is received into the soul by faith, putteth the conscience into a heavenly and melodious frame: *And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads. They obtain joy and gladness, and sorrow and sighing shall fly away.* 6. Sometimes it is expressed or discovered by an heavenly glorying and boasting in Jesus Christ, because this peace causeth the soul to set its face upon its enemies with faith of a victory over them for ever by its Lord Jesus: *Let him that glorieth, glory in the Lord: and my soul shall make her boasts in the Lord, the humble shall hear thereof, and be glad.* 7. Sometimes it is expressed or discovered by joy, joy unspeakable; because the soul having seen itself reconciled to God, hath not only quietness, but such apprehensions do now possess it of the unspeakable benefits it receiveth by Christ with respect

the world to come, that it is swallowed up with them: Whom having not seen, ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory. 8. Lastly, It is expressed or discovered by the triumph that ariseth sometimes in the hearts of believers; for they at times are able to see death, sin, the devil, and hell, and all adversity conquered by and tied as captives at the chariot-wheels of Jesus Christ: Taken captive, I say, and overthrown for ever: Thanks be to God, who causeth us always to triumph in Christ. O clap your hands, O ye people, sing unto God with the voice of triumph.

Now that all this should be a cheat, is impossible, that is, it is impossible that believers should thus have peace with God through the blood of his cross, he having not paid full price to God for them; especially if you consider, that the authors of this peace are all the three in the Godhead, and that upon a double account.

1. In that they have given us a gospel of peace, Rom. 10. 15. or a New Testament which propoundeth peace with God through the redemption that is in Christ. Now as this is called the gospel of peace; so, 1. It is called, The gospel of God, 1 Thess. 2. 9.; 2 Thess. 1. 8. 2. The gospel of Christ, Rom. 15. 19. 3. A gospel indited by the Holy Ghost, 1 Thess. 4. 8.

I say therefore, that redemption and salvation, being that through Christ, and the truth thereof proclaimed by the Father, the Word, and the Holy Ghost, in the word of the truth of the gospel, it must needs be that we who believe, shall be saved, if we hold the confidence and the rejoicing firm unto the end.

(2) As the three in the Godhead are the authors of this peace, by inditing for us the gospel of peace, or the good tidings of salvation by Jesus Christ; so they are the authors of our peace, by working with that word of the gospel in our hearts. And hence, 1. The Father is called the God of peace: Now the God of peace be with you all: and the very God of peace sanctify you. And because he is the God of peace, therefore he filleth those that believe in his Christ, with joy and peace through believing. 2. Again, Christ is called the Prince of

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of peace; therefore the prayer is, *Grace be with you and peace from God the Father, and the Lord Jesus Christ.*

3. The Holy Ghost also is the author of this peace, this inward peace; *Even righteousness and peace, and joy in the Holy Ghost.*

And I say, as I also have already said, the procuring or meritorious cause of this peace, are the doings and sufferings of Christ. Therefore by his doings and sufferings he paid full price to God for sinners, and obtained eternal redemption for them; else God would never have indited a proclamation of peace for them, and the tenor of that proclamation to be the worthiness of the Lord Jesus; yea, he would never have wrought with that word in the heart of them that believe, to create in them peace, peace.

2. As peace with God is an evidence (the blood of Christ being the cause thereof) that Christ hath by it paid full price to God for sinners; so holiness in their hearts taking its beginning from this doctrine, makes this fifth demonstration of double strength.

(1) That holiness, true gospel-holiness, possesseth our hearts by this doctrine, it is evident; because the ground of holiness, which is the Spirit of God in us, is ministered to us by this doctrine. When the apostle had insinuated that the Galatians were bewitched, because they had turned from the doctrine of Christ crucified, he demands of them, Whether they received the Spirit, by the works of the law, or by the hearing of faith? that is, whether the Spirit took possession of their souls by their obedience to the ten commandments, or by giving credit to the doctrine of the forgiveness of their sins, by faith in this crucified Christ: strongly concluding, not by the law, but by the hearing or preaching of faith, that is, of the Lord Jesus as crucified, who is the object of faith.

(2) As this doctrine conveyeth the ground, or groundwork, which is the Spirit; so also it worketh in the heart those three graces, Faith, Hope, Love, all which as naturally purify the heart from wickedness, as soap, or nitre, cleanseth the cloth. He purified their hearts by faith, by faith in Christ's blood: *And every one that hath this hope in him, purifieth himself even as he is pure.*

And

And also love, you shall see what that doth, if you look into the text, Acts 15. 9.; 1 John 3. 3, 4; 1 Cor. 13. Now I say, this faith groundeth itself in the blood of Christ: hope waiteth for the full enjoyments of the purchase of it in another world; and love is begot, and worketh by the love that Christ hath expressed by his death, and by the kindness he presented us with in his heart's blood, Rom. 3. 24.; 1 Cor. 15. 19.; 2 Cor 5. 14.

Besides, what arguments so prevailing, as such as are purely gospel? To instance a few.

1. What stronger, than a free forgiveness of sins: *A certain man had two debtors, the one owed him five hundred pence, and the other fifty, and when they had nothing to pay, he frankly forgave them both; tell me therefore which of them will love him most?*

2. What stronger argument to holiness, than to see, that though forgiveness comes free to us, yet it cost Christ Jesus heart-blood to obtain it for us: *Herein is love, not that we loved God, but that he loved us, and sent his Son, to be the propitiation for our sins.* And this love of God in giving his Christ, and of Christ in dying for us, there is no argument stronger to prevail with a sensible and awakened sinner to judge, he should live to him that died for him, and rose again.

3. What stronger argument to holiness than this; *If any man sin, we have an advocate with the Father, Jesus Christ the righteous.* Unsanctified and graceless wretches know not how to use these words of God, the hypocrites also fly in our faces because we thus urge them; but a heart that is possessed with gospel-ingenuity, or to speak more properly, that is possessed with gospel-grace, and with divine considerations, cries, *If it be thus, O let me never sin against God! for the love of Christ constrains me.*

4. What greater argument to holiness, than to see the holy scriptures so furnished with promises of grace and salvation by Christ, that a man can hardly cast his eye into the Bible, but he espieth one or another of them? Who would not live in such a house, or be a servant to such a prince, who, besides his exceeding in good conditions, hath gold and silver as common in his palace,

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palace, as stones are by the highway side? *Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.*

5. What greater argument to holiness, than to have our performances, though weak and infirm from us, yet accepted of God in Jesus Christ, 1 Pet. 2. 4, 5, 6.

6. What greater argument to holiness, than to have our soul, our body, our life, hid and secured with Christ in God? *Mortify therefore your members that are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.*

What greater argument to holiness, than to be made the members of the body, of the flesh, and of the bones of Jesus Christ? *Shall I take the members of Christ, and make them the members of an harlot? God forbid.*

Now all these, and five times as many more, have their foundation in the love, blood, and righteousness of Christ, and operating in the soul by faith, are the great arguments unto that holiness, to which is annexed eternal life. It is worth our observing, that in Acts 26. 18. *the inheritance belongs to them that are sanctified by faith in Jesus Christ*: For all other pretences to holiness, they are but a stolen semblance of that which is true and acceptable; though it is common for even that which is counterfeit to be called by the deluded, the true; and to be reckoned to be in them that are utter strangers to faith, and the holiness that comes by faith. But whosoever compoundeth any thing like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people. God knoweth which is holiness that comes by faith and in forgiveness of sins, and acceptance with God, through Christ: And God knows which is only such feignedly; and accordingly will he deal with sinners in that great day of God Almighty.

VI. That Jesus Christ, by what he hath done, hath paid full price to God for sinners, and obtained eternal redemption for them, is evident, because prayers are accepted of God only upon the account and for the sake of the name of Jesus Christ: *Verily, Verily, I say unto you, whatsoever ye shall ask the Father in my name,*

he will give it you. In my name, in the name of Jeſus Chriſt of Nazareth, in the name of him that came into the world to ſave ſinners, by dying for them a grievous bloody death; in his name that hath by himſelf put away ſin, and brought unto God acceptable righteouſneſs for ſinners; in his name, why in his name, if he be not accepted of God? why in his name, if his undertakings for us are not well-pleaſing to God? But by theſe words *in my name*, are inſinuated, that his perſon and performances, as our undertaker, are accepted by the Father of Spirits. We may not go in our own names, becauſe we are ſinners; not in the name of one another, becauſe all are ſinners: but why not in the name of an angel? becauſe they are not thoſe that did undertake for us, or had they, they could not have done our work for us: *He putteth no truſt in his ſaints, yea, the heavens are not clean in his ſight.* It may further be objected.

Since Jeſus Chriſt is God equal with the Father, and ſo hath naturally the ſame power to give as the Father, Why ſhould the Father, rather than the Son, be the great giver to the ſinners of the world? and why may we not go to Chriſt in the name of the Father, as well as to the Father in the name of Chriſt? I ſay, how can theſe things be ſalved, but by conſidering that ſin and juſtice put a NECESSITY upon it, that thus muſt our ſalvation be obtained. Sin and juſtice could not reconcile, nor could a means be found out to bring the ſinner and an Holy God together, but by the intercepting of the Son, who muſt take upon him to answer juſtice, and that by taking our ſins from before the face of God by bloody ſacrifice, not by blood of others, as the high-prieſts under the law. For, as every high-prieſt is ordained to offer gifts and ſacrifices, it is of neceſſity that this man have ſomewhat alſo to offer: which offering and ſacrifice of his being able to perfect for ever them that are ſanctified and ſet apart for eternal life, therefore the name of the perſon that offered (even Jeſus made of God an high-prieſt) is acceptable with God; yea therefore is he made for ever, by his doing for us, the appeaſer of the juſtice of God; and the reconciler

of sinners to him. Hence it is, that HIS name is that which it behoveth us to mention, when we come before God, for what God hath determined in his counsels of grace to bestow upon sinners; because for his name-sake he forgiveth them: *I write to you, little children, because your sins are forgiven you for his name-sake: To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.*

They therefore that would obtain the forgiveness of sins, must ask it of God, through the name of Jesus; and he that shall sensibly and unfeignedly do it, he shall receive the forgiveness of them: *Whatsoever ye shall ask the Father in my name, he will give it you.* Hence it is evident, that he hath not only paid full price to God for them, but also obtained eternal redemption for them,

And it is observable, the Lord Jesus would have his disciples make a proof of this) and promiseth, that if they do, they shall experimentally find it so: *Hitherto saith he, ye have asked nothing in my name, ask and ye shall receive, that your joy may be full.* As who should say, O my disciples, you have heard what I have promised to you, even that my Father shall do for you, *whatsoever ye shall ask him in my name.* Ask now therefore, and prove me, if I shall not make my words good: Ask, I say, what you need, and see if you do not receive it to the joying of your hearts. *At that day ye shall ask in my name, and I say not unto you, that I will pray the Father for you.* I do not bid you ask in my name, as if the Father was yet hard to be reconciled or, unwilling to accept you to mercy; my coming into the world was the design of my Father, and the effect of his love to sinners; but there is sin in you, and justice in God; therefore that you to him might be reconciled, I am made of my Father Mediator: wherefore ask in my name; for there is none other name given under the heavens among men whereby they must be saved. Ask in my name, love is let out to you through me, it is let out to you by me in a way of justice, which is the only secure way for you. Ask in my name, and my Father will love you: *The Father himself loveth you, because you loved me, and have believed that I came out from*

God. My Father's love is set first upon me, for my name is chief in his heart, and all that love me are beloved of my Father, and shall have what they need if they ask in my name.

But, I say, what cause would there be to ask in his name more than in the name of some other, since justice was provoked by our sin, if he had not undertook to make up the difference that by sin was made betwixt justice and us? For though there be in this Jesus infinite worth, infinite righteousness, infinite merit; yet if he make not with these interest for us, we get no more benefit thereby than if there were no Mediator. But this worth and merit is in him for us; for he undertook to reconcile us to God: it is therefore that his name is with God so prevailing for us poor sinners, and therefore that we ought to go to God in his name. Hence, therefore, it is evident, that Jesus Christ hath paid full price to God for sinners, and obtained eternal redemption for them.

VII. That Jesus Christ, by what he hath done, hath paid full price to God for sinners, &c. is evident, because we are commanded also to give God thanks in his name. *By him therefore let us offer the sacrifice of praise continually, that is, the fruit of our lips, giving thanks in his name, Heb. 13. 15.*

By him therefore; wherefore? because he also, that he might sanctify us with his own blood, suffered without the gate.

He sanctified us with his blood; but why should the Father have thanks for this? even because the Father gave him for us, that he might die to sanctify us with his blood. Giving thanks to the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood even the forgiveness of sins. The Father is to be thanked, for the contrivance was also his; but the blood, the righteousness, or that worthiness, for the sake of which we are accepted of God, is the worthiness of his own dear Son. As it is meet, therefore, that God should

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have thanks, so it is necessary that he have it in his name for whose sake we are indeed accepted of him.

Let us therefore by him offer praise,

First, For the gift of his Son, and for that we stand quit through him in his sight; and that in despite of all inward weakness, and that in despite of all outward enemies.

When the apostle had taken such a view of himself, as to put himself into a maze, with an outcry also, *Who shall deliver me?* he quiets himself with this sweet conclusion, *I thank God through Jesus Christ.* He found more in the blood of Christ to save him, than he found in his own corruptions to damn him; but that could not be, had he not paid full price for him, had he not obtained eternal redemption for him. And can an holy and just God require that we give thanks to him in his name, if it was not effectually done for us by him?

Further, when the apostle looks upon death and the grave, and strengtheneth them by adding to them sin and the law, saying, *The sting of death is sin, and the strength of sin is the law,* he presently added, *But thanks be to God, which giveth us the victory through Jesus Christ.* The victory over sin, death, and the law, the victory over these through our Lord Jesus Christ; but God hath given us the victory; but it is through our Lord Jesus Christ, through his fulfilling the law, through his destroying death, and through his bringing in everlasting righteousness. Elisha said to the king of Israel, that had it not been that he regarded the person of Jehoshaphat, he would not look to him, nor regard him; nor would God at all have looked to or regarded thee, but that he respected the person of Jesus Christ.

Let the peace of God, therefore, rule in your hearts, to the which also you are called in one body, and be you thankful. The peace of God, of that we have spoken before: but how should this rule in our hearts? He by the next words directs you, *Let the word of Christ dwell in you richly,* that is, the word that makes revelation of the death and blood of Christ, and of the peace that is made with God for you thereby.

Giving thanks always for all things unto God and the Father

Father in the name of our Lord Jesus Christ. For all things; for all things come to us through this name Jesus: redemption, translation, the kingdom, salvation, with all the good things wherewith we are blessed.

These are the works of God; he gave his Son, and he brings us to him, and puts us into his kingdom; that is, his true body, which Jeremiah calleth a *putting among the children, and a giving us a goodly heritage of the hosts of nations.*

Now thanks be to God, which causeth us always to triumph in Christ.

See here how cause of triumph is through Christ Jesus, and God causeth us through him to triumph, first and chiefly, because Christ Jesus hath done our work for us, hath pleased God for our sins, hath spoiled the powers of darknes. God gave Jesus Christ to undertake our redemption: Christ did undertake it, did engage our enemies, and spoiled them: *He spoiled principalities and powers, and made a shew of them openly triumphing over them upon the cross.* Therefore it is evident, that he paid full price to God for sinners with his blood, because God commands us to give thanks to him in his name, through his name: *And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him.*

Take this conclusion from the whole. No thanks are accepted of God that come not to him in the name of his Son; his Son must have the glory of conveying our thanks of God, because he was he that by his blood conveyeth his grace to us.

VIII. In the next place, That Jesus Christ, by what he hath done, hath paid full price to God for sinners, and obtained eternal redemption for them, is evident; because we are exhorted to wait for, and to expect the full and glorious enjoyment of the eternal redemption, at the second coming of the Lord from heaven: *Let your loins be girded about, and your lights burning, and you yourselves like unto men that wait for their Lord, that when he cometh and knocketh, ye may open unto him immediately.*

Jesus Christ hath obtained, by his blood, eternal redemption

demption for us, and hath taken it up now in the heavens, is (as I have shewed) preparing for us there everlasting mansions of rest: and then he will come again for us. This coming is intended in this text: and this coming we are exhorted to wait for: and that I may more fully shew the truth of this demonstration, observe these following texts.

1. It is said he shall chuse our inheritance for us: *He shall chuse our inheritance for us, the excellency of Jacob whom he loved, Selah. God is gone up with a shout, &c.*

These latter words intend the ascension of Jesus Christ, his ascension, when he had upon the cross made reconciliation for iniquity; his ascension into the heavens, to prepare our mansions of glory for us. For our inheritance is in the heavens: our house, our hope, our mansion-house, and our incorruptible and undefiled inheritance, is in heaven, 2 Cor. 1. 2.; Col. 1. 5, 6.; John 14. 1, 2.; 1 Pet. 1. 3, 4, 5.

This is called the eternal inheritance, of which we that are called have received the promise already.

This inheritance, I say, he is gone to chuse for us in the heavens, because by his blood he obtained it for us, Heb. 9. 12.; and this we are commanded to wait for: but how ridiculous, yea, how great a cheat would this be, had he not by his blood obtained it for us.

2. We wait for his Son from heaven, whom he raised from the dead, even Jesus Christ, which delivered us from the wrath to come. He delivered us by his blood, and obtained the kingdom of heaven for us, and hath promised that he would go and prepare our places and come again and fetch us thither. *And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also.* This then is the cause that we wait for him, we look for the reward of the inheritance at his coming, who have served the Lord Christ in this world.

3. For our conversation is in heaven, from whence we look for the Saviour, the Lord Jesus Christ. We look for him to come yet as a Saviour. A Saviour he was at his first coming, and a Saviour he will be at his

his second coming. At his first coming, he bought and paid for us; at his second coming, he will fetch us to himself. At his first coming, he gave us promise of the kingdom; at his second coming, he will give us possession of the kingdom. At his first coming, he also shewed us how he should be, by his own transfiguration; at his second coming, he will *change our vile body, that it may be fashioned lik unto his glorious body.*

4. Hence therefore it is that his coming is called our blessed hope: *Looking for the blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.* A blessed hope indeed, if he hath bought our persons with his blood, and an eternal inheritance for us in the heavens. A blessed hope indeed, if also at his coming we be certainly carried thither. No marvel then if saints be bid to wait for it, and if saints themselves long for it. But what a disappointment would these waiting believers have, should all their expectations be rewarded with a fable? and the result of their blessed hope can amount to no more, if our Saviour the Lord Jesus Christ, either denieth to come, or coming, bringeth not with him the hope, the blessed hope that is laid up for us in heaven: whereof we have certainly been informed by the word of the truth of the gospel.

5. *For Christ was once offered to bear the sin of many, and unto them that look for him, shall he appear the second time, without sin unto salvation.*

Here we have it promised, that he shall come, that he shall appear the second time, but not with sin, as he did before, to wit, with and in the sin of his people, when he bare them in his own body: but now without sin, for he before did put them away by the sacrifice of himself. Now then let the saints look for him, not to die for the purchasing of their persons by blood, but to bring to them, and to bring them also to that salvation, that before, when he died, he obtained of God for them by his death.

These things are to be expected therefore, by them that believe in, and love Jesus Christ, and that from faith and love serve him in this world; they are to be expected by them, being obtained for them by Jesus Christ:

Christ: *And he shall give the crown* (saith Paul) *not only to me, but them that love his appearing,* 2 Tim. 4. 8. 9.

Now forasmuch as this inheritance in the heavens is the price, purchase, and reward of his blood; how evidently doth it appear, that he hath paid full price to God for sinners? Would God else have given him the heaven to dispose of to us that believe, and would he else have told us so? yea, and what comfort could we have to look for his coming, and kingdom, and glory, as the fruits of his death; if his death had not for that purpose been sufficiently efficacious? O the sufferings of Christ, and the glory that shall follow!

IX. That Jesus Christ, by what he hath done, hath paid full price to God for sinners, and obtained eternal redemption for sinners is evident, because of the threatenings wherewith God hath threatned, and the punishments wherewith he punished those that refuse to be saved by Christ, or seek to make insignificant the doctrine of righteousness by faith in him.

This demonstration consisteth of three parts, 1. It suggesteth that some refuse to be justified or saved by Christ, and also seek to make insignificant the doctrine of righteousness by faith in him. 2. That God doth threaten these. 3. That God will punish these.

That some refuse to be saved by Christ, is evident from many texts: *He is the stone which the builders have rejected: he is also disallowed of men: The Jews stumble at him, and to the Greeks he is foolishness: both saying, this man shall not rule over us, or how can this man save us?* Psal. 118. 22.; Matth. 24. 42.; 1 Pet. 2. 4.; 1 Cor. 1. 23.; Luke 19. 14.

The causes of mens refusing Christ are many. 1. Their love to sin; 2. Their ignorance of his excellency; 3. Their unbelief; 4. Their deferring to come to him in the acceptable time. 5. Their leaning to their own righteousness; 6. Their entertaining damnable doctrines; 7. Their loving the praise of men; 8. The meanness of his ways, his People, &c.; 9. The just judgement of God upon them; 10. The kingdom is given to others.

Now these, as they all refuse him, so they seek more

or less, some practically, others in practice and judgement also, to make insignificant the doctrine of righteousness by faith in him.

1. One does it by preferring his righteousness before him; 2. Another does it by preferring his sins before him; 3. Another does it by preferring his delusions before him; 4. Another does it by preferring the world before him.

Now these God threatneth, these God punisheth.

1. God threatneth them: (1) *Whosoever shall not receive that prophet, shall be cut off from amongst his people.*

The prophet is Jesus Christ; the doctrine that he preached was, that he would lay down his life for us, that he would give us his flesh to eat, and his blood to drink by faith; and promised, that if we did eat his flesh, and drink his blood, we should have eternal life. He therefore that seeth not, or that is afraid to venture his soul for salvation on the flesh and blood of Christ by faith, he refuseth this prophet; he heareth not this prophet; and him God hath preposed to cut off. But would God thus have threatned, if Christ by his blood, and the merits of the same, had not paid full price to God for sinners, and obtained eternal redemption for them.

(2) *Sit thou on my right hand until I make thine enemies thy foot-stool.* The honour of sitting at God's right hand, was given him because he died, and offered his body once for all: *This man when he had offered up one sacrifice for sins for ever, sat down on the right hand of God, from henceforth expecting till his enemies be made his foot-stool.* Expecting, since God accepted his offering, that those that refused him should be trodden under foot, that is, sunk by him into, and under endless and unsupportable vengeance. But would God have given the world such an account of his sufferings, that by one offering he did perfect for ever them that are sanctified? yea, and would he have threatened to make those foes his foot-stool, that shall refuse to venture themselves upon his offering, (for they are indeed his foes), had not his eternal Majesty been well pleased with the price he paid to God for sinners, had he not obtained eternal redemption for them?

(3) *He shall come from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.*

Here he expressly telleth us wherefore they shall be punished; *because they know not God, and obey not the gospel of our Lord Jesus Christ*: where also is notably intimated, that he that obeyed not the gospel of Christ, knoweth not God, neither in his justice or mercy. But what is the gospel of our Lord Jesus Christ, but good tidings of good things; to wit, forgiveness of sins by faith in his blood, an inheritance in heaven by faith in his blood, as the whole of all the foregoing discourse hath manifested: Now, I say, can it be imagined, that God would threaten to come upon the world with this flaming fiery vengeance, to punish them for their non-subjection to his Son's gospel, if there had not been by himself paid to God full price for the souls of sinners, if he had not obtained eternal redemption by his blood for sinners?

(4) *And Enoch, the seventh from Adam, also prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodlily committed, and of all their hard speeches, which ungodly sinners have spoken against him.*

The Lord that is here said to come with ten thousands of his saints, is Jesus Christ himself, and they that come with him are called his saints, because given to him by the Father, for the sake of the shedding of his blood. Now, in that he is said to come to execute judgement upon all, and especially those that speak hard speeches against him, it is evident, that the Father tendereth his name, which is Jesus a Saviour, and his undertaking for our redemption; and as evident, that the hard speeches, intended by the text, are such as vilify him as Saviour, counting the blood of the covenant unholy, and trampling him that is Prince of the covenant under the feet of their reproachful language; this is counted a putting of him to open shame, and a despising the riches of his goodness, Heb. 10.; & 6.;

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Rom. 2. Time would fail to give you a view of the revilings, despiteful sayings, and of the ungodly speeches, which these abominable children of hell let fall in their pamphlets, doctrines, and discourses, against this Lord the King. But the threatening is, *He shall execute judgement upon them for all their ungodly deeds, and for all the hard speeches that ungodly sinners have spoken against him.*

(5) Take heed therefore lest that come upon you which is spoken of in the prophets: *Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.*

This work is the same we have been all this while treating of, to wit, redemption by the blood of Christ, for sinners, or that Christ hath paid full price to God, for sinners, and obtained eternal redemption for them. This is manifest from verse 23, to 29. of this chapter.

Now, observe, there are and will be despisers of this doctrine, and they are threatened with the wrath of God: *Behold, ye despisers, and wonder and perish: But would God so carefully have cautioned sinners to take heed of despising this blessed doctrine, and have backed his caution with a threatening that they shall perish if they persist, had not himself received, by the blood of Christ, full price for the souls of sinners?*

2. As God threateneth, so he punisheth, those that refuse his Son, or that seek to vilify to make insignificant the doctrine of righteousness by faith in him.

(1) He punisheth them with the abidings of his wrath: *He that believeth not the Son shall not see life, but the wrath of God abideth on him.*

The wrath of God for men; for sin stands already condemned by the law: and the judgement is, that they who refuse the Lord Jesus Christ shall have this wrath of God for ever lie, and abide upon them: for they want a sacrifice to pacify wrath for the sin they have committed, having resisted and refused the sacrifice of the body of Christ: Therefore it cannot be that they should get from under their present condition; who have refused to accept of the undertaking of Christ for them.

Light for them that sit in Darknes.

Besides, God, to shew that he taketh it ill at the hands of sinners, that they should refuse the sacrifice of Christ, hath resolved, that there shall be no more sacrifice for sin: *If, therefore, we sin wilfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sin.* God doth neither appoint another, neither will he accept another, whoever brings it. And here those sayings are of their own natural force: *How shall we escape if we neglect so great salvation! And again, See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth (Moses), how shall we escape if we turn away from him (Christ) that speaketh from heaven!*

This therefore is a mighty demonstration, that Christ by what he hath done, hath paid full price to God for the souls of sinners, because God so severely threateneth and also punisheth them that refuse to be justified by his blood: He threateneth, as you have heard, and punisheth by leaving such men in their sins, under his heavy and unsupportable vengeance here.

(2) *He that believeth not shall be damned, damned in hell-fire.*

He that believeth not, but what should he believe? Why,

(1) *That Jesus is the Saviour: If (saith he) ye believe not that I am he, ye shall die in your sins.*

(2) *He that believeth not that he hath undertaken and completely perfected righteousness for us, shall die in his sins, shall be damned, and perish in hell-fire: For such have no cloak for their sin, but must stand naked to the shew of their shame before the judgement of God, that fearful judgement. Therefore, after he had said, There remains for such no more sacrifice for sin, he adds, But a certain fearful looking for of judgement. There is for them left nothing but the judgement of God, and his fiery indignation, which shall devour the adversaries. He that despised Moses's law died without mercy, under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God,*

counting

counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and done despite to the Spirit of grace?

See here, if fury comes not up now into the face of God: now is mention made of his fearful judgement and fiery indignation. Now, I say, is mention made thereof, when it is suggested that some have light thoughts of him, count his blood unholy, and trample his sacrificed body under the feet of their reproaches: Now is he a consuming fire, and will burn to the lowest hell. For we know him that hath said, *Vengeance belongeth unto me, I will recompence*, saith the Lord. And again, *The Lord shall judge his people*. These words are urged by the Holy Ghost, on purpose to beget in the hearts of the rebellious, reverend thoughts, and an high esteem of the sacrifice which our Lord Jesus offered once for all upon Mount Calvary unto God the Father, for our sins; for that is the very argument of the whole epistle.

It is said to this purpose, in one of Paul's epistles to the Thessalonians, *That because men receive not the love of the truth, that they might be saved; for this cause God shall send them strong delusions, that they should believe a lie and be damned*.

The truth mentioned in the place, is Jesus Christ. *I am the truth*; saith he, John 14. 6. The love of the truth is none else but the love and compassion of Jesus Christ in shedding his blood for man's redemption: *Greater love than this hath no man, that a man lay down his life for his friend*. This then is the love of the truth, (of Jesus), that he hath laid down his life for us. Now that the rejecters of this love, should, by this their rejecting, procure such wrath of God against them, that rather than they shall miss of damnation, himself will chuse their delusions for them, and also give them up to the effectual working of these delusions: what doth this manifest, but that God is displeased with them that accept not of Jesus Christ for righteousness, and will certainly order that their end shall be everlasting damnation: therefore Jesus Christ hath paid full price to God for sinners, and obtained eternal redemption for them.

The

The USE of the Doctrine.

I Come now to make some use of, and to apply this blessed doctrine of the undertaking of Jesus Christ, and of his paying full price to God for sinners, and of his obtaining eternal redemption for them.

Use. 1. By this doctrine we come to understand many things, which otherwise abide obscure and utterly unknown, because this doctrine is accompanied with the Holy Ghost, that revealer of secrets, and searcher of the deep things of God, 1 Pet. 1. 2.; Eph. 1. 17.; 1 Cor. 2. The Holy Ghost comes down with this doctrine, as that in which it alone delighteth; therefore is it called the Spirit of wisdom and revelation in the knowledge of Jesus Christ. He giveth also the light of the knowledge of the glory of God in the face of Jesus Christ. Little of God is known in the world where the gospel is rejected: the religious Jew, and the wise Gentile, may see more of God in a crucified Christ, than in heaven and earth besides: *for in him are hid all the treasures of wisdom and knowledge*; not only in his person as God, but also in his undertakings as mediator. Hence Paul tells us, That he determined not to know any thing among the Corinthians, but Jesus Christ and him crucified. I say, more of God is revealed in this doctrine to us, than we can see of him in heaven and earth without it.

1. Here is more of his wisdom seen, than in his making and upholding all the creatures. His wisdom, I say, in devising means to reconcile sinners to an holy and infinite Majesty; to be a just God, and yet a Saviour; to be just to his law, just to his threatening, just to himself, and yet save sinners, can no way be understood till thou understandest why Jesus Christ did hang on the tree; for here only is the riddle unfolded, Christ died for our sins, and therefore can God in justice save us, Isa. 45. And hence is Christ called the wisdom of God, not only because he is so essentially, but because by him is the greatest revelation of his wisdom towards man. In redemption, therefore, by the blood of Christ, God is said to abound towards us in all wisdom. Here we see the

the highest contradictions reconciled, here justice kiſſeth the ſinner, here a man ſtands juſt in the ſight of God, while confounded at his own pollutions; and here he that hath done no good, hath yet a ſufficient righteouſneſs; *even the righteouſneſs of God which is by faith of Jeſus Chriſt.*

2. The juſtice of God is here more ſeen, than in puniſhing all the damned. *He ſpared not his own Son,* is a ſentence which more revealeth the nature of the juſtice of God, than if it had ſaid, he ſpared not all the world. True, he caſt angels from heaven, and drowned the old world; he turned Sodom and Gomorrah into aſhes, with many more of like nature; but what were all theſe to the curſing of his Son? Yea, what were ten thouſand ſuch manifeſtations of his ireful indignation againſt ſin, to that of ſtriking, afflicting, chaſtiſing, and making the darling of his boſom the object of his wrath and judgement? Here it is ſeen he reſpecteth not perſons, but judgeth ſin, and condemneth him on whom it is found; yea, although on Jeſus Chriſt his well-beloved, Rom. 8. 32.; Gal. 3. 13.

3. The myſtery of God's will, is here more ſeen, than in hanging the earth upon nothing; while he condemneth Chriſt though righteous, and juſtifieth us though ſinners; *while he maketh him to be ſin for us, and us the righteouſneſs of God in him,* 1 Pet. 3. 18.; 2 Cor 5. 20.

4. The power of God is here more ſeen, than in making of heaven and earth; for, for one to bear, and get the victory over ſin, when charged by the juſtice of an infinite Majeſty, in ſo doing he ſheweth the height of the highest power: for where ſin by the law is charged, and that by God immediately, there an infinite Majeſty oppoſeth, and that with the whole of his juſtice, holineſs, and power: So then he that is thus charged, and engaged for the ſin of the world, muſt not only be equal with God, but ſhew it, by overcoming that curſe and judgement that, by infinite juſtice, is charged upon him for ſin.

When angels and men had ſinned, how did they fall and crumble before the anger of God! They had not power to withſtand the terror, nor could there be worth found

found in their persons, or doings, to appease displeased justice. But behold here stands the Son of God before him in the sin of the world, his Father finding him there, curseth and condemns him to death: but he, by the power of his Godhead, and the worthiness of his person, and doings, vanquished sin, satisfieth God's justice, and so becomes the Saviour of the world. Here then is power seen; sin is a mighty thing, it crusheth all in pieces save him whose spirit is eternal, Heb. 9. 14. Set Christ and his sufferings aside, and you neither see the evil of sin, nor the displeasure of God against it; you see them not in their utmost. Hadst thou a view of all the legions that are now in the pains of hell, yea, couldst thou hear their shrieks and groans together at once, and feel the whole of all their burden, much of the evil of sin, and of the justice of God against it, would be yet unknown by thee; for thou wouldst want power to feel, and bear the utmost. A giant shews not his power by killing of a little child, nor yet is his might seen by the resistance that such a little one makes; but then he sheweth his power, when he dealeth with one like himself: yea, and the power also of the other is then made manifest in saving himself from being swallowed up with his wrath. Jesus Christ also made manifest his eternal power and Godhead, more by bearing and overcoming our sins, than in making or upholding the whole world: Hence Christ crucified is called *the power of God*, 1 Cor. 1. 24.

5. The love and mercy of God is more seen in, and by this doctrine, than any other way. Mercy and love are seen, in that God gives us rain and fruitful seasons, and in that he filleth our hearts with food and gladness; from that bounty he bestoweth upon us as men, as his creatures. Oh! but herein is love made manifest, in that Christ laid down his life for us: And God commended his love toward us, in that while we were yet sinners, Christ died for us.

Never love like this, nor did God ever give such discovery of his love from the beginning to this day. *Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.*

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Here is love, that God sent his Son ! his darling ! his Son that never offended, his Son that was always his delight ! Herein is love, that he sent him to save sinners ! to save them by bearing their sins ! by bearing their curse ! by dying their death ! and by carrying their sorrows ! *Here is love, in that while we were yet enemies, Christ died for us ! yea, here is love, in that while we were yet without strength, Christ died for the ungodly.*

Use 2. But, secondly, As this doctrine giveth us the best discovery of God ; so also it giveth us the best discovery of ourselves, and our own things.

1. It giveth us the best discovery of ourselves: Wouldst thou know, sinner, what thou art ? look up to the cross, and behold a weeping, bleeding, dying Jesus: nothing could do but that, nothing could save thee but his blood ; angels could not, saints could not, God could not, because he could not lie, because he could not deny himself. What a thing is sin, that it should sink all that bear its burden ; yea, it sunk the Son of God himself into death and the grave, and had also sunk him into hell-fire for ever, had he not been the Son of God ; had he not been able to take it on his back, and bear it away. O this Lamb of God ! Sinners were going to hell, Christ was the delight of his Father, and had a whole heaven to himself ; but that did not content him, heaven could not hold him ; he must come into the world, to save sinners. Ay, and had he not come, thy sins had sunk thee, thy sins had provoked the wrath of God against thee, to thy perdition and destruction for ever. There is no man but is a sinner, there is no sin but would damn an angel, should God lay it to his charge. Sinner, the doctrine of Christ crucified, crieth therefore aloud unto thee, that sin hath made thy condition dreadful : See yourselves, your sin, and consequently the condition that your souls are in, by the death and blood of Christ ; Christ's death giveth us the most clear discovery of the dreadful nature of our sins. I say again, if sin be so dreadful a thing, as to break the heart of the Son of God, (for so he saith it did), how shall a poor, wretched, impenitent, damned, sinner wrestle with the wrath of God ? Awake sinners, you are lost, you are undone,

you perish, you are damned, hell-fire is your portion for ever, if you abide in your sins, and be found without a Saviour in the dreadful day of judgement.

2. For your good deeds cannot help you, the blood of Christ tells you so. For, by this doctrine, *Christ died for our sins*, God damneth to death and hell the righteousness of the world. Christ must die, or man be damned: where is now any room for the righteousness of men? room, I say, for man's righteousness, as to his acceptance and justification. Bring then thy righteousness to the cross of Jesus Christ, and in his blood behold the demands of justice; behold them, I say, in the cries and tears, in the blood and death of Jesus Christ. Look again, and behold the person dying; such an one as never sinned, nor offended at any time, yet he dies. Could an holy life, an innocent harmless conversation, have saved one from death, Jesus had not died, but he must die, sin was charged, therefore Christ must die.

Men therefore need to go no further to prove the worth of their own righteousness, than to the death of Christ: They need not be to seek in that matter till they stand before the judgement-seat.

Quest. But how should I prove the goodness of mine own righteousness, by the death and blood of Christ?

Ans. Thus: If Christ must die for sin, then all thy righteousness cannot save thee: *If righteousness comes by the law, then Christ is dead in vain.* By this text it is manifest, that either Christ died in vain, or thy righteousness is vain. If thy righteousness can save thee, then Christ died in vain. If nothing below, or besides the death of Christ could save thee, then thy righteousness is in vain; one of the two must be cast away, either Christ's or thine. Christ crucified to save the world, discovereth two great evils in man's own righteousness; I mean when brought for justification and life.

(1) It opposeth the righteousness of Christ.

(2) It condemneth God of foolishness.

(1) It opposeth the righteousness of Christ; in that it seeketh itself to stand, where should the righteousness of Christ; to wit, in God's affection, for the justification of thy person, and this is one of the highest affronts to

Christ,

Christ, that poor man is capable to give him: right worthily therefore doth the doctrine of the gospel damn the righteousness of men, and promiseth the kingdom of God to publicans and harlots rather.

(2) It condemneth God of foolishness: For if works of righteousness which we can do, can justify from the curse of the law in the sight of God, then are not all the treasures of wisdom found in the heart of God and Christ: For this dolt-headed sinner hath now found out a way of his own, unawares to God, to secure his soul from wrath and vengeance. I say, unawares to God, for he never imagined that such a thing could be; for had he, he would never have purposed, before the world began, to send his Son to die for sinners. Christ is the wisdom of God, as you have heard, and that as he is our justifying righteousness. God was manifest in the flesh to save us, is the great mystery of godliness. But wherein lieth the depth of this wisdom of God in our salvation, if man's righteousness can save him?

Yea, wherefore hath God also given it out, *that there is none other name given to men under heaven, whereby we must be saved?* I say again, why is it affirmed, *without shedding of blood is no remission*, if man's good deeds can save him?

This doctrine therefore of the righteousness of Christ, being rightly preached, and truly believed, arraigneth and condemneth man's righteousness to hell. It casteth it out, as Abraham cast out Ishmael.

BLOOD! BLOOD, the sound of blood, abaseth all the glory of it. When men have said all, and shewed us what they can, they have no blood to present God's justice with; yet it is blood that maketh an atonement for the soul, and nothing but blood can wash us away from our sins, Lev. 17. 11.; Rev. 1. 5.; Heb. 9.

Justice calls for blood, sins call for blood, the righteous law calls for blood; yea, the devil himself must be overcome by blood. Sinner, where is now thy righteousness? Bring it before a consuming fire, *for our God is a consuming fire*; bring it before the justice of the law; yea, try if ought but the blood of Christ can save thee from thy sins, and devils; try it, I say, by this doctrine;

doctrine; go not one step further before thou hast tried it.

3. By this doctrine we are made to see the worth of souls: It cannot be but that the soul is of wonderful price, when the Son of God will not stick to spill his blood for it. O sinners, you that will venture your souls for a little pleasure, surely you do not know the worth of your souls. Now if you would know what your souls are worth, and the price which God sets them at, read that price by the blood of Christ. The blood of Christ was spilt to save souls: *For ye are bought with a price; and that price none other than the blood of Christ; wherefore glorify God with your bodies and in your spirits which are God's,* 1 Cor. 6. 20. Sinner, you have souls; can you behold a crucified Christ and not bleed, and not mourn, and not fall in love with him?

Use 3. By this doctrine sinners, as sinners, are encouraged to come to God for mercy; for the curse due to sin is taken out of the way. I speak now to sinners that are awake, and see themselves sinners.

There are two things in special when men begin to be awakened, that kill their thoughts of being saved: 1. A sense of sin. 2. The wages due thereto. These kill the heart, for who can bear up under the guilt of sin? If our sins be upon us, and we pine away in them, how can we then live? How indeed! it is impossible: So neither can man grapple with the justice of God. Can thine heart endure, or can thine hands be strong? they cannot: *A wounded Spirit who can bear?* Men cannot, angels cannot: wherefore if now Christ be hid, and the blessing of faith in his blood denied, woe be to them; such go after Saul and Judas, one to the sword, and the other to the halter, Ezek. 22. 14.; Prov. 18. 14. and so miserably end their days; for come to God they dare not, the thoughts of that eternal Majesty strikes them through.

But now present such poor dejected sinners with a crucified Christ, and persuade them that the sins under which they shake and tremble were long ago laid upon the back of Christ, and the noise, and sense, and fear of damning begins to cease, depart, and fly away: do-lours and terrors fade and vanish, and that soul conceiv-

eth

eth hopes of life : For thus the soul argueth, is this indeed the truth of God, that Christ was made to be sin for me? was made the curse of God for me! hath he indeed born all my sins, and spilt his blood for my redemption! O blessed tidings, O welcome grace! *Bless the Lord, O my soul, and all that is within me, bless his holy name.* Now is peace come, now the face of heaven is altered : *Behold all things are become new.* Now the sinner can abide God's presence ; yea, sees unutterable glory and beauty in him ; for here he sees justice smite. While Jacob was afraid of Esau, how heavily did he drive, even towards the promised land? But when killing thoughts were turned into kissing, and the fears of the sword's point turned into brotherly embraces, what says he, *I have seen thy face, as though it had been the face of God ; and thou wast pleased with me?*

So and far better is it, with a poor distressed sinner, at the revelation of the grace of God through Jesus Christ : *God was in Christ, reconciling the world unto himself, not imputing their trespasses to them.* O what work will such a word make upon a wounded conscience! especially when the next words follow : *For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.*

Now the soul sees qualifications able to set him quit in the sight of God ; qualifications prepared already. Prepared I say already, and that by God through Christ ; even such as can perfectly answer the law. What doth the law require? If obedience, here it is: if bloody sacrifice, here it is; if infinite righteousness, here it is. Now then the law condemns him that believes, before God, no more) for all its demands are answered, all its curses are swallowed up in the death and curse Christ underwent.

Object. But reason saith, since personal sin brought the death, surely personal obedience must bring us life and glory.

Ans. True, reason saith so, and so doth the law itself, Rom. 10. 5.; but God, we know, is above them both, and he, in the covenant of grace, saith otherwise ; to wit, *that if thou shalt confess with thy mouth the Lord Jesus,*

Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Let reason then hold its tongue; yea, let the law with all its wisdom subject itself to him that made it; let it look for sin where God hath laid it; let it approve the righteousness which God approveth; yea, though it be not that of the law, but that by faith of Jesus Christ,

God hath made him our righteousness; God hath made him our sin; God hath made him our curse; God hath made him our blessing: Methinks this word, God hath made it so, should silence all the world.

Use 4. By this doctrine sufficiency of argument is ministered to the tempted, to withstand thereby the assaults of the devil.

When the souls begin to seek after the Lord Jesus, then Satan begins to afflict and distress, as the Canaanites did the Gibeonites, for making peace with Jehoshuah, Jos. 10. 1, 6.

There are three things that do usually afflict the soul that is earnestly looking after Jesus Christ. 1. Dreadful accusations from Satan. 2. Grievous defiling and infectious thoughts. 3. A strange readiness in our nature to fall in with both.

1. By the first of these the heart is made continually to tremble. Hence his temptations are compared to the roaring of a lion, 1 Pet. 5. 8: For as the lion by roaring killeth the heart of his prey, so doth Satan kill the spirit of these that hearken to him; for when he tempteth, especially by way of accusation, he doth to us, as Rabshakeh did to the Jews. He speaks to us in our own language; he speaks our sin at every word, our guilty conscience knows it; he speaks our death at every word, our doubting conscience feels it.

2. Besides this, there doth now arise even in the heart such defiling and foul infectious thoughts, as put the tempted to their wits end: For now it seems to the soul, that the very flood-gates of the flesh are opened, and that to sin there is no stop at all; now the air seems to be covered with darkness, and the man is as if he was changed into the nature of a devil. Now if ignorance and unbelief prevail, he concludeth that he is a reprobate, made to be taken and destroyed.

3. Now

3. Now alſo he feeleth in him a readineſs to fall in with every temptation; a readineſs, I ſay, continually preſent, Rom. 7. 21. This throws all down; now deſpair begins to ſwallow it up; now it can neither pray, nor read, nor hear, nor meditate on God, but fire and ſmoke continually burſteth forth of the heart againſt him; now ſin and great confuſion puts forth itſelf in all; yea, the more the ſinner deſireth to do a duty ſincerely, the further off it always finds itſelf; for by how much the ſoul ſtruggleth under theſe diſtreſſes, by ſo much the more doth Satan put forth himſelf to reſiſt, ſtill inſuſing more poiſon, that if poſſible it might never ſtruggle more, (for ſtrugglings are alſo as poiſon to Satan). The fly in the ſpider's web, is an emblem of the ſoul in ſuch a condition. The fly is entangled in the web, at this the ſpider ſhews himſelf; if the fly ſtir again, down comes the ſpider to her, and claps a foot upon her; if yet the fly makes a noiſe, then with poiſoned mouth the ſpider lays hold upon her; if the fly ſtruggle ſtill, then he poiſons her more and more: What ſhall the fly do now? why ſhe dies, if ſome body does not quickly reſe her. This is the caſe of the tempted; they are entangled in the web, (their feet and wings are entangled); now Satan ſhews himſelf; if the ſoul now ſtruggleth, Satan laboureth to hold it down; if it now ſhall make a noiſe, then he bites with blaſphemous mouth, (more poiſonous than the gall of a ſerpent). If it ſtruggle again, then he poiſoneth more and more; inſomuch that it needs at laſt muſt die in the net, if the man, the Lord Jeſus, helps not out.

The afflicted conſcience underſtands my words.

Further, though the fly in the web is altogether incapable of looking for relief, yet this awakened tempted Chriſtian is not. What muſt he do therefore? how ſhould he contain hopes of life? If he looks to his heart, there is blaſphemy; if he looks to his duties, there is ſin; if he ſtrives to mourn and lament, perhaps he cannot; unbelief and hardneſs hinder. Shall this man lie down and deſpair? no: Shall he truſt to his duties? no: Shall he ſtay from Chriſt till his heart is better! no: What then? Let him NOW look to Jeſus Chriſt crucified;

Light for them that sit in Darknes.

fied; then shall he see his sins answered for, then shall he see death dying, then shall he see guilt born by another, and there shall he see the devil overcome. This sight destroys the power of the first temptation; purifies the heart and inclines the mind to all good things.

And to encourage thee, tempted creature, to this gospel-duty, consider, that when Jesus Christ read his commission upon the entering into his ministry, he proclaimed: *The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.*

These things, therefore, should the tempted believe; but believing is now sweating work; for Satan will hold as long as possible, and only stedfast faith can make him fly. But O the toil of a truly gracious heart in this combat! if faith be weak, he can scarce get higher than his knees; Lord help, Lord save, and then down again, till an arm from heaven takes him up; until Jesus Christ be evidently set forth crucified for him, and cursed for his sin; for then (and not till then) the temptation rightly ceaseth, at leastwise for a season. Now the soul can tend to look about it, and thus consider with itself: If Christ hath born my sin and curse, then it is taken away from me; and seeing thus to take away sin, was the contrivance of the God of heaven, I will bless his name, hope in his mercy, and look upon death and hell with comfort: *Thine heart shall meditate terror, thou shalt see the land that is very far off.*

Use 5. This doctrine makes Christ precious to the believers: *Unto you therefore which believe he is precious.* This head might be greatly enlarged upon, and branched out into a thousand particulars, and each one full of weight and glory.

1. By considering what sin is. 2. By considering what hell is. 3. By considering what wrath is. 4. By considering what eternity is. 5. By considering what the loss of a soul is. 6. What the loss of God is. 7. What the loss of heaven is. 8. And what it is to be in utter darkness with devils and damned souls for ever and ever.

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ver. And, after all, to conclude, from all these miseries the Lord Jesus delivered me.

Further, This makes Christ precious, if I consider in the next place,

1. How he did deliver me ; it was with his life, his blood ; it cost him tears, groans, agony, separation from God ; to do it he endured his Father's wrath, bare his Father's curse, and died thousands of deaths at once.

2. He did this while I was his enemy, without my desires, without my knowledge, without my deserts ; he did it unawares to me.

3. He did it freely, chearfully, yea, he longed to die for me ; yea, heaven would not hold him for the love he had to my salvation which also he hath effectually accomplished for me at Jerusalem. Honourable Jesus ! precious Jesus ! loving Jesus ! Jonathan's kindness captivated David, and made him precious in his eyes for ever. *I am distressed for thee, my brother Jonathan, (said he) very pleasant hast thou been to me ; thy love to me was wonderful, passing the love of women.* Why, what had Jonathan done ? Oh ! he had deliverd David from the wrath of Saul. But how much more should he be precious to me, who hath saved me from death and hell ? who hath delivered me from the wrath of God ! The love of Christ constraineth us. Nothing will so edge the spirit of a Christian, as, *Thou wast slain, and hast redeemed us to God by thy blood.* This makes the heavens themselves ring with joy and shouting, Mark the words, *Thou wast slain, and hast redeemed us to God with thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God, kings and priests, and we shall reign on the earth.* What follows now ? *And I beheld, and heard the voice of many angels round about the throne, and the beasts, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom and strength, and honour and glory, and blessing ; and every creature which is in heaven, and on the earth, and such as are in the sea, and all that are therein, heard I saying, Blessing, hon-*

Light for them that sit in Darknes.

our, glory, and power, be unto him that sitteth upon the throne, and to the Lamb for ever and ever.

Thus also is the song, that new song, that is said to be sung by the hundred forty and four thousand which stand with the Lamb upon Mount Sion, with his Father's name written on their foreheads. These are also called harpers, harping with their harps. *And they sang as it were a new song before the throne, and before the four beasts, and the elders, and none could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth.*

But why could they not learn that song? Because they were not redeemed; none can sing of this song but the redeemed.

They can give glory to the Lamb, the Lamb, that was slain, and that redeemed them to God by his blood. It is faith in his blood on earth, that will make us sing this song in heaven. These shoutings and heavenly songs, must needs come from love put into a flame by the sufferings of Christ.

Last Use. If all these things be true, what follows, but a demonstration of the accursed condition of those among the religious in these nations, whose notions put them far off from Jesus, and from venturing their souls upon his bloody death. I have observed such a spirit as this in the world, that careth not for knowing of Jesus; the possessed therewith do think, that it is not material to salvation to venture upon a crucified Christ, neither do they trouble their heads or hearts with inquiring whether Christ Jesus be risen, and ascended into heaven, or whether they see him again or no, but rather are for concluding, that there will be no such thing; These men speak not by the Holy Ghost, for in the sum they call Jesus accursed; but I doubt not to say, that many of them are anathematized of God, and shall stand so, till the coming of the Lord Jesus, to whom be glory for ever and ever. Amen.

The

The Resurrection of the DEAD, and E T E R N A L J U D G E M E N T ;

O R,

The truth of the resurrection of the bodies, both of good and bad, at the last day, asserted, and proved by God's word. Also, The manner and order of their coming forth of their graves; as also, with what bodies they do arise. Together, with a Discourse of the Last Judgement, and the final conclusion of the whole world.

COURTEOUS READER,

THough this be a small treatise, yet it doth present thee with things of the greatest and most weighty concernment, even with a discourse of life and death to eternity: Opening, and clearing, by the scriptures of God, that the time is at hand, when there shall be a resurrection of the dead, both of the just and unjust; even of the bodies of both, from the graves where they are, or shall be, at the approach of that day.

Thou hast also in these few lines, the order and manner of the rising of these two sorts of people, wherein is shewed thee with what body they shall then rise; as also their states and condition at this day, with great clearness.

For here thou shalt see the truth and manner of the terrible judgement, the opening of the books, the examining of witnesses, with a final conclusion upon good and bad. Which, I hope, will be profitable to thy soul that shall read it. For if thou art godly, then here is that which will, through God's blessing, encourage thee to go on in the faith of the truth of the gospel; but if thou art ungodly, then here thou mayest meet

with conviction; yea, and that of what will be, without fail, thy end at the end of the world, whether thou continue in thy sins or repent. If thou continue in them, blackness and darkness, and everlasting destruction: but if thou repent and believe the gospel, then light and life, and joy, and comfort, and glory, and happiness, and that to eternity.

Wherefore let me here beg these things at thy hand.

First, That thou take heed of that spirit of mockery, that saith, *Where is the promise of his coming?*

Secondly, *Take heed that thy heart be not overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon thee unawares.*

Thirdly, But be diligent in making thy calling and election sure; that thou, in the day of which thou shalt read more in this book, be not found without that glorious righteousness that will then stand thee in stead, and present thee before his glorious presence, with exceeding joy: *To him be glory in the church by Christ Jesus, world without end. Amen.*

JOHN BUNYAN.

The

The Resurrection of the D E A D, &c.

Acts xxiv. 14, 15. *But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets. And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.*

MY discourse upon this text, will chiefly concern the resurrection of the dead, wherefore to that I shall immediately apply myself, not meddling with what else is couched in the words.

You see here that Paul being, upon his arraignment, accused of many things, by some that were violent for his blood; and being licensed to speak for himself by the then Heathen magistrate, he doth in few words tell them, that as touching the crimes wherewith they charged him, he was utterly faultless, only this he confessed, *That after that way which they call heresy, so he worshipped the God of his fathers, believing all things that are written in the law and the prophets, and that he had the same hope towards God, which they themselves did allow, that there should be a resurrection of the dead, both of the just and unjust.*

Whence note by the way, that an hypocritical people will persecute the power of those truths in others, which themselves in words profess: I have hopes towards God, and that such a hope which themselves do allow, and yet I am this day, and that for this very thing persecuted by them,

But to come to my purpose, *there shall be a resurrection of the dead, &c.* By these words the apostle sheweth us what was the substance of his doctrine, to wit, that there should be a resurrection of the dead; and by these words also, what was the great argument with his soul, to carry him through these temptations, afflictions, reproaches, and necessities he met with in this world, even the doctrine of a resurrection: *I have hope towards God, saith he, and there is my mind fixed; for there shall be a resurrection of the dead, both of the just and unjust.* The reason why I cannot do what these Jews would have me, also why I cannot live as do

The Resurrection of the Dead, and eternal Judgement.

do the Gentiles, it is, because I have in my soul the faith of the resurrection. This is the doctrine, I say, which makes me fear to offend, and that is as an undergirding to my soul, whereby I am kept from destruction, and confusion, under all the storms and tempests I here go through. In a word, this is it that hath more awe upon my conscience, than all the laws of men, with all the penalties they inflict. And herein do I exercise myself, *to have always a conscience void of offence, both towards God and towards men.*

Now here, seeing this doctrine of the resurrection of the dead, hath that power both to bear up and to awe, both to encourage and to keep within compass, the spirit and body of the people of God, it will be requisite, and profitable for us, to inquire into the true meaning and nature of this word, *the resurrection of the dead.*

And, for the better compassing of this matter, I shall briefly inquire, 1. What in this place is meant by the dead: 2. What is meant by the resurrection: 3. Why the Apostle doth here speak of the resurrection of the dead as of a thing yet to come: *There shall be a resurrection of the dead, both of the just, and unjust.*

For the first, The dead in scripture go under a five fold consideration; as,

1. Such as die a natural death, or as when a man ceaseth to be any more in this world, as David, whom Peter tells us, *is both dead and buried, and his sepulchre remaineth with us to this day.*

2. There is a people that are reckoned dead in trespasses and sins, as those are who never yet were *translated from darkness to light, and from the power of Satan to God.* Such, I say, who yet never felt the power of the word and Spirit of God, to raise them from that state, to walk with him in the regeneration; making a life out of Christ, and his present benefits.

3. There is a death seizeth men often after some measure of light received from God, and some profession of the gospel of Christ. These, for the certainty of their damnation, are said to be dead, dead: twice dead, and plucked up by the roots.

4. There is in scripture mention made of a death to sin, and the lusts of the flesh. This death is the beginning

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ning of true life and happiness, and is a certain forerunner of a share in Christ, and with him in another world.

5. Lastly, There is also in the word a relation of eternal death. This is the death that those are in, and swallowed up of, that go out of this world Godless, Christless, and graceless; dying in sin, and so under the curse of the dreadful God: who, I say, because they have missed of the Lord Jesus Christ, the Saviour in this day of grace; are fallen into the gulf and jaws of eternal death and misery, *in the fire that shall never be quenched.*

Now then, seeing there is death, or to be dead, taken under so many considerations in the scripture; it is evident, that to be dead in Christ, the text is not meant of them all: I then must distinguish and inquire, which of these deaths it is that here the Apostle did look for a resurrection from.

1. First, then, it cannot be meant a resurrection from eternal death; for from that there is no redemption.

2. Neither is it a resurrection from that double death; for they that are in that are past recovery also.

3. And as for those that are dead to sin, it is nonsense to say there shall or can be a resurrection from that; for that itself is a resurrection. Which resurrectional-
so the Apostle had then passed through, and also all the brethren; as he saith, *You hath he quickened, who were dead in trespasses and sins: And again, If ye then be risen with Christ: And again, Wherein also ye are risen with him through the faith of the operation of God, who raised him from the dead.*

Lastly, The dead therefore in this scripture, must be understood of those that have departed this life, that have body and soul separated each from the other: and so the resurrection of the body out of the grave; as Daniel saith, *Many that sleep in the dust of the earth shall arise; And again, The hour is coming, when all that are in their graves shall hear his voice, and shall come forth, &c.*

The resurrection of the just then, is the rising of the bodies of the just, and the resurrection of the unjust, the rising of their bodies at the last judgement. This also is the meaning of that saying of Paul to Agrippa,
I

The Resurrection of the Dead, and eternal Judgement.
I stand, (saith he) and am judged for the hope of the promise made unto our fathers: which promise at first began to be fulfilled in the resurrection of the body of Christ, and hath its accomplishment, when the dead, small and great, are raised out of their graves: Wherefore, though Paul saith, It is already fulfilled; yet here he saith, He hopes it shall come: Which promise, (saith he) our twelve tribes instantly serving God day and night, hope to come; as God told Daniel, saying, Go thy way, for thou shalt stand in thy lot at the end of the days,

Christ is already risen, and therefore so far the promise is fulfilled, but his saints are yet in their graves; and therefore that part of the fulfilling of it is yet to come; as he saith, *Why should it be an incredible thing with you, that God should raise the dead?*

Again, That it is the resurrection of the dead bodies of both saints and sinners that is here inserted, is further evident, because the Apostle saith, *It is the resurrection that the very Pharisees themselves allowed. I have hope towards God, (saith he) which themselves also allow: then what that hope is, he in the next words sheweth, namely, That there shall be a resurrection of the dead, &c.* Now we know, that the Pharisees did not allow of a resurrection from a state of nature to a state of grace, which is the same with the new birth; but did confidently allow and teach, that they were the children of Abraham according to the flesh. Yea, when any of them began to adhere, or incline to Christ's doctrine in some things, yet the doctrine of the new birth, or of being raised from a state of nature to a state of grace, they would very much stick at: though in the mean time, they utterly were against the doctrine of the Sadducees, which denied the resurrection of the body.

Further, the resurrection here spoken of must needs be the resurrection of the body, because it is called, a resurrection of the dead, both of the just and unjust; that is, of both saints and sinners; according to the saying of Christ, *The hour is coming, when all that are in their graves shall hear his voice, and shall come forth: they that have done good to the resurrection of life, and*
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Again, the resurrection here mentioned, is a resurrection to come, not already enjoyed, either by saints or sinners. There shall be a resurrection of the dead both of the just and unjust. Now I say, the resurrection here being yet deferred by the just, and counted also the resurrection of the dead, both of the just and unjust, it must needs be the same resurrection that is spoken of by Job, who saith, *So man lieth down, and riseth not again till the heavens be no more, they shall not awake; nor be raised out of their sleep.*

Having thus, in few words, opened this scripture unto you, I shall, in the next place, for the further satisfaction of those that are yet wavering, and for the refreshment of those that are strong and stedfast, lay down before you several undeniable scripture-demonstrations of the resurrection of the dead, both of the just and unjust.

I shall first begin with the resurrection of the just.

1. The just must arise, because Christ is risen from the dead. Christ is the head of the just, and they are the members of his body; and because of this union, therefore the just must arise. This is the apostle's own argument, *If Christ (saith he) be preached, that he rose from the dead, how say some among you, that there is no resurrection of the dead; but if there be no resurrection of the dead, then is not Christ risen.* Now I say, the reason why the apostle thus argueth the resurrection from the dead, by the resurrection of Christ, it is because the saints (of whose resurrection he here chiefly discourseth) are in their bodies as well as in their souls, the members of Christ: *Know you not (saith he) that your bodies are the members of Christ.* A very weighty argument; for if a good man be a member of Christ, then he must either be raised out of his grave, or else sin and death must have power over a member of Christ. I say, again, if this body be not raised, then also Christ is not a complete conqueror over his enemies; forasmuch as death and the grave hath still power over his members: *The last enemy that shall be destroyed, is death.* Now though Christ in his own person hath a complete conquest over death, &c. yet death hath still power over the bodies of all that are in their

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 graves : Now I say, Christ being considered with relation to his members, then he hath not yet a complete conquest over death ; neither will he, until they every one be brought forth of their graves ; for then, and not till then, shall that saying be every way fulfilled : *Death is swallowed up of victory.*

2. As there must be a resurrection of the just, because Christ is their head, and they his members ; so also, because the body of the saints, as well as their soul, is the purchase of Christ's blood : *Ye are bought with a price (saith Paul) : wherefore glorify God in your body, and in your Spirit, which are God's.* Christ will not lose the purchase of his blood. O death, saith Christ, I will have them. O grave, I will make thee let them go : *I will ransom them from the power of the grave, I will redeem them from death. (I have bought them, and they shall be mine).* O death, *I will be thy plague,* O grave, *I will be thy destruction.* I say, though the power of the grave be invincible, and death be the king of terrors, yet he who hath the keys of hell and of death at his girdle, to him belongeth the issues from death : *He that is our God, is the God of salvation, and to God the Lord belongeth the issues from death.* And we the price of his blood, shall be delivered.

3. As the body is the member of Christ, and the price of his blood, so it is the temple of the Holy Ghost, which is in us. *What, know you not that your body is the temple of the Holy Ghost which is in you ? and you are not your own.* The body is no such ridiculous thing in the account of Christ, as it was in the account of the Sadducees : *The body is not for fornication, but for the Lord, and the Lord for the body, and that not only in this world, but that which is to come ; wherefore he saith, God hath both raised up the Lord Jesus, and will raise us up also by his power ; that is, as he hath raised up the body of Christ, so he will raise up ours also by Christ.*

4. The bodies of the just must arise again, because of that similitude that must be betwixt the body of the Lord Jesus Christ, and the bodies of the saints : *When he shall appear, we shall be like him.* Now we have it abundantly manifest in scripture, that the body of the Lord Jesus was raised out of the grave, caught up into

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heaven, and that it ever remaineth in the holiest of all, a glorified body.

Now I say, it would be very strange to me if Christ should be raised, ascended, and glorified in that body, and yet that his people should be with him, no otherwise than in their spirits; especially seeing that he in his resurrection is said to be but the first begotten from the dead, and the firstfruits of them that sleep. For we know, that a first begotten, doth imply more sons, and that firstfruits do foreshow an after-crop; wherefore we conclude, that as in Adam all die, so in Christ shall all be made alive; but every man in his own order: Christ the first fruits, and afterwards them that are his at his coming.

And hence it is that the scripture saith, *He shall change our vile body, that it may be fashioned like to his glorious body.* And hence it is again, *That the day of Christ is said to be the day of the manifestation of the sons of God, and of the redemption of our body; for then shall the saints of God not only be, but appear as their Saviour, being delivered from their graves, as he is from his, and glorified in their bodies, as he is in his.*

5. There must be a resurrection of the body of the saints, because the body, as well as the mind, hath been a deep sharer in the afflictions that we meet with for the gospel's sake. Yea, the body is oft-times the greater sufferer in all the calamities; that for Christ's sake we here undergo; it is the body that feels the stocks, the whip, hunger, and cold, the fire and rack, and a thousand calamities: It is the body in which we have the dying marks of the Lord Jesus: *that the life of Jesus, also might be made manifest in our mortal flesh.* God is so just a God, and so merciful to his people, that tho' the bodies of his saints should, through the malice of the enemy, be never so dishonourably tortured, killed and down in the grave, yet he will (as further will be shewed anon) raise it again in incorruption, glory, and honour; as he saith also in another place, *That we who have continued with Christ in his temptations, that have for his sake underwent the reproach and malice of the world; to you (saith Christ) I appoint a kingdom, as my Father hath appointed unto me.* If we suffer with him, we shall reign with him; and he that hateth his life in

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this world, shall keep it to life eternal. All this is to be enjoyed, especially at the resurrection of the just.

But, 6. There must be a resurrection of the just, otherwise there will be the greatest disappointment on all sides that ever was, since man had a being on the earth.

A disappointment I say,

1st, Of the will of God: *For this is the will of the Father that sent me, (saith Christ), that of all that he hath given me, I should lose nothing, (not a dust), but should raise it up again at the last day.*

2dly, A disappointment of the power of God: *For he that hath raised up the Lord Jesus, doth also intend to raise us up by his power, even our bodies: As Paul saith, The body is not for fornication, but for the Lord, and the Lord for the body, and God hath both raised up the Lord, and will also raise us up by his power.*

3dly, If there should be no resurrection of the just, Christ also would be wonderfully disappointed of the fruits of all his sufferings. As I told you before, his people are the price of his blood, and the members of his body; and he is now at the right hand of God, (far above all principalities and powers, and every name that is named), expecting till his enemies be made his footstool, and brought under the foot of the weakest saint, which will not be, until the last enemy death is destroyed. We know that he said, when he went away, *That he would come again, and fetch all his people to himself, and take them up into heaven, that where he is, there we may be also.* But I say, how will he be disappointed, if when he comes, the grave and death should prevent and hinder him, and with its bars, keep down those whom he hath ransomed with his blood from the power thereof.

4thly, If the bodies of the just arise not from the dead, then they also will be disappointed. It is true, the saints departed have far more fellowship and communion with God and the Lord Jesus, than we have, or are yet capable of having, they being in paradise, and we in this world; but yet, I say, for all that, they are, though there, very much longing for the day of the Lord's vengeance, which will be the day in which they will, and must arise from the dead. This, I say, is the time that they long for, when they cry under the altar, *How long*

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O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? When they died, they died in hope to obtain a better resurrection; and now they are gone, they long till that day be come. Till the day come, I say, when the dead, even all the enemies of Christ shall be judged; for then will he give reward to his servants the prophets, and to his saints, and to all that fear his name, small and great.

5thly, If the just arise not, great disappointment also will be to the saints yet alive in this world: for, notwithstanding they have already received the first-fruits of the spirit, yet they wait, not only for more of that, but also for the resurrection, redemption, and changing of this vile body: *For our conversation is in heaven* (saith Paul), *from whence we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like to his glorious body.* But now, I say, if the body riseth not, then how can it be made like to the glorious body of Christ Jesus; yea, what a sad disappointment, infatuation, and delusion, are those poor creatures under, that look, and that by scripture-warrant, for such a thing? They look for good, but behold evil: they expect to be delivered in their whole man from every enemy; but lo, both death and the grave, their great enemies, do swallow them up for ever: *But, beloved, be not deceived, the needy shall not always be forgotten, the expectation of the poor shall not perish for ever, saith Christ. He that seeth the Son, and believeth on him that sent him, hath everlasting life, and I will raise him up at the last day.*

6thly, If the just arise not out of their graves, then also is every grace of God in our souls defeated; for though the spirit of devotion can put forth a feigned shew of holiness, with the denial of the resurrection; yet every grace of God in the elect, doth prompt them forward to live as becomes the gospel, by pointing at this day: As,

(1) It is this that faith looks at, according as it is written, *I belived and therefore have I spoken*; we belived, and therefore speak, knowing that he hath raised up the Lord Jesus, shall raise up also by Jesus, and shall present us with you.

(2) Hope

The Resurrection of the Dead, and eternal Judgement.

(2) Hope looks at this: *We* (saith P^aul) *which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body, (that is, we expect this by hope): but hope which is seen, is not hope: for what a man seeth, (or hath in present possession), why doth he yet hope for it,*

(3) The grace of self-denial also worketh by this doctrine, *If, after the manner of men, I have fought with beasts at Ephesus; what advantageth it me, if the dead rise not? as who should say, Wherefore do I deny myself of those mercies and privileges that the men of this world enjoy? Why do not I also, as well as they, shun persecution for, the cross of Christ? If the dead rise not, what shall I be the better for all my trouble that here I meet with for the gospel of Christ?*

(4) Both zeal and patience, with all other the graces of the Spirit of God in our hearts, are much, yea, chiefly encouraged, animated, and supported by this doctrine; as James saith, *Be patient therefore, my brethren, unto the coming of the Lord, (for then shall the dead be raised). Behold, the husbandman waiteth for the precious fruits of the earth, and hath long patience, till he receive both the early and the latter rain. Be ye also patient, establish your hearts, for the coming of the Lord draws neigh.*

7. The doctrine of the resurrection of the just, must needs be a certain truth of God, if we consider the devilish and satanical errors and absurdities that must unavoidably follow the denial thereof: As,

First, He that holdeth no resurrection of our body, he denieth the resurrection of the body of Christ. This is the Spirit's own doctrine: *For if the dead rise not, then is Christ not risen.* He that denieth the resurrection of the members, denieth the resurrection of the dead; for seeing the resurrection of the saints is proved by the resurrection of Christ: he that doth deny the resurrection of the saints, must needs deny the resurrection of Christ, that proves it.

Now this error, as it is in itself destructive to all Christian religion; so it, like an adder, carrieth within its bowels many other alike devilish and filthy: As,

(1) He

(1) He that denieth the resurrection of the saints, he concludeth, that to preach deliverance from sin and death, it is vain preaching; for how can he be freed from sin, that is swallowed up for ever of death and the grave? as he most certainly is that is always contained therein: As Paul saith, *If Christ be not risen, (whose resurrection is the ground of ours), then our preaching is vain, and your faith is also vain; then we preach fables, and you receive them for truth.*

(2) This error casteth the lie in the face of God, of Christ and the scriptures: Yea, and we also (saith Paul) *are found false witnessers of God, because we have testified of God, that he raised Christ up, If so be that the dead rise not.* Mark, before he said, Christ, in his resurrection, doth prove our resurrection; but now he saith, that our resurrection will prove the truth of his. And indeed both are true: for as by Christ's rising, ours is affirmed, so by ours, his is demonstrated.

(3) The denial of the resurrection, it also damneth those that have departed this world in the faith of this doctrine: *If Christ be not raised, (as if he is not, we rise not), then is not only your faith vain, and ye are yet in your sins that are alive, but then they also that are fallen asleep in Christ are perished.*

(4) He that denieth the resurrection of the just, he concludeth, that the Christian is of all men the most miserable: Mark the words, *If in this life only we have hope in Christ, we are of all men the most miserable.* First, of all men the most miserable, because we let go present enjoyments for those that will never come, *If the dead rise not: Of all men most miserable,* because our faith, our hope, our joy and peace, are all but a lie, if the dead rise not. But you will say, He that giveth up himself to God shall have comfort in this life. Ah! but if the dead rise not, all our comfort that now we think we have from God, will then be found presumption and madness, because we believe that God hath so loved us, as to have us, in his day, in body and soul to heaven; which will be nothing so, if the dead rise not: *If in this life only we have hope in Christ, we are of all men most miserable.* Poor Christian! thou that lookest for the blessed hope of the resurrection

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rection of the body, at the glorious appearing of the great God and our Saviour Jesus Christ, how wilt thou be deceived, if the dead rise not! But now is Christ raised, and become the first fruits of them that sleep; for since by man came death, by man came also the resurrection from the dead.

(5) But again, he that denieth the resurrection of the dead, he setteth open a flood-gate to all manner of impiety; he cutteth the throat of a truly holy life, and layeth the reins upon the neck of the most outrageous lusts: For if the dead rise not, let us eat and drink, that is, do any thing, though never so diabolical and hellish; let us eat and drink, for to morrow we die; and there is an end of us; we shall not arise again, to receive either evil or good.

(6) To deny this resurrection, nay, if a man do but say, It is past, either with him or any Christian, his so saying tendeth directly to the destruction and overthrow of the faith of them that hear him; and is so far from being according to the doctrine of God, that it eateth out good and wholesome doctrine, even as cankers eat the face and flesh of a man. How ill favouredly do they look, that have their nose and lips eat off with the canker? Even so badly doth the doctrine of no resurrection of the dead look in the eyes of God, Christ, saints, and scripture.

Lastly, I conclude, then, that to deny the resurrection of the bodies of the just, it argueth,

1st, Great ignorance of God; ignorant of his power to raise, ignorant of his promise to raise, ignorant of his faithfulness to raise; and that both to himself, Son, and saints, as I shewed before: Therefore saith Paul to those that were thus deluded, *Awake to righteousness, and sin not; for some have not the knowledge of God; I speak this to your shame.* As if he had said, Do you profess Christianity? and do you question the resurrection, of the body? Do you not know, that the resurrection of the body and glory to follow, is the very quintessence of the gospel of Jesus Christ? Are you ignorant of the resurrection of the Lord Jesus? and do you question the power and faithfulness of God, both to his Son and his saints, because you say, There shall be no resurrection of the dead?

dead? You are ignorant of God, of what he can do, of what he will do, and of what he will by doing glorify himself.

2dly, As it argueth very great ignorance of God's power, faithfulness, &c.; so it argueth gross ignorance of the tenor and current of the scriptures: For, as touching the dead; *That they are raised, have you not read in the book of Moses, (saith Christ), how that God said unto him in the bush, I am the God of Abraham, the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living: ye do therefore greatly err.*

To be the God of Abraham, Isaac, and Jacob, it is to be understood of his being their God under a new covenant consideration; as he saith, *I will be their God, and they shall be my people.* Now, thus he is not the God of the dead, that is, of those that perish, whether they be angels or men.

Now, I say, they that are the children of God, as Abraham, Isaac, and Jacob, they are counted the living, under a threefold consideration.

(1) In their Lord and head; and thus all the elect may be said to live; for they are from eternity chosen in him, who also is their life, though possibly many of them yet unconverted: I say, yet Christ is their life, by the eternal purpose of God.

(2) The children of the new covenant do live, both in their spirits in glory, by open vision, and here by faith, and the continual communication of grace from Christ into their souls.

(3) They live also with respect to their rising again; for God calleth *those things that are not, as though they were.* To be born, dead, buried, risen, and ascended, are all present with God; he liveth not by time as we do: *a thousand years to him are but as the day that is past:* And again, *One day is as a thousand years.* Eternity, which is God himself, admitteth of no first, second, and third: all things are naked and bare before him, and present with him; all (his) live unto him: *There shall be a resurrection of the dead, both of the just and unjust.*

A resurrection, of what? of that which is sown, or of that which was never sown, If of that which is

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sown, then it must be either of that nature that was sown, or else of the corruption that cleaveth unto it, but it is the nature, and not the corruption that cleaveth unto it, that riseth again. And verily, the very term *resurrection* is a forcible argument to prove the dead shall come forth of their graves; for the Holy Ghost hath always spoke more properly than to say, *There shall be a resurrection of the dead, both of the just and unjust*, when yet neither the good nor the bad shall come forth of their graves, but rather something else to delude the world withal.

HAVING thus, in few words, shewed you the truth of the resurrection of the dead, I now come to the manner of their rising.

I. And first of the Just.

The Apostle, when he had, 1 Cor. 15. proved the truth and certainty of the resurrection, he descends to the discovery of the manner of it; and to the end he might remove those foolish scruples that attend the hearts of the ignorant, he begins with one of their questions, *But some will say (saith he) how are the dead raised? and with what body do they come?* To which he answereth, first by a similitude of seed that is sown in the earth. In which similitude he inserteth three things.

1. That our reviving, or rising, must be after death: *That which thou sowest is not quickened, except it die.*

2. That at our rising, we shall not only revive and live, but be changed into a far more glorious state than when we were sown: *That which thou sowest, thou sowest not that body that shall be, &c.* But God giveth it a body as it pleaseth him, that is, he giveth the body more splendor, luster, and beauty, at its resurrection.

But, 3. Neither its quickening, nor yet transcendent splendor, shall hinder it from being the same body (as to the nature of it) that was sown in the earth; for as God giveth it a body for honour and splendor, as it pleaseth him, so to every seed his own body.

And indeed, this similitude by which he here reasoneth the manner of the resurrection of the just, is very natural, and fitly suiteth each particular. For, as to its burial,

1. The corn of wheat is first dead, and after sown and buried in the earth; and so is the body of man.

2. After

2. After the corn is thus dead and buried, then it quickeneth and reviveth to life: so shall also it be with our body; for after it is laid in the grave and buried, it shall quicken, rise, and revive.

Again, As to the manner of its change in its rising, this similitude also doth fitly suit; as,

1. It is sown a dead corn, it is raised a living one.

2. It is sown dry, and without comeliness; it raiseth green and beautiful.

3. It is sown a single corn, it riseth a full ear.

4. It is sown in its husk; but in its rising it leaveth that husk behind it.

Further, Though the kernel thus die, be buried, and meet with all this change and alteration in these things: yet none of them can cause the nature of the kernel to cease; it is wheat still. Wheat was sown, and wheat ariseth; only it is sown, dead, dry, and barren wheat, and riseth living, beautiful, and fruitful wheat. It hath this alteration then, that it doth greatly change its resemblance, though yet it hath this power, as still to retain its own nature. *God giveth it a body, as it pleaseth him; but to every seed his own body.*

The apostle having thus presented the manner of the resurrection of the saints, by the nature of seed sown and rising again; he proceedeth, for further illustration, to three more similitudes,

The first is, to shew us the variety and glory of flesh.

The second is, to shew us the difference of glory that is between heavenly bodies and those that are earthly.

The third is, to shew us the difference that is between the glory of the light of the sun, from that of the moon; also how one star differeth from another in glory: and then concludeth, so is the resurrection of the dead. As who should say, at the resurrection of the bodies, they will be abundantly more altered and changed, than if the flesh of beasts and fowls were made as noble as the flesh of men; or the bodies of earth, were made as excellent as the heavenly bodies; or as if the glory of the moon should be made as bright, and as clear, as the glory of the sun; or as if the glory of the least star was as glorious and shining as the biggest in the firmament of heaven.

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It is a resurrection indeed, a resurrection every way. The body ariseth as to the nature of it, the self-same nature; but as to the manner of it, how far transcendent is it! There is a poor, dry, wrinkled kernel cast into the ground, and there it lieth, and swelleth, breatheth, and one would think, perisheth; but behold, it receiveth life, it chitteth, it putteth forth a blade, and groweth into a stalk, there also appeareth an ear; it also sweetly blossoms, with a full kernal in the ear; it is the same wheat, yet behold how the form and fashion of that which now ariseth, doth differ from that which then was sown; its glory also when it was sown, is no glory when compared with that in which it raiseth. And yet it is the same that riseth that was sown, and noother; though, the same after a far more glorious manner, not the same with its hulk, but without it. Our brun shall be left behind us when we rise again. The comparison also between the bodies heavenly, and the bodies earthly, hold forth the same. The glory of the celestial is one, and the glory of the terrestrial is another. Now mark it, he doth not speak here of the natures of each of these bodies, but of the transcendent glory of one above another. The glory of the heavenly is one, and the glory of the earthly is another. Wherefore, I say, at our rising, we shall not change our nature, but our glory; we shall be equal to the angels; not with respect to their nature, but glory. The nature also of the moon is one thing, and the glory of the moon is another; and so one star also differeth from another in glory.

A beggar hath the same nature as a king, and gold in the ore, the same nature with that which is best refined; but the beggar hath not the same glory with the king, nor yet the gold in the ore the same glory with that is refined. But our state will be far more altered, than any of these in the days when we, like so many suns in the firmament of heaven, arise out of the heart and bowels of the earth.

These things thus considered, do shew you how vainly they argue, that say, our human nature, consisting of body and soul, shall not inherit the kingdom of God.

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and also how far from their purpose, that saying of the apostle is, which saith, *that flesh and blood shall not inherit the kingdom of God*. And now also because I am fallen upon the objection itself, I shall not pass it, but with a short dash at it. Wherefore, reader, whoever thou art, consider, that frequently in scripture, the word flesh and blood (as also in the place alledged) is not to be understood of that matter which God made: which flesh cleaveth to our bones, and blood runs in our veins; but is taken for that corruption, weakness, mortality, and evil that cleaveth to it. Which weakness and corruption, because it possesseth all men, and also wholly ruleth where the soul is unconverted, therefore it beareth the name of that is ruled, and acted by it, to wit, our whole man, consisting of body and soul; yet I say, is a thing distinct from that flesh and blood which is essential to our being, and without which we are no men. As for instance, *he that is Christ's* (saith Paul) *hath crucified the flesh with the affections and lusts*. Who is so vain as to think, that the apostle, by these words, should mean our material flesh that hangeth on our bones, and that is mixed with our natural blood, sinews, and veins; and not rather of that inward fountain of sin, corruption, and wickedness, which in another place he calleth *the old man, with his deceitful lusts*. Again, *The flesh lusteth against the Spirit, and the Spirit against the flesh*: It is our flesh that hangeth on our bones, which lusteth against the Spirit; and that also against which the Spirit lusteth? Certainly if the Spirit lusteth against our material flesh, then it is our duty not to nourish it at all, because, by nourishing of it, we nourish that against which the Spirit of God fighteth and warreth. Nay, if the Spirit lusts against the flesh on our bones, simply considered as flesh; and if it be our duty to follow the Spirit, as it is, then we must needs kill ourselves, or cut our flesh from our bones. For whatever the Spirit of God lusteth against, it must be destroyed, yea, it is our duty with all speed to destroy it. But wilt thou know, O vain man, that by flesh here, is to be understood, not the nature that God hath made, but the corrupt apprehension and wisdom, with those inclinations

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to evil, that lodge within us. Which in another place is called the wisdom of the flesh; yea, in the plain terms, flesh and blood, where Christ saith, *flesh and blood hath not revealed this unto thee, but my Father which is in heaven.*

Nay observe it, all these places, with many others, do rather point at a corrupt soul, than a corrupt body; for indeed, sin and all spiritual wickedness, they have their seat in the heart and soul of a man, and by their using this or that member of the body, so defile the man; the weakness of the body, or that attend our material flesh and blood, they are weaknesses of another kind, as sickness, aches, pains, sores, wounds, defection of members, &c. Wherefore, where you read of flesh and blood as rejected of God; especially, when it speaks of the flesh and blood of saints you are not to understand it as meant of the flesh, which is their proper human nature; but of that weakness which cleaveth to it.

Paul, in another place, reckoneth up the works of the flesh, in many things, as in witchcraft, hatred, variance, strife, emulation, furnication, and many others. But can any imagine that he there should strike at that flesh which hangeth on our bones? rather at that malignity and rebellion that is in the mind of man against the Lord, by reason of which, the members of the body are used this way, and also sometimes that, to accomplish its most filthy and abusive deeds, they are enemies in their minds by wicked works.

Thus you see that flesh and blood is not to be taken always for the flesh, that is upon our hands and feet, and other parts of our body; but for that sin, weakness, and infirmity, that cleaveth to our whole man.

Further, then, touching our real substantial flesh, it may be either considered as God's creature purely, or as corrupted with sin and infirmity. Now if you consider it as corrupted, so it shall not inherit the kingdom of God: But yet consider it as God's creature, and so all that God hath converted to himself, through Jesus Christ, shall, even with that body, when changed, inherit the kingdom of God. The woman whose cloaths are foul, can yet distinguish between the dirt and the cloth on which

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which it hangeth ; and so deals God with us. It is true, there is not one saint, but while he liveth here, his body is arrayed and infected with many corrupt and filthy things, as touching bodily weaknesses ; yea, and also with many sinful infirmities, by reason of that body of sin and death that yet remains in us : But yet God, I say, distinguisheth between our weaknesses and his workmanship, and can tell how to save the whole man of his people, while he is destroying the corruption of weakness that cleaveth to them.

And now to return to the place objected *flesh and blood shall not inherit the kingdom of God*. It cannot be truly understood, that that flesh which is man's nature, shall not enter to the kingdom : for then, as I said before, Christ must lose his members, the purchase of his blood, the vessels and temples of his Spirit ; for all this is our body. Again, then Christ also, in that his body, which is also our flesh and blood, is not in glory, contrary to the whole current of the New Testament.

Yea, it would be nonsense to say, there should be a resurrection, and that our vile body shall be changed, and made like to the glorious body of the Son of God ; if this body do not at all rise again, but some other thing, which is not in us and our nature. But to be short, the apostle here, when he saith, *Flesh and blood shall not inherit*, &c. speaks properly of that mortality and weakness that now attends our whole man, and not of our real substantial body itself. For after he had said, *Flesh and blood shall not inherit the kingdom of God*, he adds, *Neither doth corruption inherit incorruption*. Which two sayings are answerable to what he presently adds : *Saying, Behold ! I shew you a mystery ; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead ; mark, the dead shall be raised incorruptible ; that is, the dead shall be so raised, as that in their rising, incorruption shall possess them instead of corruption, and immortality, instead of that mortality that descended to the grave with them : For this corruptible ; (mark, this corruptible), shall put on incorruption ; and this mortal shall put on immortality :*
Mark,

Mark, I say, it is this corruptible, and this mortal, that must be raised, though not corruptible and mortal, as it was buried, but immortal and incorruptible: it shall leave its grave-cloaths of corruption and mortality behind it.

The manner of which their rising, the apostle doth more distinctly branch out a little above in four particulars. Which particulars are these that follow: 1. *It is sown in corruption, it is raised in incorruption.* 2. *It is sown in dishonour, it is raised in glory.* 3. *It is sown in weakness, it is raised in power.* 4. *It is sown a natural body, it is raised a spiritual body.*

1. *It is raised in incorruption.* We are brought into this world by sin and corruption; corruption is our father, and in sin did our mother conceive us. And hence it is, that we have our life, not only like a span, shadow, or post, for shortness, but also that it is attended with so much vanity and vexation of spirit. But now being raised from the dead incorruptible, (which is also called a begetting and birth), these things that now in our life annoy us, and at last take away our life, are effectually destroyed. And therefore we live for ever, as saith the Spirit, *And there shall be no more death, nor sorrow, nor crying, neither shall there be any more pain; for the former things (that is, all our corruptibleness) are passed away.*

There shall be in our resurrection no corruption, either of body or of soul; no weakness nor sickness, nor any thing tending that way: As he saith, *He will present us to himself a glorious church, not having spot or wrinkle, or any such thing.* Therefore, when he saith, *It is raised in incorruption,* it is as if he had said, It is impossible that they should ever sin more, be sick more, sorrow more, or die more. They that shall be counted worthy of that world, and the resurrection from the dead, *neither marry, nor are given in marriage,* (though it was thus with them in the world); *neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection.*

2. *It is raised in glory.* The dishonour that doth attend the saint at his departing this world, it is very great;

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great; he is sown in dishonour; he is so loathsome at his death, that his dearest friends are weary of him, stop their noses at him, see no beauty in him, nor set any price upon him, (I speak nothing here, how some of them are hanged, starved, banished, and so die, torn to pieces, and not suffered to be put into graves); but it is raised in glory. Glory is the sweetness, comeliness, purity, and perfection of a thing. The light is the glory of the sun; strength is the glory of youth; and grey hairs is the glory of old age; that is, it is the excellency of these things, and that which makes them shine.

Therefore to arise in glory, it is first to arise in all the beauty and utmost completeness, that is possible to possess a human creature, I say, in all its features and members, inconceivably beautiful. Sin and corruption hath made mad work in our bodies, as well as in our souls. It is sin commonly that is the cause of all that deformity, and ill-favouredness, that now cleaveth to us, and that also rendereth us so dishonourable at our death; but now at our rising, we being raised incorruptible, we shall appear in such perfections, and that of all sorts belonging to the body, that all the beauty and comeliness, sweetness and amiableness, that hath at any time been in this world, it shall be swallowed up a thousand times told, with this glory. The psalmist saith of Christ, *That he was fairer than the children of men*; and that, as I believe, in his outward man, as well as in his inward part, he was the exactest, purest, completest, and beautifulest creature, that ever God made, till his visage was so marred by his persecutions: for in all things he had, and shall have the pre-eminence. Why, our bodies at our resurrection will not only be as free from sin, as his was before he died, but also as free from all other infirmities, as he was after he was raised again. In a word, if incorruptibleness can put a beauty upon our bodies, when they arise, we shall have it. There shall be no lame legs, nor crump-shoulders, no blear-eyes, nor yet wrinkled faces: *He shall change our vile body, that it may be fashioned like unto his glorious body.*

Again, all the glory that a glorified soul can help this body to it at this day shall enjoy. That soul that

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hath been these hundreds of thousands of years in the heavens, soaking in the bosom of Christ, it shall in a moment come spangling into the body again, and inhabit every member and vein of the body, as it did before its departure. That Spirit of God also, that took its leave of the body when it went to the grave, shall now, in all perfection, dwell in this body again: I tell you, the body at this day will shine brighter than the face of Moses or Stephen, even as bright as the sun, the stars and angels: *When Christ, who is our life, shall appear, we shall appear with him in glory.*

3. *It is raised in power.* While we are here, we are attended with so many weaknesses and infirmities, that in time the least sin or sickness is too hard for us, and taketh away both our strength, our beauty, our days, our breath and life, and all. But behold, we are raised in power, in that power, that all these things are as far below us, as a grasshopper is below a giant: at the first appearance of us, the world will tremble.

Behold, the gates of death, and the bars of the grave, are now carried away on our shoulders, as Samson carried away the gates of the city. Death quaketh, and destruction falleth down dead at our feet: what then can stand before us? We shall then carry that grace, majesty, terror, and commanding power into our souls, that our countenances shall be like lightening; *For this mortal must put on immortality, and this corruptible must put on incorruption: So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass that saying which is written, Death is swallowed up of victory.*

4. *It is raised a spiritual body.* This is the last particular, and is indeed the reason of the other three. It is an incorruptible body, because it is a spiritual one; it is a glorious body, because it is a spiritual one; it doth rise in power, because it is a spiritual body. When the body is buried, or sown in the earth, it is a body corruptible, dishonourable, weak, and natural; but when it ariseth, it doth rise incorruptible, glorious, powerful, and spiritual. So that as far as incorruption is above corruption, glory above dishonour, power above weakness, and

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and spiritual above natural, so great an alteration will there be in our body when raised again. And yet it is this body, and not another, this in nature, though changed into a far more glorious state, a thousand times further than if a hoggard was changed to be an emperor. Mark, *It is sown a natural body*; a very fit word: for though there dwell never so much of the Spirit and grace of God in it while it liveth, yet so soon as the soul is separate from it, so soon also doth the Spirit of God separate from it; and so will continue while the day of its rising be come. Therefore it is laid into the earth, a mere lump of man's nature: *It is sown a natural body*. But now, at the day when the heavens shall be no more, as Job saith, then the trump shall sound, even the trump of God, and, in a moment, the dead shall be raised incorruptible, glorious, and spiritual. So that, I say, the body, when it ariseth, will be so swallowed up of life and immortality, that it will be as if it had lost its own human nature; though, in truth, the same substantial real nature is every whit there still. It is the same [it] that riseth that was sown: *It is sown, it is raised*, saith the apostle. You know, that things which are candied by the art of the apothecary, they are so swallowed up with the sweetness and virue of that in which they are candied, that they are now as though they had no other nature than that in which they are boiled; when yet, in truth, the thing candied doth still retain its own proper nature and essence; though, by virtue of its being candied, it loseth its former sourness, bitterness, stinking smell, or the like. Just thus, at the last day, it will be with our bodies: we shall be so candied, by being swallowed of life, as before is shewed, that we shall be as if we were all spirit, when in truth it is but this body that is swallowed up of life. And it must needs be that our nature still remain, otherwise it cannot be us that shall be in heaven, but something besides us. Let us loose our proper human nature, and we lose absolutely our being, and so are annihilated into nothing. Wherefore it, the same it that is sown a natural body, it shall rise a spiritual body.

But again, as I said concerning things that are candied,

died, our body, when thus risen, it shall lose all that foulness and stink that now, by reason of sin and infirmity, cleaveth to it; neither shall its lumpishness or unwieldiness be any impediment to its acting after the manner of angels. Christ hath shewed us, what our body at our resurrection shall be, by shewing of us, in his word what his body was at and after his resurrection. We read, that his body, after he was risen from the dead, though it yet retained the very same flesh and bones that did hang upon the cross, yet how angelical was it at all times, upon all occasions! He could come in to his disciples with that very body, when the doors were shut upon them. He could at pleasure, to their amazement, appear in the twinkling of an eye, in the midst of them: He could be visible and invisible, as he pleased, when he sat at meat with them. In a word, he could pass and repass, ascend and descend in that body, with far more pleasure and ease, than the bird by the art of her wing.

Now, I say, as we have in this world born the image of our first father; so at that day, we shall have the image of Jesus Christ, and be as he is. *As is the earthly, such are they that are earthly; and as is the heavenly, such are they that are heavenly; and as we have born the image of the earthly, we shall (at our resurrection) bear the image of the heavenly; it is so in part now, but shall so be in perfection then.*

To mount up to heaven, and to descend again at pleasure, shall with us, in that day, be ordinary. If there were ten thousand bars of iron, or walls of brass, to separate between us, and our pleasure and desire at that day, they should as easily be pierced by us, as is the cobweb, or air by the beams of the sun; and the reason is, because to the Spirit, wherewith we shall be unconceivably filled at that day, nothing is impossible: *And the working of it at that day, shall be in that nature and measure, as to swallow up all impossibilities. He shall change our vile body, and fashion it like unto his glorious body.* Now Mark, according to the working, whereby he is able to subdue all things unto himself. As who should say, I know that there are many things that in this

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world hinder us from having our bodies like the body of Christ; but when God shall raise us from the dead, because he will then have our bodies like the body of his Son, he will stretch forth such a power to work upon, and in our body, that he will remove all impossibilities, and hindrances.

Nay, further, we do not only see what operation the Spirit will have in our body, by the carriage of Christ after his resurrection; but even by many a saint before their death. The Spirit used to catch Elijah away, no man could tell whither. It carried Ezekiel hither and thither. It carried Christ from the top of the pinnacle of the temple into Galilee; through it he walked on the sea; the Spirit caught away Philip from the Eunuch, and carried him as far as Azotus.

Thus the great God hath given us a taste of the power and glory that is in himself, and how easily it will help us, by its possessing of us at the resurrection, to act and to do like angels; as Christ saith, *They that shall be counted worthy of that world, and of the resurrection from the dead, they shall not die, but be equal to the angels.*

Further, as the body by being thus spiritualized, shall be as I have said: so again it must needs be, that hereby all the service of the body, and faculties of the soul must be infinitely enlarged also. *Now we shall see him as he is, and now we shall know even as we are known.*

First, *Now we shall see him*, to wit, Christ in his glory; not by revelation only, as we do now, but then face to face; and he will have us with him, to this very end. Though John was in the Spirit when he had the vision of Christ, yet it made him fall at his feet as dead, and also turned Daniel's beauty into corruption: it was so glorious, and so overweighing a glory that he appeared in; but we shall at the day of our resurrection be so furnished, that we shall with the eagle be able to look upon the sun in his strength: We shall then, I say, see him as he is; who now is in the light that no eye hath seen, nor any man can see it till that day.

Now we shall see into all things: There shall not be any thing hid from us: there shall not be a faint, a prophet,

prophet, or saved soul, small or great, but we shall then perfectly know them; also, all the works of creation, election, and redemption; and shall see and know as thoroughly all the things of heaven and earth, and hell, even as perfectly, as now we know our A, B, C. For the Spirit, with which we shall in every crany of soul and body be filled, I say, that searcheth all things, yea, the deep things of God. We see what strange things have been known by the prophets and saints of God, and that when they knew but in part.

Abraham could by it tell to a day how long his seed should be under persecution in Egypt. Elisha, by it, could tell what was done in the king of Assyria's bed-chamber. Abijah could know by this Jeroboam's wife, so soon, yea before her feet entered within his door, though he saw her not.

The prophet of Judah could tell by this, what God would do to Bethel, for the idolatry there committed; and could also point out the man by name, that should do the execution, long before he was born. What shall I say, Enoch by it could tell, what should be done at the end of the world. How did the prophets to a circumstance prophesy of Christ's birth, his death, his burial, of their giving him gall and vinegar, of their parting his raiment, and piercing his hands and feet, of his riding on an ass also? all this they saw when they spake of him. Peter also, though half asleep, could at the very first word call Moses and Elias by their names, when they appeared to Christ in the holy mount. He is very ignorant of the operation of the Spirit of God, that scruplet^r these things: But now, I say, if these things have been done, seen, and known, by spiritual men, while their knowledge hath been but in part, how shall we know, see, and discern, when that which is perfect is come? which will be at the resurrection; *it is raised a spiritual body.*

Thus in a few words have I shewed you the truth of the resurrection of the just, and also the manner of their rising. Had I judged it convenient, I might have much enlarged on each particular, and have added many more: For the doctrine of the resurrection, however question-

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ed by heretics, and erroneous persons, yet is such a truth, that almost all the holy scriptures of God point at, and center in it.

God hath, from the beginning of the world, shewed to us that our body must be with him, as well as our soul, in the kingdom of heaven. I say, he hath shewed: 1. He hath shewed us, how he will deal with those that are alive at Christ's coming, by his translating of Enoch, and taking him body and soul to himself: as also, by his catching of Elias up, body and soul, into heaven, in a fiery chariot.

2. He hath often put us in remembrance of the rising of those that are dead at that day.

1. By the faith he gave Abraham, concerning the offering of his son: For when he offered him, he accounted that God was able to raise him up, even from the dead: From whence also he received him in a figure of the resurrection of Christ, for Abraham's justification, and of Abraham's resurrection by Christ at the last day, for his glorification.

2. By the faith he gave Joseph, concerning his bones; which charge the godly in Egypt did diligently observe; and to that end, did keep them four hundred years, and at length carried them, I say, from Egypt to Canaan, which was a type of our being carried in our body from this world to heaven.

Besides, How oft did God give power to his prophets, servants, and Christ Jesus, to raise some that were now dead, and some that had been long so; and all, no doubt, to put the present generations, as also the generations yet unborn, in mind of the resurrection of the dead. To this end, I say, how was the Shunamite's son raised from the dead? the man also at the touching of the bones of Elisha? together with the body of Lazarus, with Jairus's daughter, and Tabitha, and many others, who after their souls were departed from them, Lazarus lying in his grave four days, were all raised to life again, and lived with that very body, out of which the soul at their death had departed?

But above all, that notable place in Matthew, at the resurrection of the Lord Jesus, gives us a notable foreword

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word of the resurrection of the just. Saith the text, *And the graves were opened, and many bodies of saints which slept arose, and came out of their graves after his resurrection, and went into the holy city, and appeared unto many.*

When the author to the Hebrews had given us a catalogue of the worthies of the Old Testament, he saith at last, *These all died in faith.* In the faith of what? That they should lie and rot in their graves eternally? No, verily, this is the faith of Ranters, not of Christians. *They all died in faith,* that they should rise again; and therefore counted this world not worth the living in [upon unworthy terms], that after death they might obtain a better resurrection.

It is also worth the considering, that of Paul to the Philippians, where he saith, *That he was confident, that that God who had begun a good work in them, would perform it unto the day of Christ.*

Which day of Christ was not the day of their conversion, for that was past with them already, they were now the children of God; but this day of Christ, it is the same which in other places is called the day when he shall come with the sound of the last trump to raise the dead. For you must know, that the work of salvation is not at an end with them that are now in heaven; no, nor ever will, until (as I shewed you before) their bodies be raised again. God, as I have told you, hath made our bodies the members of Christ, and God doth not count us thoroughly saved, until our bodies be as well redeemed and ransomed out of the grave and death, as our soul from the curse of the law and dominion of sin.

'Though God's saints have felt the power of much of his grace, and have had many a sweet word fulfilled on them: yet one word will be unfulfilled on their particular person, so long as the grave can shut her mouth upon them. But, as I said before, when the gates of death do open before them, and the bars of the grave do fall asunder; then shall be brought to pass that saying that is written, *Death is swallowed up of victory.* And then will they hear that most pleasant voice, *Awake and sing, ye that dwell in the dust; for thy dew is*

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as the dew of herbs, and the earth shall cast forth her dead. Thus much touching the truth of the resurrection of the just, with the manner of their rising.

Now you must know, that the time of the rising of these just, will be at the coming of the Lord; For when they arise, nay, just before they are raised, "the Lord Jesus Christ will appear in the clouds, in flaming fire, with all his mighty angels;" the effect of which appearing will be the rising of the dead, &c.: "For the Lord himself shall descend from heaven with a shout, (saith Paul), and with the voice of the archangel, and with the trump of God, and the dead shall rise."

Now at the time of the Lord's coming, there will be found in the world alive both saints and sinners. As for the saints that then shall be found alive, they shall, so soon as all the saints that are raised out of their graves, not die, but be changed and swallowed up of incorruption, immortality and glory; and have the soul spiritual translation, as the raised saints shall have; as he saith, "We shall not all die, or sleep, but we shall all be changed in a moment, in the twinkling of an eye; for the trump shall sound, and the dead shall be raised incorruptible, and we shall be changed." And again, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first, and then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." As he saith also in another place, "He shall judge the quick and the dead at his appearing, and his kingdom."

Now, when the saints that sleep shall be raised thus incorruptible, powerful, glorious and spiritual; and also those that then shall be found alive, made like them; then forthwith, before the unjust are raised, the saints shall appear before the judgement-seat of the Lord Jesus Christ, there to give an account to their Lord the judge, of all things they have done; and to receive a reward for their good according to their labour.

They shall rise, I say, before the wicked, they being themselves the proper children of the resurrection; that

is, those that must have all the glory of it, both as to pre-eminency, and sweetness; and therefore they are said, when they rise, to rise from the dead; that is, in their rising, they leave the reprobate world behind them. And it must be so, because also the saints will have done their account, and be set upon the throne with Christ as kings and princes with him to judge the world, when the wicked world are raised. The saints shall judge the world; they shall judge angels; yea, they shall sit upon the throne of judgement to do it. But to pass that.

Now, when the saints are raised, as ye have heard, they must give an account of all things in general, that they have done while they were in the world. Of all things, I say, "whether they be good or bad."

1. Of all their bad: but mark, not under the consideration of vagabond slaves and sinners, but as sons, stewards, and servants of the Lord Jesus. That this shall be, it is evident from divers places of the holy scriptures: First, Paul saith, "We must all stand before the judgement-seat of Christ;" we saints: "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." So then every one of us shall give an account of himself to God. Again, "Wherefore we labour, that whether present or absent, we may be accepted of him; for we must all appear before the judgement-seat of Christ, that every one of us may receive the things done in his body, according to what he hath done, whether it be good, or whether it be evil."

It is true, God loveth his people, but yet he loveth not their sins, nor any thing they do, though with the greatest zeal for him, if it be contrary to his word. Wherefore, as truly as God will give a reward to his saints and children, for all that they have indeed well done; so truly will he at this day distinguish their good and bad; and when both are manifest by the righteous judgement of Christ, he will burn up their bad; with all their labour, travel, and pains in it for ever. He can tell how to save his people, and yet take vengeance on their inventions.

That is an observable place, 1 Cor. 3. 12,—15. "If
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any man build (saith he) upon this foundation (Christ) gold, silver, precious stones, wood, hay, stubble, every man's work shall be manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work shall abide, that he hath built thereupon, he shall receive a reward. If any man's work shall be burnt, that man shall suffer loss, but he himself shall be saved, yet so as by fire."

Now, observe, (1) as I said before, the foundation is Christ.

(2) The gold, silver, and precious stones, that here are said to be built upon him, are all the actings in faith and love according to the word, that the saints are found doing for his sake in the world.

(3) To build on him wood, hay, and stubble, it is to build together with what is right in itself, human inventions and carnal ordinances; fathering them still on God and his allowance.

(4) The fire that here you read of it is the pure word and law of God.

(5) The day that here you read of, it is the day of Christ's coming to judgement, to reveal the hidden things of darkness, and to make manifest the counsels of the heart.

(6) At this day the gold, silver, precious stones, wood, hay, and stubble, and that of every man, shall be tried by this fire, that it may be manifest of what sort it is; the wind, the rain, and floods, beat now as vehemently against the house upon the rock, as against that on the sand.

Observe again,

(1) That the apostle speaks here of the saved, not of the reprobates: "He himself shall be saved."

(2) That this saved man may have wood, hay, and stubble; that is, things that will not abide the trial.

(3) That neither this man's goodness, nor yet God's love to him, shall hinder all his wood, hay, or stubble, for coming on the stage: "Every man's work shall be manifest; the fire shall try every man's work, of what sort it is."

(4) Thus, a good man shall see all his wood, hay, and stubble, burnt up in the trial before his face."

(5) That good man then shall suffer loss; or, the loss of all things that are not then according to the word of God. If any man's work shall be burnt, (or any of them), he shall suffer loss; but he himself shall be saved, yet so as by fire; that is, yet so as that all that ever he hath done, shall be tried and squared by the word of God.

From all which it must be unavoidably concluded, that the whole body of the elect must count with their Lord for all things they have done, whether good or bad; and that he will destroy all their bad with the purity of his word; yea, and all their pains, travel, and labour, that they have spent about it. I am persuaded, that there are now many things done by the best of saints, that then they will gladly disown and be ashamed of; yea, which they have, and do still do with great devotion. Alas, what gross things do some of the saints, in their devotion, father upon God, and do reckon him the author thereof, and so he also prompts them forward, to the doing thereof, and doth give them his presence in the performance of them! Yea, and as they father many superstitions and scriptureless things upon him; so they die in the same opinion, and never come, in this world, to the sight of their evil and ignorance herein. But now the judgement-day is the principal time wherein every thing shall be set in its proper place; that which is of God in its place, and that which is not, shall now be discovered and made manifest. "In many things now, we offend all," and then we shall see the many offences we have committed, and shall ourselves judge them as they are. The Christian is in this world so candid a creature, that take him when he is not under some great temptations, and he will ingeniously confess to his God, before all men, how he hath sinned and transgressed against his Father; and will fall down at the feet of God, and cry, Thou art righteous, for I have sinned; and thou art gracious, that notwithstanding my sin, thou shouldst save me; now I say, if the Christian is so simple and plain hearted

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with God, in the days of his imperfection, when he is accompanied with many infirmities and temptations; how freely will he confess and acknowledge his miscarriages, when he comes before his Lord and Saviour, absolutely stripped of all temptation and imperfection.

"As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Every knee shall bow, and reverence God the Creator, and Christ the Redeemer of the world; and every tongue shall confess, that his will alone ought by them to have been obeyed in all things; and shall confess also, and that most naturally and freely; I mean the saints shall, in how many things they were deceived, mistaken, deluded, and drawn aside in their intended devotion and honour to God.

But yet take notice, that in this day, when the saints are thus counting for their evil before their Saviour and Judge, they shall not then, as now, at the remembrance and confession of sin, be filled with that guilt, confusion, and shame, that now, through the weakness of faith, attending their souls: neither shall they in the least be grieved or offended, that God hath before the angels, and the rest of their holy brethren, laid open to a tittle their infirmities from the least and first, to to the biggest and last.

For, (1) The God to whom they confess all, they will now, more perfectly than ever, see he doth love them, and free them from all, even when and before they confess and acknowledge them to him; and they shall, I say, have their soul so full of the ravishing raptures of the life and glory that now they are in, that they shall be of it swallowed up in that measure and manner, that neither fear nor guilt, nor confusion, can come near them or touch them. Their judge is their Saviour, their husband, and head; who, tho' he will bring every one of them for all things to judgement, yet he will keep them for ever out of condemnation, and any thing that tendeth that way. Perfect love casts out fear, even while we are here: much more then when we are with our Saviour, our Jesus being passed from death to life.

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(2) The saints at this day shall have their hearts and souls so wrapped up in the pleasure of God their Saviour, that it shall be their delight to see all things, though once never so near and dear unto them; yet now to perish, if not according to his word and will: "Thy will be done," is to be always our language here; but to delight to see it done in all things, though it tend never so much to the destruction of what we love: To delight, I say, to see it done in the height and perfection of delight, it will be when we come to heaven, or when the Lord shall come to judge the world.

But (3) The sole end of the counting of the saints at the day of God, it will be, not only for the vindication of the righteousness, holiness, and purity of the word, neither will it center only in the manifestation of the knowledge and heart-discerning nature of Christ, (though both these will be in it); but their very remembrances, and sight of the sin and vanity that they have done while here; it shall both set off, and heighten the tender affections of their God unto them; and also increase their joy and sweetness of soul, and clinging of heart to their God. Saints while here, are sweetly sensible that the sense of sin, and the assurance of pardon, will make famous work in their poor hearts. Ah, what meltings without guilt! what humility without casting down! and what a sight of the creature's nothingness yet without fear! will this sense of sin work in the soul. The sweetest frame, the most heart-endearing frame that possibly a Christian can get into, while in this world, is to have a warm sight of sin, and of a Saviour, upon the heart at one time. Now it weeps not for fear, and through torment, but by virtue of constraining grace and mercy, and is at this very time so far off of disquietness of heart, by reason of the sight of its wickedness, that it is driven into an extasy, by reason of the love and mercy that is mingled with the sense of sin in the soul. The heart never sees so much of the power of mercy as now, nor of the virtue, value, and excellency of Christ, in all his offices as now, and the tongue so sweetly enlarged to proclaim and cry up grace, as now; now will Christ come to be glorified in his saints, and admired in them that believe.

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Wherefore, though the saints receive by faith the forgiveness of sins in this life, and so are passed from death to life; yet again, Christ Jesus, and God his Father, will have every one of these sins reckoned up again, and brought fresh upon the stage in the day of judgement, that they may see, and be sensible for ever, what grace and mercy hath laid hold upon them. And this I take to be the reason of that remarkable saying of the Apostle Peter, "Repent therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ, who before was preached unto you, whom the heaven must receive till the restitution of all things, spoken of by the mouth of all the holy prophets since the world began."

If a sense of some sin, (for who sees all)? and a sight of the love of God, will here so work upon the spirit of the godly; what will a sight of all sin do, when together with it they are personally present with their Lord and Saviour?

Yea, if a sight of some sins, with a possibility of pardon, will make the heart love, reverence, and fear, with guiltless and heart-affecting fears; what will a general sight of all sin, and together with them an eternal acquittance from them, work on the heart of a saint for ever?

Yea, I say again, if a sight of sin, and the love of God, will make such work in that soul, where yet there is unbelief, blindness, mistrust, and forgetfulness; what will a sight of sin do in that soul, who is swallowed up of love, who is sinless and temptationless; who hath all faculties of soul and body strained, by love and grace, to the highest pin of perfection, that is possible to be in glory enjoyed and possessed? O the wisdom and goodness of God, that he at this day should so cast about the worst of our things, even those that naturally tend to sink us, and damn us, for our great advantage! "All things shall work together for good, indeed, to them that love God." Those sins that brought a curse upon the whole world, that spilt the heart-blood of our dearest Saviour, and that laid his tender soul under the flaming wrath of God, shall,

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shall, by his wisdom and love, tend to the exaltation of his grace, and the inflaming of our affections to him for ever and ever.

It will not be thus with devils, it will not be thus with reprobates: the saved only have this privilege peculiar to themselves: (wherefore to vary a little from the matter in hand), will God make that use of sin, even in our counting for it, that shall in this manner work for our advantage? Why then, let saints also make that advantage of their sin, as to glorify God thereby, which is to be done, not by saying, "Let us do evil that good may come, or, let us sin that grace may abound;" but by taking occasion by the sin that is past, to set the ground upon the head of Christ for our justification; continually looking upon it, so as to press us to cleave close to the Lord Jesus, to grace and mercy through him, and to the keeping of us humble for ever, under all his dispensations and carriages to us.

3. Now having counted for all their evil, and confessed to God's glory how they fell short, and did not the truth in this or that, or other particulars; and having received their eternal acquittance, from the Lord and judge, in the sight of both angels and saints: forthwith the Lord Jesus will make inquiry into all the good and holy actions and deeds they did do in the world. Now here shall all things be reckoned up, from the very first good thing that was done by Adam or Abel, to the last that will fall out to be done in the world. The good of all the holy prophets, of all apostles, pastors, teachers, and helps in the church: here also will be brought forth and to light, all the good carriages of masters of families, of parents of children, of servants, of neighbours, or whatever good things any man doth.

But to be general and short, (1) Here will be a recompence for all that have sincerely laboured in the word and doctrine; I say, a recompence for all the souls they have saved by their word, and watered by the same.

Now shall Paul the planter, and Apollos the waterer, with every one of their companions, receive the reward that is according to their works.

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hour, thou hast been at, in thy endeavouring to catch men from Satan to God shall be rewarded with spangling glory. Not a soul thou hast converted to the Lord Jesus, nor a soul thou hast comforted, strengthened, or helped by thy wholesome counsel, admonition, and comfortable speech; but it shall stick as a pearl in that crown which the Lord the righteous Judge shall give thee at that day; that is, if thou dost it willingly, delighting to lift up the name of God among men; if thou dost it with love, and longing after the salvation of sinners, (otherwise thou wilt have only thy labour for thy pains, and no more). If I do this willingly, I have a reward; but if against my will, a dispensation of the gospel is committed to my charge. But I say, if thou do it graciously, then a reward followeth; "for what is our hope, our joy, or crown of rejoicing? are not even ye, (saith Paul) in the presence of our Lord Jesus Christ at his coming, for ye are our glory and joy." Let him therefore that Christ hath put into his harvest, take comfort in the midst of all his sorrow, and know that God acknowledgeth, "that he that converteth a sinner from the error of his way, doth even save that soul from death, and covereth a multitude of sins." Wherefore labour to convert, labour to water, labour to build up, and to feed the flock of God which is among you, taking the oversight thereof, not by constraint but willingly; not for filthy lucre, but of a ready mind; "and when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

(2) And as the ministers of Christ's gospel shall at this day be recompensed; so shall also those more private saints be with tender affections and love looked on, and rewarded for all their work and labour of love, which they have shewed to the name of Christ, in ministering to his saints, and suffering for his sake. "Whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free." Ah! little do the people of God think how largely and thoroughly God will at that day own and recompense all the good and holy acts of his people. Every bit, every drop, every rag, and every nights harbour, though but in a

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wisp of straw, shall be rewarded in that day before men and angels, "Whosoever shall give to drink to one of these little ones, a cup of cold water, only in the name of a disciple, verily I say unto you, (saith Christ) he shall in no wise lose a disciple's reward. Therefore when thou makest a feast, (saith he), call the poor, the maimed, the lame, and the blind, and thou shalt be blessed; for they cannot recompence thee, for thou shalt be recompensed at the resurrection of the just." If there be any repentance among the godly at this day, it will be, because the Lord Jesus, in his person, members, and word, was no more owned, honoured, entertained, and provided for by them, when they were in this world: for it will be ravishing to all, to see what notice the Lord Jesus will then take of every widow's mite. He, I say, will call to mind, even all those acts of mercy and kindness which thou hast shewed to him, when thou wast among men. I say, he will remember, cry up, and proclaim before angels and saints, those very acts of thine, which thou hast either forgotten, or, through bashfulness, will not at that day count worth the owning. He will reckon them up so fast, and so fully, that thou wilt cry, Lord, when did I do this? and when did I do the other? "When saw we thee a hungry, and fed thee? or a thirst, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and cloathed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, in as much as ye did it unto one of the least of these my brethren, ye did it unto me. The good works of some are manifest before hand, and they that are otherwise cannot be hid. Whatever thou hast done to one of the least of these my brethren, thou hast done it unto me." I felt the nourishment of thy food, and the warmth of thy fleece, I remember thy loving and holy visits, when my poor members were the sick, and in prison, and the like. When they were strangers, and wanderers in the world, thou tookest them in. "Well done thou good and faithful servant, enter thou into the joy of thy Lord."

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and Christian enduring of affliction, that thou hast met with for thy Lord, while thou wast in the world. Here now will Christ begin from the greatest suffering, even to the least, and bestow a reward on them all; from the blood of the suffering saint, to the loss of an hair; nothing shall go unrewarded: "For these light afflictions, which are but for a moment, they work out for us a far more exceeding and eternal weight of glory." Behold by the scriptures, how God hath recorded the sufferings of his people, and also how he hath promised to reward them. "Blessed are they that are persecuted for righteousness sake, for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and shall speak all manner of evil against you falsely for my sake; rejoice, and leap for joy, and be exceeding glad, for great is your reward in heaven. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."

(4) There is also a reward at this day, for all the more secret, and more retired works of Christianity: 1. There is not now one act of faith in the soul, either upon Christ, or against the devil, and Antichrist; but it shall in this day be found out, and praised, honoured, glorified, in the face of heaven. 2. There is not one groan to God in secret, against thy own lusts, and for more grace, light, spirit, sanctification, and strength, to go through this world like a Christian; but it shall even at the coming of Christ, be rewarded openly. 3. There hath not one tear dropped from thy tender eye against thy lusts, the love of this world, or for more communion with Jesus Christ; but as it is now in the bottle of God, so then it shall bring forth such plenty of reward, that it shall return upon thee, with abundance of increase: "Blessed are they that weep now, for ye shall laugh. Thou tellest my wanderings; and puttest my tears into thy bottle; are they not in thy book? they that sow in tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again, bringing his sheaves with him."

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Having thus in brief shewed you something concerning the resurrection of the saints, and that they shall count with their Lord at his coming, both for the burning up what was not according to the truth, and rewarding them for all their good; it remains that I now, in few words, shew you something also of that with which they shall be rewarded.

1. Then those that shall be found in the day of their resurrection, when they shall have all their good things brought upon the stage: they, I say, that then shall be found the people most laborious for God while here, they shall at that day enjoy the greatest portion of God, or shall be possessed with most of the glory of the God-head then. For that is the portion of the saints in general: And why shall he that doth most for God in this world, enjoy most of him in that which is to come? but because by doing and acting, the heart, and every faculty of the soul is enlarged, and more capaciated, whereby more room is made for glory. Every vessel of glory shall at that day be full of it; but every one will not be capable to contain a like measure. And so if they should have it communicated to them, would not be able to stand under it; for there is an eternal weight in the glory that saints shall then enjoy; and every vessel must be at that day filled, that is, have its heavenly load of it.

All Christians have not the same enjoyment of God in this life, neither indeed were they able to bear it, if they had it. But those Christians that are most laborious for God in this world, they have already most of him in their souls; and that not only because diligence in God's ways, is the means whereby God communicates himself, but also because thereby the senses are made more strong and able, by reason of use, to understand God, and to discern both good and evil: "To him that hath, to him shall be given, and he shall have more abundantly. He that laid out his pound for his master, and gained ten therewith, he was made ruler over ten cities; but he that by his pound gained but five, he was made ruler over but five." Often he that is best bred in his youth, is best able to manage most when he is a
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man, (touching things of this life); but always he that is best bred, and that is most in the bosom of God, and that so acts for him here, he is the man that will be best able to enjoy most of God in the kingdom of heaven. It is observable, that Paul saith, "Our afflictions work out for us a far more exceeding and eternal weight of glory." Our afflictions do it, not only because there is laid up a reward for the afflicted, according to the measure of affliction; but because afflictions, and so every service of God, doth make the heart more deep, more experimental, more knowing and profound, and so more able to hold, contain, and bear more: Every man shall receive his own reward, according to his own labour. And this is the reason of such sayings as these: "Lay up for yourselves a good foundation against the time to come, that you may lay hold on eternal life: which eternal life is not the matter of our justification from sin in the sight of God; for that is done freely by grace through faith in Christ's blood; (but here the apostle speaks of giving alms); but it is the same that in the other place he calls "the far more exceeding and eternal weight of glory." And hence it is that he, in his stirring them up to be diligent in good works, doth tell them, that he doth not exhort them to it, because he wanted, but because he would have fruit that might abound to their account; as he saith also in another place, "Beloved brethren, be stedfast, unmoveable, always abounding in the work of the Lord; for as much as you know that your labour is not in vain in the Lord. Therefore I say, the reward that the saints shall have at this day for all the good they have done, it is the enjoyment of God according to their works, though they shall be freely justified and glorified without works."

2. As the enjoyment of God at that day will be to the saints according to their works and doings: (I speak not now of justification from sin), so will their praise and commendations at that day be according to the same, and both of them their degrees of glory; for I say, as God, by communicating of himself unto us at that day, will thereby glorify us, so also he will for the adding all things that may furnish with glory every way,

way, cause to be proclaimed in the face of heaven, and in the presence of all the holy angels, every thing that hath for God, his ways and people, been done by us while here we have been: *Whatsoever hath been spoken in darknes, shall be heard in the light: and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops.* Again, *He that shall confess me (saith he) before men, him will I confess before the angels of God.*

Now as he of whom Christ is ashamed when he comes in his glory, and in the glory of the holy angels, will then lie under unconceivable disgrace, shame, dishonour, and contempt; so he whom Christ shall confess, own, commend, and praise at that day, must needs have very great dignity, honour, and renown, for then shall every man have praise of God, to wit, according to his works. Now will Christ proclaim before thee, and all others, what thou hast done, and what thou hast suffered, what thou hast owned, and what thou hast withstood for his name. This is he that forsook his goods, his relations, his country, and life for me: this is the man that overcame the flatteries and threats, allurements, and enticings of a whole world for me; behold him, he is an Israelite indeed, the top man in his generation, none like him in all the earth. It is said, that when king Ahasuerus had understanding of how good service Mordecai the Jew had done to and for him, he commanded that the royal apparel and the crown, with the horse that the king did ride on, should be given to him, and that he should with that crown, apparel, and horse, be led through the city, in the presence of all his nobles, and that proclamation should be made before him, "Thus shall it be done to the man whom the king delighteth to honour."

Ahasuerus in this was a type to hold forth to the children of God, how kindly he will take all their labour and service of love, and how he will honour and dignify the same: as Christ saith, "Let your loins be girded about, and your lights burning, and you yourselves like unto men that wait for their Lord, when he will return from the wedding: that when he cometh and knocketh,

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knocketh, ye may open to him immediately: blessed are those servants whom the Lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and shall make them sit down to meat, and shall come forth and serve them." The meaning is, that those souls that shall make it their business to honour the Lord Jesus Christ in the day of their temptation, he will make it his business to honour and glorify them in the day of his glorification: "Verily, I say unto you, that he will make them sit down to meat, and shall come forth and serve them: If any man will serve me, (saith he), him will my Father honour." It hath been God's way in this world, to proclaim the acts and doings of his saints in his word, before all in this world, and he will do it in that which is to come.

3. Another thing that shall be yet added to the glory of the saints, in the kingdom of their Saviour, at his coming, is, they shall every one of them then have his throne and place of degree on Christ's right hand and on his left, in his glorious kingdom, according to the relation they stand in to Christ, as the members of his body; for as Christ will have a special eye on us, and a tender and affectionate heart, to recompense to the full, every good thing that any man doth for his name in this world: so also he will have as great regard, that there be to every member of his body, the place and state that is comely for every such member. When the mother of Zebedee's children petitioned our Saviour, that he would grant to her, "That her two sons might sit, the one on his right hand, and the other on his left, in his kingdom," though he did not grant to her the request for her children, yet he affirmed, That there would be places of degrees and honour in heaven, saying, "To sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." In the temple there were chambers bigger and lesser, higher and lower, more inward and more outward: which chambers were types of the mansions that our Lord, when he went away, told us he went to prepare for us, "In my Father's house are many mansions, if it were not so, I would have told you.

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 you. I go to prepare a place for you." The foot here shall not have the place prepared for the eye; nor yet the hand, that which is prepared for the ear; but every one shall have his own place in the body of Christ, and the glory also prepared for such a relation: Order, as it is comely in earth, so much more in the kingdom of the God of order, in heaven, where all things shall be done in their utmost perfections. Here shall Enoch, Noah, Abraham, Moses, Joshua, David, Solomon, with the prophets, have every one his place, according to the degree of Old Testament saints. As God said to Daniel, "Go thy way till the end be; for thou shalt rest, and stand in the lot at the end of the days." And here also, shall Peter, Paul, Timothy, and all other the church-officers, have their place, and heavenly state, according as God hath set them in the church in the New Testament. As Paul saith of the deacons, "They that use the office of a deacon well, they purchase to themselves a good degree, and great boldness in the faith which is in Christ." And so of all other saints, be they here of what rank, quality, or place in the church soever, they shall have every one his state, his heavenly state, according as he standeth in the body: As he saith, seeing those members that are most feeble, are necessary, to them shall be given more abundant honour. Of this heavenly order in the kingdom of Christ, when his saints are risen from the dead, was Solomon a notable type in his family; and among his servants and officers, who kept such exactness in the famous order in which he had placed all about him, that it did amaze and confound beholders. "For when the queen of Sheba had seen the wisdom of Solomon, and the house which he built, and the meat of his table, the sitting of his servants, and the attendance of his ministers, and their apparel, his cup-bearers also, and their apparel, and the ascent by which he went up into the house of the Lord: there was no more spirit in her. Glorious things are spoken of thee, O thou city of God."

II. Having gone this far, I shall now come to the second part of the text, to wit, that there shall be a resurrection of the wicked: *There shall be a resurrection*

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tion of the dead, both of the just and unjust. For as the just go before the unjust, in name and dignity, and honour so they shall, in the last day, go before them in the resurrection.

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Now, then, when the saints have thus risen out of their graves, given up their accounts, received their glory, and are set upon the thrones, (for there are set thrones of judgement, the thrones of the house of David); when, I say, they are all of them in their royal apparel, with crowns of glory, every one presenting the person of a king, then come the unjust out of their graves, to receive their judgement for what they have done in the body: As Paul saith, *We must all appear before the judgement-seat of Christ, that every one (both saints and sinners) may receive the things done in the body, whether it be good, or whether it be bad.*

But now, -because I would prove by the words whatever I would have others receive for a truth, therefore I shall, in few particulars, prove the resurrection of the wicked.

1. First, then, It is evident, that the wicked shall rise from the very terms and names that the railed shall then go under, which is the very same names that they did go under when they lived in this world. They are called the Heathen, the nations, the world, the wicked, and those that do iniquity; they are called men, women, Sodom, Sidon, Bethsaida, Capernaum, and Tyre. The men of Nineve shall rise up in judgement, the queen of the South shall rise up in the judgement, and it shall be more tolerable for Sodom in the day of judgement, than for other sinners that have resisted more light. The heavens and the earth that now are, are kept in store, reserved unto fire against the day of judgement, and perdition of ungodly men. Now, these terms, or names, are not given to the spirits of the wicked only; but to them as consisting of body and soul. Further, Christ tells his adversaries, when they had apprehended him, and shamefully intreated him, that yet they should see him sit on the right hand of power, and coming in the clouds of heaven: as John also doth testify, saying, *Behold, he cometh with clouds*

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and every eye shall see him, and they also that pierced him, and all the kindreds of the earth shall wail because of him. Now, none of these sayings are yet fulfilled; neither shall they until his second coming: for though the Jews did many of them see him, when he did hang upon the cross; yet then he was not coming in the clouds of heaven; neither did then all kindreds of the earth wail because of him. No, this is reserved till he comes to judge the world; for then shall the ungodly be so put to it, that gladly they would creep into the most invincible rock or mountain under heaven, to hide themselves from his face, and the majesty of his heavenly presence. There shall therefore, that this may be brought to pass, be a resurrection of the dead, both of the just and unjust. For though an opinion of no resurrection may now lull men asleep, in security and impiety; yet the Lord, when he comes, will rouse them, and cause them to awake, not only out of their security but out of their graves, to their doom, that they may receive for their error the recompence that is meet.

2. The body of the ungodly must, at the last, arise out of the grave, because that body and their soul, while they lived in the world, were copartners in their lusts and wickedness. God is a God of knowledge, and by him actions are weighed: *He will therefore bring every work into judgement, with every secret thing.* And as he will bring into judgement every work; so will he also the worker thereof, even the dead, small and great. It is not in God to lay the punishment where the fault is not, neither to punish a part of the damned for the whole: *With righteousness shall he judge the world, and the people with equity; shall not the judge of all the earth do right?* As, therefore, the body was copartner with the soul in sinning, so shall every man receive the things done in his body, according to what he hath done. Wherefore he saith in another place, *Behold, I come quickly, and my reward is with me, to give every man according as his work shall be.* There shall therefore be a resurrection of the dead, both of the just and unjust.

3. The body of the wicked must rise again; because,

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as the whole man of the just also that is the vessel of mercy and glory, so the whole man of the unjust is the vessel of wrath and destruction: *There are* (saith Paul) *in a great house, not only vessels of gold and of silver, but also of wood and of earth, and some to honour, and some to dishonour.* Now, as he sheweth us, these vessels to honour, they are good men, and the vessels to dishonour are the bad. Now, as these vessels to dishonour are called the vessels of wrath; so it is said, *that God, with much long suffering, doth suffer them to be fitted to destruction.* How they are thus fitted, he also further sheweth, where he saith, *They do, after their hardness and impenitent heart, treasure up wrath against the day of wrath, and the revelation of the righteous judgement of God.* Which treasure of wickedness, James saith, it is treasured up against the last days, (which is the time of judgement): And observe it, he saith, *That then it shall eat their flesh as it were fire.* Now, then, their bodies being the vessels of the wrath of God; and again, seeing with this wrath they must be possessed at the last day, that their flesh must with it be eaten, it is evident, that their body must rise again out of their graves, and before the judgement-seat appear; for it is from thence that each of them must go, with his full load, to their long and eternal home, *where there worm dieth not, and their fire is not quenched.*

4. Their severity of the hand of God towards his children, with his forbearance of his enemies, doth clearly bespeak a resurrection of the ungodly, that they may receive the reward for their wickedness which they have committed in this world. We know, that while *the eyes of the wicked start out with fatness, the godly are playued all the day long, and chastened every morning.* Wherefore it is evident, that the place and time of the punishment of the ungodly, it is in another world: *If judgement begin at the house of God, what will the end of them be that obey not the gospel of God? and if the righteous scarcely be saved, where shall the ungodly and sinner appear?* Alas, poor creatures! they now plot against the righteous, and gnash upon them with their teeth; but the Lord laugheth at them; for he seeth their

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day is coming; For as he saith, the wicked is reserved, or let alone in his wickedness, to the day of destruction, and shall then be brought forth to the day of wrath, though, in the mean time, he may go to his grave in his banner, and rest within his tomb: As Peter saith again, *The Lord knoweth how to deliver the godly out of temptation, but to reserve the unjust to the day of judgement to be punished.* And Jude saith, *For them is reserved the blackness of darkness for ever.* The punishment of the ungodly, it is reserved till the day of judgement, which will be the time of their resurrection.

Observe, (1) The wicked must be punished.

(2) The time of their punishment is not now, but at the day of judgement.

3. This day of judgement must be the same with the resurrection of the dead, at the end of this world as therefore the tares are gathered and burned in the fire, so shall it be in the end of this world: *The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth.* There shall then be a resurrection of the dead, both of the just and unjust.

4. The sovereignty of the Lord Jesus over all creatures, doth plainly foreshew a resurrection of the bad as well as of the good. Indeed, the unjust shall not arise, by virtue of any relation they stand in to the Lord Jesus, as the saints shall; but yet, because all are delivered into his hand, and he made sovereign Lord over them; therefore by an act of his sovereign power they that are ungodly shall arise: this is Christ's own argument, *The Father judgeth no man, (saith he) but hath committed all judgement unto the Son; that is count him, and fall before him as their sovereign Lord even as they honour the Father, and he hath given him authority to execute judgement also, because he is the son of man.* And then he adds, *Marvel not at this, for the hour is coming, that all that are in their graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life, and they that have done*

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evil to the resurrection of damnation. From hence also Paul argueth, saying, *For this cause he both died, rose and revived, that he might be Lord both of the dead and living.* And then adds, *We must all stand before the judgement-seat of Christ.*

Pray mind these words, *Jesus Christ by his death and resurrection, did not only purchase grace and remission of sins for his elect, with their eternal glory; but did thereby also obtain of the Father, to be Lord and head over all things, whether they be things in heaven, or things on earth, or things under the earth. All power, (saith he) in heaven and in earth, is given unto me, and I have the keyes of hell and of death. So that all things, (I say), whether they be visible, or invisible, whether they be thrones or dominions, or principalities or powers; all things were created by him, and for him.* This being thus, at the name of *Jesus* every knee must bow, and every tongue confess that he is sovereign Lord, to the glory of *God the Father.* Now, that this may be done, he hath his resolutions upon a judgement day, in which he, to shew himself, his people his way, and word in their glory, will have all his enemies raised out of their graves, and brought before him, where he will sit upon them in the throne of his glory, and will shew them then, *who is the only potentate, the King of kings, and Lord of lords.*

Beloved, he comes with ten thousand of his saints, to execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have committed, and of all their wicked speeches which ungodly sinners have spoken against him.

5. The great preparation that *God* hath made for the judgement of the wicked, doth clearly demonstrate their rising forth out of their graves. 1. He hath appointed the day of their rising. 2. He hath appointed their judge to judge them. 3. He hath recorded all their acts and doings against that day. 4. He hath also already appointed the witnesses to come in against them. 5. The instruments of death and misery, are already prepared for them.

(1) For the first, He hath appointed the day of their rising, which day *John* calleth the time of the dead, that

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that they should be judged. Which time, Paul saith, is a time fixed; *He hath appointed a day, in which he will judge the world, &c.* This time and day, Christ brings down to an hour, saying, *The hour is coming, when all that are in their graves shall hear his voice, and shall come forth, &c.*

(2) As he hath appointed the day, so he hath appointed the judge: *He hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained, of which he hath given assurance to all men, in that he hath raised him from the dead.* This man is Jesus Christ; for it is he that is ordained of God, to be the judge of the quick and the dead.

(3) All their deeds and works, to a word and thought, are every one already recorded and inrolled in the books of the laws of heaven against that day: *The sin of Judah is written with a pen of iron, and with the point of a diamond, upon the tables of their heart.* And again, saith God, *write it in a table, and note it in a book, that it may be for the time to come, even for ever and ever, that this is a rebellious house, &c.*

(4) God hath prepared his witnesses against this day.

(5) The instruments of death and eternal misery, are already prepared. He hath prepared for them the instruments of death, he hath ordained his arrows against the face of persecutors. Hell is of old prepared, he hath made it deep and large, the fire, the everlasting fire, is also now of a long time prepared; the heavy weights of God's curse are also ready, and their damnation now of a long time slumbereth not. But now, I say, how ridiculous a business would all this be, if these things should be all prepared of the only wise God, and there should be none to be judged; or if he that is ordained judge, should not, either through want of power or will, command these rebels, and force them before his judgement seat. Glad indeed would the sinners be, if these things might be true. Glad, I say, at very heart, if they might be in their secret places of darknels, and the grave for ever: but it must not be, the day of their rising is set; the judge is appointed; their deeds are written; the deep dungeon is with open mouth, e-

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ver waiting for them: wherefore at the day appointed, neither earth, nor death, nor hell can hinder: *There shall be a resurrection of the dead, both of the just and unjust.*

Lastly, Besides what hath been said, I cannot but believe there shall be a resurrection of the wicked at the last day, because of the ungodly consequences and errors that do most naturally follow the denial thereof.

For, (1) He that taketh away the doctrine of the resurrection of the wicked; he taketh away one of the main arguments that God hath provided for to convince a sinner of the evil of his ways; for how shall a sinner be convinced of the evil of sin, if he be not convinced of the certainty of eternal judgement? and how shall he be convinced of eternal judgement, if you persuade him, that when he is dead, he shall not at all rise? especially seeing the resurrection of the dead, and eternal judgement must unavoidably be one the forerunner of the other. It was Paul's reasoning of righteousness, temperance, and judgement to come, that made Felix tremble. It is this also he calleth the argument of terror, wherewith he persuaded men. This was Solomon's argument, and Christ's also, where he saith, *That every idle word that man shall speak, he shall give an account thereof in the day of judgement.*

(2) They that deny the resurrection of the wicked they do both allow and maintain the chief doctrine of the Ranters, with most of the debauched persons in the world. For the Ranters deny it both in principle and practice, and the other in practice at least. Now to me it is very strange, that these men, above all others, should both know and live in the doctrines of the kingdom of God: especially, seeing the denial hereof is an evident token of one appointed to wrath and destruction. But, to be plain, There shall be a resurrection of the dead, both of the just and unjust: Wherefore, whatever others may say or profess, being beguiled by Satan, and their own hearts; yet do thou fear him that can destroy both body and soul in hell.

There shall be a resurrection of the dead, both of the just and unjust: *And the sea gave up the dead that were in*

86 *The Resurrection of the Dead, and eternal Judgement. in it, and death and hell delivered up the dead that were in them.*

Having, in the first place, shewed you, that the wicked must arise; I shall in the next place shew you the manner of their rising. And, observe it, as the very title of the just and unjust are opposites, so they are in all other matters, and in their resurrections.

1. First, then, as the just in their resurrection do come forth in incorruption: the unjust in their resurrection shall come forth in their corruptions; for though the ungodly at their resurrection shall for ever after be incapable of having body and soul separate: or, of their being annihilated into nothing; yet it shall be far from them to rise in incorruption; for if they arise in incorruption, they must arise to life, and also must have the conquest over sin and death. But that they shall not, for it is the righteous only that put on incorruption, that are swallowed up of life. The wicked's resurrection, it is called the resurrection of damnation. These, in their very resurrection, shall be hurt of the second death. They shall arise in death and shall be under it, under the gnawings and terrors of it, all the time of their arraignment. As it were a living death shall feed upon them, they shall never be spiritually alive, nor yet absolutely dead; but much after that manner that natural death and hell, by reason of guilt, doth feed on him that is going before the judge to receive his condemnation to the gallows. You know, though a felon go forth of the goal, when he is going to the bar for his arraignment, yet he is not out of prison, or out of his irons for that; his fetters are still making a noise on his heels, and the thoughts of what he is to hear by and by from the judge, is still frightening and afflicting his heart; death, like some evil spirit or ghost, doth continually haunt him, and playeth the butcher continually in his soul and conscience, with frights and fears about the thoughts of the sudden and unsupportable after-clap by and by he is to meet withal.

Thus I say will the wicked come out of their graves, having yet the chains of eternal death hanging on them, and the talons of that dreadful ghost fastened in their

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souls; so that life will be far from them, even as far as heaven is from hell. This morning to them, is even as the shadow of death. They will then be in the very terrors of the shadow of death: As Christ saith, *Their worm never dies, and their fire is never quenched.* From death to eternity it never shall be quenched: their bed is now among the flames, and when they rise, they will rise in flames; while they stand before the judge, it will be in flames, even in the flames of a guilty conscience: They will in their coming before the judge, be within the very jaws of death and destruction. Thus I say, the ungodly shall be far off from rising as the saints; for they will be even in the region and shadow of death. The first moment of their rising, death will be ever over them, ever feeding on their souls and ever presenting to their hearts the heights and depths of the misery that now must seize them, and, like a bottomless gulph, must swallow them up: They shall come out of their holes like worms of the earth, and be afraid of the Lord our God.

2. As the resurrection of the godly, shall be a resurrection in glory; so the resurrection of the wicked, it will be be a resurrection of dishonour. Yea, as the glory of saints at the day of their rising will be glory unspeakable; so the dishonour of the ungodly at that day, it will be dishonour beyond expression. As Daniel saith, *The good shall rise to everlasting life, but the wicked to shame and everlasting contempt.* And again, *When thou, O God, awakest, that is, to judge them, thou shalt despise their image.* Never was a toad or serpent more loathsome to any, than these will in the eyes of God, in their rising forth of their graves: *When they go to their graves (saith Job) their bones are full of the sin of their youth, which lieth down in the dust with them.* And arise they shall in the same noisome and stinking condition; for as death leaves, so judgement finds them. At the resurrection then of these ungodly, they will be in a very loathsome condition.

The ungodly at their death are like the thistle seed: but at their rising, they will be like the thistle grown; more noisome, offensive, and provoking, to rejection a-

boundance. Then such dishonour, shame, and contempt, will appear in them, that neither God nor Christ, saints nor angels, will so much as once regard them, or vouchsafe once to come near them: *He beholdeth the wicked afar off*; because in the day of grace they would not come to hand, and be saved, therefore now they shall all, as thorns be thrust away, as with fences of iron. Their rising is called the resurrection of the unjust, and so they at that day will appear, and will more sink in the nostrils of God, and all the heavenly hosts, than if they had the most irksome pleague-sores in the world running on them. If a man at his birth be counted as one cast forth to the loathing of his person; how loathsome and irksome, dishonourable and contemptible, will those be that shall arise godless, christless, spiritless, and graceless, when the trumpet sounds to their judgement, they coming out of their graves far more loathsome and filthy, then if they should ascend out of the most filthy hole on earth?

3. As the just shall rise in power, so the wicked and unjust in weakness and astonishment. Sin and guilt bringeth weakness and faintness in this life; how much more, when both, with all their power and force, like a giant, fasten on them, as God saith, *Can thy hands be strong, and can thy heart endure in the day that I shall deal with thee?* Now will the ghastly jaws of despair gape upon thee, and now will condemnings of conscience, like thunder-claps, continually batter against thy weary spirits. It is the godly that have boldness in the day of judgement; but the wicked will be like the chaff which the wind driveth away. O the fear, and the heart-aking that will seize them in their rising! the frightful thoughts that then will fill their throbbing hearts! Now must that soul that hath been in hell-fire among the devils possess the body again. Possess it, I say, with the hot scalding stink of hell upon it. They shall not be able to lift up the head for ever; pangs shall take hold on them, all their hands shall faint, and every man's heart shall melt: They shall be amazed one at another, their faces shall be as flames: Every thing they see, hear, or think of, shall tend to their discomfort. They

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must needs be weak whom God hath left, whom guilt hath seized, and whom death is swallowing up for ever.

4. As the just shall arise spiritual bodies, so the unjust shall arise only as mere and naked lumps of sinful nature; not having the least help from God to bear them up under this condition. Wherefore, so soon as ever they are risen out of their graves, they will feel a continual sinking under every remembrance of every sin, and thoughts of judgement; in their rising they fall, fall I say, from thenceforth and for ever. And for this reason the dungeon into which they fall, is called *bottomless*; because as there will be no end of their misery, so there will be no stay or prop to bear them up in it. Only as I said before, they shall not now, as afore, be separate body from soul, but both together be bound in the cords of sin and iniquity, in which they shall now tremble as thieves and murderers, &c. as they go before the judge, to hear what he will say unto them.

Now when the wicked are thus raised out of their graves, they shall, together with all the angels of darkness, their fellow-prisoners, be brought up, being shackled in their sins to the place of judgement; where there shall sit upon them Jesus Christ, the King of kings, and Lord of lords, the Lord Chief Judge of things in heaven and earth, and things under the earth. On whose right hand and left, shall sit all the princes and heavenly nobles, the saints and prophets, the apostles and witnesses of Jesus; every one in his kingly attire upon the throne of his glory: Then shall be fulfilled that which is written, *As for these my enemies, that would not that I should reign over them, bring them before me to slay them.*

When every one is thus set in his proper place, the judge on his throne, with his attendants, and the prisoners coming up to judgement, *forthwith there shall issue forth a mighty fire and tempest from before the throne, which shall compass it round about.* Which fire shall be as bars and bounds to the wicked, to keep them at a certain distance from the heavenly Majesty; as David saith, *Our God will come, and not keep silence; a fire shall devour before him, and it shall be very tempestuous round*

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about him. And again, His throne was like the fiery
flame, and his wheels like burning fire. A fiery stream
issued, and came forth from before him, &c.

This preparation being made, to wit, the judge with his attendance on the throne, the bar for the prisoners, and the rebels all standing with ghastly jaws, to look for what comes after: presently the books are brought forth, to wit, the books both of death and life; and every one of them opened before the sinners, now to be judged and condemned: for after that he had said before, *A fiery stream issued, and came forth from before him*; he adds, *Thousands, thousands ministred to him, and ten thousand times ten thousand stood before him. The judgement was set and the book was opened. And again, I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away, and there was found no more place for them; and I saw the dead, small and great, stand before God, and the books were opened: and another book was opened, which is the book of life. And the dead were judged one of the things that were written in the books, according to their works.*

He doth not say, the book was opened, as of one, but the books, as of many. And indeed, they are more than one, two, or three, out of which the dead shall in the judgement be proceeded against.

First, then, there is the book of the creatures to be opened. 2. The book of God's remembrance. 3. The book of the law. And, 4. The book of life. For by every one of these, that is, out of what is written in them, shall the world of the ungodly be judged.

And the books were opened:

1. The book of the creatures shall be opened; and that, first, as it concerns man's nature; and next, as relates to all other creatures.

First, He will shew in what the principles of nature were, as they were God's creation; and how contrary to these principles the world have walked, acted, and done. The principles of nature are concluded under these three general heads.

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ment, may gather, that there is a God, a deity, a chief, or first, or principal being, who is over all, and supreme above all. This instinct, I say, man, merely as he is a rational creature, findeth in himself; and hence it is, that all heathens that mind their own natural reason, do conclude, that we are his offspring; that is, his creation and workmanship; that he made heaven and earth and hath made of one blood all nations of men: that *in him we live, and move, and have our being, &c.*

It appears further, that man, by his own nature, doth know that there is such a God.

(1) By his being able to judge by nature, that there is such a thing as sin; as Christ saith, *Why do ye not even of yourselves judge that which is right?* As if he had said, You are degenerated even from the principles of nature and right reason: As Paul saith in another place, *Doth not even nature itself teach you?* Now, he that can judge, that there is such a thing as sin, it must of necessity be, that he understandeth that there is a God, to whom sin is opposite: for if there be no God, there is no sin against him; and he that knows not the one, knows not the other.

(2) It is evident further, that man by nature knows that there is a God, by those fits of fear and dread that is often begotten in themselves, even in every man that breatheth in this world: for they are by their own consciences and thoughts convicted and reprov'd, judged and condemned, though they know neither Moses nor Christ. For the Gentiles, *which have not the law, these are a law to themselves, and shew the works of the law written in their hearts;* that is, by this very thing, they hold forth to all men, that God created them in that state and quality, that they might, in and by their own nature, judge and know, that there is a God. And it further sheweth itself, saith he, by those workings of heart, convictions of conscience, and accusations, that every thought maketh within them, together with the fear that is begotten in them, when they transgress, or do those things that are irrational, or contrary to what they see they shall do. I might add further, that the natural proneness that is in all men to devotion and religion,

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ligion, that is, of one kind or another, doth clearly tell us, that they, by the book of nature, which book is themselves, do read, that there is one great and eternal God.

2dly, The second principal of nature is, That this God should by man be sought after, that they might enjoy communion with him for ever. As I said before, the light of nature sheweth man, that there is a great God, even God that made the world; and the end of its shewing him this is, that they might seek the Lord, if happily they may feel after him, and find him, though he be not far from every one of them, &c.

3dly, This light of nature teacheth, that men, between themselves, should do that which is just and equal: As Moses said, and that long before the law was given, *Sirs, ye are brethren, why do ye wrong one another?* As who should say, You are of equal creation, you are the same flesh; you both judge, that it is not equally done of any to do you wrong, and therefore ought to judge by the same reason, that ye ought not to wrong one another.

Now, against every one of these three principles hath every man in the whole world transgressed: As Paul saith, *For both Jews and Gentiles are all under sin.*

For, as touching the *first*, who is he that hath honoured, revered, worshipped, and adored the living God, to the height both of what they saw in him, and also according to the goodness and mercy they have as men, received from him? All have served and worshipped the creature more than the Creator, who is blessed for ever, and so have walked contrary to, and have sinned against this bond of nature, in this first principle of it.

2dly, Men, instead of minding their own future happiness, as nature teacheth, they have, through their giving way to sin and Satan, minded nothing less: for though reason teacheth all men to love that which is good and profitable, yet they, contrary to this, have loved that which is hurtful and destructive. Yea, though sense teacheth to avoid the danger that is manifest; yet man, contrary to reason and sense both, even all men have, both against light and feeling, rejected their own

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own happiness: As Paul saith, *Though they know the judgement of God, that they which do such things are worthy of death, not only do the same, but take pleasure in them that do them.*

3dly, Man, instead of doing equity, and as he would be done by, which nature itself teacheth, he hath given up himself to vile affections, being filled, by refusing the dictates of nature, with all unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, debate, deceit, malignity, whispering, backbiting; to hate God, to be despiteful, proud boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affections, implacable, unmerciful.

And observe it, he doth not say, that all these things are by every man put into practice, but every man hath all these in his heart, which there defile the soul, and make it abominable in the sight of God. *They are filled with all unrighteousness*, which also appears, as occasion serveth, sometimes one of them, sometimes more. Now man having sinned against that natural light, judgement, reason, and conscience, that God hath given him: therefore, though, as I said before, he neither knew Moses nor Christ, yet he shall perish: *As many (saith Paul) as have sinned without law, they shall perish without law.*

Yea, here will man be found, not only a sinner against God, but an opposer of himself, a contradictor of his own nature, and one that will not do that which he judgeth even of himself to be right. Their sin is written upon the tables of their own hearts, and their own wickedness and backsliding shall both correct and reprove them.

It is marvellous (if we consider) how curious a creature man was made of God; to behold how much below, besides, and against, that state and place man acts and does in this state of sin and degeneracy. Man, in his creation, was made in the image of God; but man, by reason of his yielding to the tempter, hath made himself the very figure and image of the devil. Man, by creation, was made upright, and sinless; but man, by sin,

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 sin, hath made himself crooked and sinful. Man, by creation, had all the faculties of his soul at liberty, to study God his Creator, and his glorious attributes and being; but man, by sin, hath so bound up his own senses and reason, and hath given way for blindness and ignorance of God, so to reign in his soul, that now he is captivated, and held bound in alienation and estrangedness, both from God, and all things truly spiritually good: *Because* (saith he) *that when they knew God, they glorified him not as God, but became vain in their imaginations, and their foolish hearts were darkened. And again, Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, through the blindness of their hearts.*

Now for this abuse of the workmanship of God, shall man be brought forth to the judgement, shall be convicted, cast, and condemned as a rebel, against both God and his own soul; as Paul affirmeth, and that when he reasoned but as a man.

When this part of the book touching man's nature is opened, and man convicted and cast by it, by reason of his sinning against the three general principles thereof, then forthwith is the second part of the book opened, which is the mystery of the creatures; for the whole creation that is before thee are not only made to shew the power of God in themselves, but also to teach thee, and to preach unto thee, both much of God and thyself, as also the righteousness and justice of God against sin: *For the wrath of God is revealed from heaven, against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, because that which may be known of God is manifest in them; for God hath shewed it unto them: for the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead: so that they are left without excuse.*

The creation then of the world, namely, of the heavens, earth, sun, moon, stars, with all other the creatures of God, they preach aloud to all men, the eternal power and Godhead of their Creator. In wisdom

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he hath made them all, to be teachable; and carrying instruction in them; and he that is wise and will understand these things, even he shall understand the loving kindness of the Lord; for the works of the Lord are great, and sought out of all them that have pleasure therein.

2dly, As the creation in general preacheth to every man something of God; so they do hold forth how man should behave himself both to God, and one to another; and will assuredly come in, in the judgement, against all those that shall be found crossers and thwarters of what God, by the creatures, doth hold forth to us.

As, (1) The obedience of the creatures both to God and thee: 1. To God, they are all in subjection, (set devils and men aside), even the very dragons, and all deeps, fire, hail, snow, and vapours, fulfilling his word. Yea, the winds and seas obey him. Thus, I say, by their obedience to God, they teach thee obedience, and by their obedience, shall thy disobedience be condemned in the judgement. 2. Their obedience to thee also, teacheth thee obedience to all superiors; for every kind of beasts, and of birds, and serpents, and things in the sea, is tamed, and hath been tamed, and brought into obedience by mankind. Man only remains untamed, and unruly, and therefore by these are condemned.

(2) The fruitfulness of all the creatures, in their kind, doth teach and admonish thee to a fruitful life to Godward, and in the things of his holy word. God did but say in the beginning, *Let the earth bring forth fruit, grass, herbs, trees, beasts, creeping things, and cattle after their kind; and it was so.* But to man he hath sent his prophets, rising early, and sending them saying, *O do not this abominable thing that I hate; but they will not obey.* For if the Gentiles which have not the law, do, by some acts of obedience, condemn the wickedness of those, who do by the letter and circumcision break the law, how much more shall the fruitfulness of all the creatures come in, in the judgement against the whole world! As Job saith, *By the obedience and fruitfulness of the creatures he judgeth (and so will he judge) the people.*

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(3) The knowledge and wisdom of the creatures, do, with a check, command thee to be wise, and do teach thee wisdom. 1. The stork in the heaven, the swallow and the crane, by observing the time and season of their coming, do admonish thee to learn the time of grace, and of the mercy of God. 2. The ox and the ass, by the knowledge they have of their master's crib, do admonish thee to know the bread and table of God; and both do, and shall condemn thy ignorance of the food of heaven.

(4) The labour and toil of the creatures, doth convict thee of sloth and idleness. *Go to the ant, thou sluggard, consider her ways, and be wise: for she provideth her food in the summer, and layeth up against the day of trial.* But thou spendest the whole summer of thy life, in wasting both time and soul. *All things are full of labour, (saith Solomon), only man spendeth all the day idle, and his years like a tale that is told.* The coney is but a feeble folk, yet laboureth for a house in the rock, to be safe from the rage of the hunter. The spider also taketh hold with her hands, and is in king's palaces. It is man only that turneth himself upon the bed of sloth, as the door doth itself upon the hinges: It is man, I say, that will neither lay hold on the rock Christ, as the coney doth teach, nor lay hold on the kingdom of heaven, as the spider doth bid him.

(5) The fear that is in all creatures, when they perceive that danger is near, it teacheth men to fly from the wrath to come: *In vain is the snare laid in the sight of any bird; but man, man only is the fool-hardy creature, that layeth wait for his own blood, and that lurketh privily for his own life.* How, I say, will every creature fly, run, strive, and struggle, to escape the danger it is sensible of? It is man only that delighteth to dance about the mouth of hell, and to be knowingly smitten with Satan's snare.

(6) The dependance that all the creatures have upon God: they teach thee to depend on him that made thee; yea, and will in the judgement condemn thee, for thy unlawful practices and dealings for thy preservation. The young ravens seek their food from God, and will condemn

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condemn thy lying, cheating, over-reaching, defrauding, and the like; they provide neither storehouse nor barn; but thou art so greedy of these things, that thou for them shuttest thyself out of the kingdom of heaven.

(7) The love and pity that is in their hearts to their young, and one another, will judge and condemn the hard-heartedness that is in thee to thy own soul. What shall I say? *The heavens shall reveal thy iniquity, and the earth shall rise up against thee*; that is, all the creatures of God, they will by their fruitfulness and subjection to the will of their Creator, judge and condemn thee for thy disobedience, and rebellion against him.

Now as these creatures do every day call unto thee, and lay before thee these things; so he hath for thy awakening, in case thou be asleep, and senseless, creatures of another nature; as,

(1) thy bed when thou liest down in it, preacheth to thee thy grave; thy sleep thy death; and thy rising in the morning thy resurrection to judgement.

(2) The goat that thou seest with thine eyes, and the felons that look out at the grate, they put thee in mind of the prison of hell, and of the dreadful state of those that are there.

(3) The fire that burns in thy chimney, it holds forth the fire of hell unto thee.

(4) The ugly smell, stench, and steam of the burning brimstone, it shews thee the loathsome, odious, and dreadful torments of hell.

(5) The darkness of the night in solitary places, and the fears that do commonly haunt those that walk therein, it preacheth to thee the fears and frights, the scares and amazements, that will for ever attend all damned souls.

(6) By thy delighting when thou art cold, to lay thyself on the fire to warm thyself, not caring how fiercely they flame therein, so thou canst be warm, and be refreshed thereby; by this, I say, God preacheth to thee, with what delight he will burn sinners in the flames of hell, for the easing of his mind, and the satisfaction of his justice. *Ab, (saith he), I will ease me of my adversaries, and avenge me of mine enemies.*

(7) Yea, by thy blowing the fire, that it may fasten upon the wood the better; thou preacheſt to thyſelf, how God will blow the fire of hell by the rigour of his law, to the end, it may by its flames, to purpoſe, kindle upon damned ſinners.

All theſe things, as inconfiderable and unlikely as they may appear to you now, yet in the judgement will be found the items and warning-words of God to your ſouls. And know, that he who could overthrow the land of Egypt with frogs, lice, flies, locuſts, &c. will overthrow the world at the laſt day, by the boot of the creatures; and that by the leaſt and moſt inconfiderable of them, as well as by the reſt. This book of the creatures, it is ſo excellent and ſo full, ſo eaſy, and ſo ſuiting the capacity of all, that there is not one man in the world, but is caught, convicted, and caſt by it. This is the book, that he who knows no letters may read in: yea, and that he who neither ſaw New Teſtament nor Old, may know both much of God and himſelf by it. It is this book, out of which generally both Job and his friends did ſo profoundly diſcourſe of the judgements of God, and that out of which God himſelf did ſo convincingly answer Job. Job was as perfect in this book, as we are, many of us, in the ſcriptures; yea, and could ſee further by it, than many now-a-days do ſee by the New Teſtament and Old. This is the book, out of which both Chriſt, the prophets, and apoſtles, do frequently diſcourſe by their ſimilitudes, proverbs, and parables: as being the moſt eaſy way to convince the world, though, by reaſon of their ignorance, nothing will work with them, but what is ſet on their heart by the Holy Ghoſt.

One word further, and I have done with this; and that is, God hath ſealed the judgement of the world by the book of the creatures, even by man's own careage unto ſuch of them, which, through any impement, have diſappointed his expectations. As thus, if thou haſt but a tree in thy orchard, that neither beareth fruit nor ought elſe that is good: why, thou art for hewing it down, and for appointing it as fuel for the fire: Now thou little thinkeſt, that by thy thus judging, thou

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shouldst pass sentence upon thy own fruitless soul; but it is so: *For now is that axe laid to the roots of the trees, and every tree that bringeth not forth good fruit, is hewen down, and cast into the fire.* For as truly as thou sayest of thy fruitless tree, *Cut it down, why doth it cumber the ground?* So truly doth thy voice cause heaven to eccho again upon thy head: *Cut him down, why doth he cumber the ground?*

Further, the inclination of thy heart towards fruitless and unprofitable creatures, doth fore-preach to thee the inclination of the heart of God towards thee in the judgement: If thou hast either cow, or any other beast, that is now unprofitable to thee, though thou mayest suffer them for some time to be with thee, as God suffereth sinners in the world; yet all this while thy heart is not with them; but thou wilt take thy time to clear thy hands of them. Why, just so shall thy judgement be, as God saith, *Though Moses and Samuel stood before me, (that is, to pray me to spare this people), yet my heart could not be towards them, therefore cast them out of my sight, and let them go forth.*

Thus, I say, will God judge the world at the last day; he will open before them, how they have degenerated and gone back from the principles of nature, in which he created them. Also, how they have slighted all the instructions that he hath given them, even by the obedience, fruitfulness, wisdom, labour, fear, and love of the creatures; and he will tell them, that as to their judgement, they themselves have decided it, both by their cutting down that which was fruitless, and by the withdrawing of their hearts from those things, which to them were unprofitable: *As therefore the tares are gathered, and burned in the fire, so shall it be in the end of the world.* As men deal with weeds, and rotten wood, so will God deal with sinners in the day of final judgement: And will bring in, I say, all the counsels and warnings he hath given men by these things, both to clear up, and to aggravate their judgement to them.

2. The second book that will be opened at this day, it will be the book of God's remembrance; for as God hath in his remembrance, recorded all and every particular

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cular good thing that his own people have done to and for his name, while they were in this world; so he hath in his remembrance recorded all the evil and sin of his adversaries, even every thing. Now God's remembrance is so perfect every way, that it is impossible that any thing should be lost that is committed to it to be kept, and brought forth to the judgement at the time appointed; for as a thousand years are but as yesterday with his eternity; so the sins that have been committed a thousand of years since, they are all so firmly fixed in the remembrance of the eternal God, that they are always as fresh and clear in his sight, as if they were but just now in committing: He calleth again the things that are past, and hath set our most securest things in the light of his countenance. As he also saith in another place, *Hell itself is naked before him, and destruction hath no covering*; that is, the most secret, cunning, and hidden contrivances of the most subtil of the infernal spirits, which yet are far more slethy than men, to hide their wickedness; yet, I say, all their ways, hearts, and most secret doings, are clear, to the very bottom of them, in the eyes of the great God: *All things are open and bare before the eyes of him with whom we have to do; who will bring to light the hidden things of darkness, and will make manifest the counsels of the heart.*

Ye that say, *The Lord shall not see, neither shall the God of Jacob regard it.* Understand, O ye brutish among the people: and ye fools, when will ye be wise? He that planted the ear, shall not he hear? He that formed the eye, shall not he see? He that chasteneth the Heathen, shall not he correct? He that teacheth man knowledge shall not he know? Can any hide himself in secret places, that I should not see him? (that is, when he is committing wickedness), saith the Lord. *Do not I fill heaven and earth, saith the Lord?*

Now to know and see things, it is the cause among men of their remembrance. Wherefore, God to shew us that he will remember all our sins, if we die out of Christ, he tells us, that he knoweth and seeth them all, and therefore must needs remember them; for as is his sight and knowledge, so is his remembrance of all things.

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When this book of his remembrance therefore is opened, as it shall be in the judgement; then shall be brought forth of their hidden holes, all things whatsoever hath been done since the world began, whether by kingdoms in general, or persons in particular. Now also shall be brought forth to open view, all the transactions of God and his Son, among the Sons of men, and every thing shall be applied to every particular person, in equity and justice, to whom they belong: The sins that thou hast committed shall be thy own, and thou thyself shalt bear them. *The Lord is a God of knowledge, and by him actions are weighed.*

It will be marvellous to behold how, by thousands, and ten thousands, God will call from their secret places those sins that one would have thought had been dead, and buried, and forgotten; yea, how he will shew before the sun, such things, so base and so horrid, that one would think it was not in the hearts of any to commit, for all is recorded in the book of God's remembrance. While men are here, they have a thousands tricks to present themselves one to another, far more fair and honest than they are, or ever were. As Christ said to the Pharisees, *Ye are they who justify yourselves before men, but God knoweth your hearts.* Ay, God knoweth indeed, what a nest, what a heap, what swarms, yea, what legions of hellish wickedness, there is with power lurking, like cockatrices, in those men, that one would swear a thousand times, are good and honest men. The way of men in their sins, *it is like an eagle in the air, a serpent upon a rock, a ship in the midst of the sea, and of a young man with a maid*, saith Solomon; that is, hiddenly, closely, covertly, burying all under fair pretences, wiping their mouths in the close of their evils, saying, I have done no wickedness.

But this though it may serve for the time present, and no longer, God will not be deluded, nor blinded, nor mocked, nor put off: *They consider not that I remember all their wickedness, (saith he) but I will reprove thee, and will set them in order before thine eyes.* Here will be laid open the very heart of Cain the murderer, of Judas the traitor, of Saul the adversary of David,

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David, and of those that under pretences of holiness have persecuted Christ, his word, and people. Now shall every drunkard, whoremaster, thief, and other wicked person, be turned their inside outward; their hearts right open, and every sin, with every circumstance of place, time, person with whom, with the causes also that drew them to the commission of every evil, be discovered to all. Here will be no hiding yourselves behind curtains, nor no covering yourselves with the black and dark night: *If I say, surely the darkness shall cover me, even the night shall be light about me; yea, O God, darkness hideth not from thee, but the night shineth as the day, the darkness and light are both alike unto thee.*

The piercing eye of God beholds all places, persons, and things; the holy hand of his justice writeth them down in the book of his remembrance; and by his power and wisdom, will he open and read to all men exactly, distinctly, and convincingly, whatever hath passed from them, or been done by them, in their whole life; *For, for all these things God will bring thee into judgement.* Again, as God will bring out of the book of his remembrance, whatever hath passed from thee against him; so also will he then bring forth, by the same book all things and carriages of his towards thee.

Here will he bring to thy mind every sermon thou hast heard, every chapter thou hast read, every conviction thou hast had on thy conscience, and every admonition that hath been given thee in all thy life, when thou wast in the land of the living.

Now will God lay open before thee, what patience he extended to thee, how he let thee live one year, two years, ten, yea, twenty and twenty years, and all to try thee. Yea, now also will he bring to thy view, how many times he warned, rebuked, threatened, and chastised thee for thy wickedness; how many awakening providences and judgements he continually laid before thy face; yea, how many a time thou didst, like Balaam, run upon the point of thy sword of justice, and how he gave back, as being loath to kill thee.

Now also again shall be brought before thee, and all men, how many strugglings God had with thy heart,

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on the sick-bed, to do thee good; yea, and at such times, how many vows, promises, engagements, and resolutions thou madest before God, to turn, if he would release thee from thy affliction, and take off his rod from thy back: And yet how thou didst, like the man possessed, break and snap in twain all these chains of iron with which thou hadst bound thy soul; and that for a very lust and sin. Here also will be opened before thee, how often thou hast sinned against thy light and knowledge; how often thou hast laid violent hands on thy own conscience; how often thou hast laboured to put out that light that hath stood in thy way to hinder thee from sinning against thy soul. Ah, Lord! what a condition will the Christless soul be in at this day? how will every one of these things afflict the damned soul? they will pierce like arrows, and bite like serpents, and sting like an adder. With what shame will that man stand before the judgement-seat of Christ, who must have all things he hath done against God, to provoke the eyes of his glory to jealousy, laid open before the whole host of the heavenly train! It would make a man blush to have his pockets searched for things that are stolen, in the midst of a market, especially if he stand upon his reputation and honour. But thou must have thy heart searched, the bottom of thy heart searched; and that, I say, before thy neighbour, whom thou hast wronged, and before the devils, whom thou hast served, yea, before God, whom thou hast despised, and before the angels, those holy and delicate creatures, whose holy and chaste faces will scarce forbear blushing, while God is making thee vomit up all thou has swallowed; for God shall bring it out of thy belly.

For, as for God to forget iniquity, is one of the chief heads of the covenant of grace, and as an argument of the highest nature, to beget, and to continue consolation in the godly; so the remembrance of iniquity, by the Lord, it is one of the heaviest loads and judgements that can befall any poor creature. Lord, (saith the prophet), *remember not against us former iniquities*: And again, *If thou, Lord, shouldst mark iniquity, O Lord, who shall stand?* And the reason is, because that which

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the Lord forgetteth, is forgiven for ever; but that which he remembereth, it is charged for ever, and nothing can take it away: *Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God.*

3. The third book that will at this day be opened, and out of which God will judge the world; it is the book of the law, or ten words given forth on the Mount Sinai. But this book will more specially concern these that have received it, or that have had knowledge thereof. Every one shall not be judged by this book, as there delivered, though they shall be judged by the works of it, which are written in their hearts: *As many as have sinned without law, shall perish without law, and they that have sinned in the law shall be judged by the law.* That is, the Heathens that never knew the law, as delivered on Sinai, they shall be judged by the law, as it was written in man's heart in his creation (which is comprised within the book of the creatures): but those that have knowledge of the law as delivered on Sinai, they shall be judged by the law as there given.

Now then this book, when it is opened at the day of judgement, it will to those to whom it especially relates, be a most terrible law, far surpassing the two aforementioned. This law, as I may so say, it is the chief and most pure resemblance of the justice and holiness of the heavenly Majesty, and doth hold forth to all men the sharpness and keenness of his wrath above the other two that I have before mentioned. I say, both because it hath been delivered more plain and open, both as to the duty enjoined, and the sin prohibited, and therefore must of necessity fall with the more violence upon the head of all that shall be found within the compass of it.

This law, it hath in it to be opened at this day these two general heads: 1. A discovery of the evil of sin, that is so against plain light and truth. And, 2. A discovery of the vanity of all things that will at this day be brought by sinners, for their help and plea at the judgement. Alas, who can but imagine, that the poor world, at the day of their arraignment, should muster

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up all that ever they can think of, as arguments to shelter them from the execution of that fierce wrath, that then with sinking souls they will see prepared for them?

(1) As to the first of these, the apostle tells us, that the law was added, that the offence might abound, or be discovered what it is. As he saith again, *I had not known sin but by the law.* Thus it is in this life; and thus it will be in the day of judgement; that is, those that see sin, and that in its abounding nature, and in its exceeding sinfulness, they must see it by the law; for that is indeed the glass by which God discovereth sin, and the filthy spots of leprosy that are in the soul. Now those that have not the happiness to see their sin by the law in this life, while there is a fountain of grace to wash in and be clean; they must have the misery to see it at the judgement, when nothing is left but misery and pain, as the punishment for the same. At which day those little tittles of this holy law, that now men so easily look over, and sin against with ease, they will every one of them appear with such dread and with such flaming justice against every offence committed; that if heaven and earth itself should step in to shelter the sinner from the justice and wrath due to sin, it would turn them up by the roots: *It is easier for heaven and earth to pass away, than for one tittle of the law to fall.* If there appeared such flames, such thunderings and tempests, as there were at the giving of the law? what flames and blackness will there appear at the execution thereof? And if at the giving of the law there appeared so much holiness and justice, that it made all Israel fly, yea holy Moses exceedingly fear and quake; what will become of those that God shall judge by the rigour of this law in the day of judgement!

O what thunderings and lightnings? what earthquakes and tempests will there be in every damned soul at the opening of this book! *Then indeed will God visit them with thunder and earthquake, and great noise; with storm and tempest, and the flame of a devouring fire. For behold (saith the prophet) the Lord will come with fire, and with his chariots, like a whirlwind, to render*

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his anger with fury, and his rebukes with flames of fire.

The Lord will come with fire, that is, in the flaming heat of his justice and holiness against sin and sinners, to execute the rigour of his threatnings upon their perishing souls.

(2) The second general head that is contained in this law, to be opened at this day, is its exactness and purity, and strictness as to all acts of good that any poor creature hath done it this life, whereby he in the judgement will think to shelter, or secure himself from the wrath of God. This is the rule, and line, and plummet, whereby every act of every man, shall be measured; and he whose righteousness is not found every way answerable to this law, which all will fall short of, but they that have the righteousness of God by faith in Jesus Christ: He must perish, as he saith, *Judgement also will I lay to the line, and righteousness will I lay to the plummet, and the hail shall sweep away the refuge of lies, and the water shall overflow the hiding-places.* That is, though men may now shelter themselves under legal repentance, cold profession, good meaning, thinkings, and doings; yet all these things must be measured, and weighed in the balance of God's most righteous law: And as I said, whatever in that day is not found the righteousness of God, it will be found a refuge of lies, and will be drowned by the overflowing of the wrath of God, as the waters of Noah overflowed the world. And hence it is, that all the ungodly will at this day be found as stubble, and the law as fire. As it saith, *From his right hand went a firey law.* And again, *His lips are full of indignation, and his tongue as a devouring fire.* For as fire, where it seizeth, doth burn, eat, destroy, devour, and consume; so will the law, all those that at this day, shall be found under the transgression of the least tittle of it. It will be with these souls at the day of judgement, as it is with those countries that are over-run with most merciless conquerors, who leave not any thing behind them, but swallow up all with fire and sword: *For by fire, and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many.* There are two things at the day

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of judgement, will meet in their height and utmost strength, and they are sin and the law; for the judgement will not be, till the iniquity of the world be full ripe.

Now, then, when sin is come to its full, having played all its pranks, and done all the mischief it can against the Lord of glory, then God brings forth the law, his holy and righteous law, one of which will now reign for ever, that is, either the law or sin: Wherefore sin and sinners, they must tremble with all that help, and hold them up; for God will magnify the law, and make it honourable; that is, will give it the victory over the world for ever: for that is holy, just, and good. They are unholy, unjust, and bad; therefore by this law will the Lord rain snares, fire, and brimstone, and a horrible tempest, this shall be the portion of their cup. Let no man say, then, that because God is so famous in his mercy and patience, in this day of his grace, that therefore he will not be fierce and dreadful in his justice, in the day of judgement; for judgement and justice is the last thing that God intends to bring upon the stage, which will then be to the full as terrible, as now his goodness, and patience, and long-sufferance, is admirable: Lord, who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

You may see, if you will, a few of the sparks of the justice of God against sin and sinners, by his casting off angels for sin, from heaven to hell, by his drowning the old world, by his burning of Sodom and Gomorrah to ashes, condemning them with an overthrow, making them an example to those that after should live ungodly.

For whatsoever the law saith, it saith to them that are under the law, *That every mouth may be stopped, and all the world become guilty before God.*

Moses seems to wonder, that the children of Israel could continue to live, when they did but hear the law delivered on the mountain: *Did ever people (saith he) hear the Lord speak out of the midst of the fire, as thou hast done, and live? O that ye did but know the law, and the wondrous things that are written therein, before the Lord cause that fearful voice to be heard, Curs-*
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The Resurrection of the Dead, and eternal Judgement, ed is every one that continueth not in every thing that is written in the book of the law to do them. Which curse must fall on all that walk not in all the commandments of God, without iniquity; which none do, I say, but they that walk in Christ, who hath alone fulfilled them all.

The law is that which standeth at the entrance of the paradise of God, as a flaming sword, turning every way to keep out those that are not righteous with the righteousness of God, that have not skill to come to the throne of grace by that new and living way which he hath consecrated for us through the veil; that is to say, his flesh. For though this law, I say, be taken away by Christ Jesus, for all that truly and savingly believe; yet it remains in full, force and power, in every tittle of it, against every soul of man that now shall be found in his tabernacle; that is, in himself, and out of the Lord Jesus: It lieth, I say, like a lion rampant, at the gates of heaven, and will roar upon every unconverted soul, fiercely accusing every one that now would gladly enter in through the gates into this city. So then, he that can answer all its most perfect and legal commands, and that can live in the midst of devouring fire, and there enjoy God, and solace himself; he shall dwell on high, and shall not be hurt by this law: *His place of defence shall be the munitions of rocks: bread shall be given him; and his water shall be sure; thine eyes shall behold the king in his beauty; they shall see the land that is very far off.* Blessed, then, is he whose righteousness doth answer every point of the law of God, according to 1 Cor. 1. 30. He shall be able to escape all those things that shall come to pass, and to stand before the Son of man; for in himself our God is a consuming fire; and man, out of Christ, is but as stubble, chaff, thorns, briars, fuel, for the wrath of this holy and sinner-consuming God to seize upon for ever: *Who can stand before his indignation? who can abide the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him.*

Now, when these three books are thus opened, there will, without doubt, be sad throbbing and pricking in every heart that now stands for his life, before the judgement-seat

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ment-seat of Christ the righteous judge; and without all question, they will be studying a thousand ways to evade and shift the stroke, that by the sin that these three books do charge them with, will immediately fall upon them.

But now, to cut off all these at a blow, forthwith appear the witnesses, who are ready to evince, and make full and soul-killing proof of every particular charged against them.

1. And the first is, God himself: *I (saith he) will be a swift witness against the forcerers, and against the adulterers, and against false swearers, and against those that oppressed the hireling of his wages, the widow and the fatherless, and that turn aside the stranger from his right, and that feareth not me, saith the Lord.*

This must needs be of great sway with every soul, that God should now come in: *I will witness (saith God) that these things of which ye are accused before the judge are true.* I have seen all, know all, and write down all. There hath not been a thought in your heart, nor a word in your tongue, but I have known it altogether. All things have always been open and naked to mine eye; yea, my eye-lids try the children of men: I have known your down-sitting, and your up-rising, and have understood your thoughts afar off; I have compassed your path, and am well acquainted with all your ways.

(1) You have not continued in that state of nature in which I did at first create you: You have not liked to retain that knowledge and understanding of God that you had, and might have had, by the very book of the creatures. You gave way to the suggestions of fallen angels; and so your foolish hearts were darkened, and alienated, and estranged from God.

(2) All the creatures that were in the world have even condemned you: they have been fruitful, but you fruitless; they have been fearful of danger, but you fool-hardy; they have taken the fittest opportunity for their own preservation, but thou hast both blindly and confidently gone on to thy punishment.

(3) Touching the book of my remembrance, who can contradict it? *Do not I fill heaven and earth, saith the*

the Lord? Was I not in all places to behold, to see, and to observe thee in all thy ways? My eye saw the thief and the adulterer; and I heard every lie and oath of the wicked; I saw the hypocrisy of the dissembler; they have committed villany in Israel, and have committed adultery with their neighbours wives, and have spoken lying words in my name, which I have not commanded them, even I know and am a witness, saith the Lord.

(4) God will also come in against them for their transgressing his law, even the law which he delivered on Mount Sinai: he will, I say, open every tittle thereof in such order and truth, and apply the breach of each particular person with such convincing arguments, that they will fall down silenced for ever: *Every mouth shall be stopped, and all the world shall become guilty before God.*

2. There is yet another witness, for the condemning the transgressors of these laws, and that is Conscience; *their consciences also bearing witness*, saith the apostle, Conscience is a thousand witnesses. Conscience, it will cry Amen to every word that the great God doth speak against thee. Conscience is a terrible accuser; it will hold pace with the witness of God, as to the truth of evidence to a hair's breadth. The witnesses of conscience, it is of great authority, it commands guilt, and fasteneth it on every soul which it accuseth. And hence it is said, *If our hearts or conscience accuse us.* Conscience will thunder and lighten at this day; even the consciences of the most Pagan sinners in the world will have sufficiently wherewith to accuse, to condemn, and to make paleness appear in their faces, and breaking in their loins, by reason of the force of its conviction. O the mire and dirt that a guilty conscience, when it is forced to speak, will cast up and throw out before the judgement-seat: It must out: none can speak peace, nor health to that man, upon whom God hath let loose his own conscience. Cain will now cry, *My punishment is greater than I can bear*; Judas will hang himself; and both Belshazzar and Felix will feel the joints of their loins to be loosened, and their knees to smite one against another, when conscience stirreth. When con-

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science is once thoroughly awakened, as it shall be before the judgement-seat; God need say no more to the sinner, than Solomon said to filthy Shimei, *Thou knowest all the wickedness that thy heart is privy to.* As who should say, thy conscience knoweth, and can well inform thee of all the evil and sin that thou art guilty of. To all which it answereth even as face answereth to face in a glass; or as an eccho answereth the man that speaketh; as fast, I say, as God chargeth, conscience will cry out, Guilty, guilty, Lord; guilty of all, of every whit; I remember clearly all the crimes thou layest before me. Thus, I say, will conscience be a witness against the soul in the day of God.

3. As God and conscience will at this day be most dreadful witnesses against the sinful man; so also will those several thoughts that have passed through man's heart be a witness also against him. As he said before, *Their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another, in the day when God shall judge the secrets of men by Jesus Christ, according to the gospel.*

The thoughts come in as a witness for God against the sinner, upon the account of that unsteadiness and variety that was in them, both touching God and their own selves.

1st, Sometimes the man thinks there is no God, but that every thing hath its rise of itself; or by chance or fortune: *The fool hath said in his heart, there is no God.*

Sometimes again, they think there is a God; but yet they think and imagine of him falsely: *Thou thoughtest that I was altogether such a one as thyself, (saith God) but I will reprove thee.*

Men think, that because they can sin with delight, that therefore God can let them escape without punishment. Nay, oftentimes they think, that God doth either quite forget their wickedness, or else that he will be pleased with such satisfaction as they are pleased to give him, even a few howling prayers, feigned and hypocritical tears and weepings, which pass from them, more for fear of the punishment of hell-fire, than because they have offended so holy, so just, and so glori-

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ous a God, and so loving and so condescending a Jesus.

Sometimes again they have had right thoughts of something of God, but not of him together; either thinking so of his justice, as to drive them from him, and also cause them to put him out of their mind; or else so thinking of his mercy, as that they quite forget his holiness and justice. Now both these are but base thoughts of God, and so erroneous and sinful thoughts.

Sometimes also they have pretty right thoughts of God, both as to justice and mercy, but then through the wretchedness of their unsatisfied nature, they, against the light and knowledge, do, with shut eyes, and hardened hearts, rush fiercely, knowingly, and willingly, again into their sins and wickedness.

2dly, As men have these various thoughts of God so also their thoughts are not steady about themselves.

(1) Sometimes they think they are sinners, and therefore they have need of mercy.

(2) Sometimes again they think they are righteous, and so have not so much need: mark, and yet both alike rotten and base; because, as the last is altogether senseless, so the first is not at all savingly sensible.

(3) Sometimes again they think they are gods, that they shall never die, or that if they do die, yet they shall never rise again; or if they do rise again, yet they shall be saved, though they have lived vilely, and in their sins, all the days of their life. Now, I say, every one of these thoughts, with ten thousand more of the like nature, will God bring in against the rebels in the judgement-day. Which thoughts shall every one of them be brought forth in their distinct order. *He sheweth to man what is his thought. And again, I know that thou canst do every thing, and that no thought can be hid from thee.* We read, that when the strangers at Jerusalem did but hear the apostles speak to every one of them in their own language, how it amazed and confounded them. But I say, how will they look and be amazed, when God shall evidently, clearly, and fully, speak out all their hearts, and every thought they have had before them?

Now the reason and strength of this witness will be here,

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here, that God will, by the variety and crossness that their thoughts had one to another, and by the contradiction that was in them, prove them sinners and ungodly; because that, I say, sometimes they thought there was a God, sometimes again they thought there was none. Sometimes they thought that he was such a God, and sometimes again they thought of him quite contrary: Sometimes they thought he was worth regarding, and sometimes they thought he was not; As also, sometimes they thought he would be faithful, both to mercy, and justice, and sinners; and sometimes again they thought he would not.

What greater argument now can there be, to prove men vanity, froth, a lie, sinners, deluded by the devil, and such as had false apprehensions of God, his ways, his word, his justice, his holiness, of themselves, their sins, and every action?

Now they will indeed appear a very lump of confusion, a mass of sin, a bundle of ignorance, of atheism, of unbelief, and of all things that should lay them obnoxious to the judgements of God. This will God, I say, by mustering up the thoughts of man, and by shewing of them, *that every imagination and thought of their heart was only evil, and that continually*, (by shewing of them what staggering, drunken, wild, and uncomely thoughts they have had, both of him and of themselves), convince them, cast them, and condemn them for sinners and transgressors against the book of creatures the book of his remembrance, and the book of the law. By the variety of their thoughts, they shall be proved unstable, ignorant, wandering stars, clouds carried with a tempest, without order or guidance and taken captive of the devil at his will.

Now, while the wicked are thus standing upon their trial and lives before the judgement-seat, and that in the view of heaven and hell; they, I say, hearing and seeing such dreadful things, both written and witnessed against every one of them; and that by such books and such witnesses as do not only talk, but testify, and that with the whole strength of truth against them; they will then begin, though poorly, and without any

advantage, to plead for themselves, which plea, will be to this effect :

Lord, we did find in the scriptures, that thou didst send a Saviour into the world, to deliver us from these sins and miseries. We hear this Saviour also published, and openly proffered to such poor sinners as we are. Lord, Lord, we also made profession of this Saviour, and were many of us frequenters of his holy ordinances: We have eat and drank in thy presence, and thou hast taught in our streets. Lord, we have also, some of us, been preachers ourselves, we have prophesied in thy name, and in thy name have we cast out devils, and done many wondrous works. Nay, Lord, we did herd among thy people; we forsook the profane and wicked world; and carried our shining lamps before us in the face of all men. Lord, Lord, open to us.

All the while they are thus pleading and speaking for themselves, behold how earnestly they groan, how ghastly they look, and how now the brimish tears flow down like rivers from their eyes, ever redoubling their petition, Lord, Lord, Lord, Lord: First thinking of this thing, and then of that, ever contending, seeking, and striving *to enter in at this strait gate*. As Christ saith, *When once the master of the house is risen up, that is, when Christ hath laid aside his mediation for sinners, and hath taken upon him only to judge and condemn; then will the wicked begin to stand without, and to knock and contend for a portion among them that are the blessed.* Ah, how will their hearts twitter, while they look upon the kingdom of glory! And how will they ake and throb at every view of hell, their proper place! Still crying, O that we might inherit life, and O that we might escape eternal death.

But now, to take away all cavils and objections that of this nature will arise in the hearts of these men; forthwith the book of life is brought out of a conclusion and a final end of eternal judgement. As John saith *The books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things that were written in the books, according to their works.*

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But this book of life, it is not at this time opened; because there are not any godly to be tried; for, as I have shewed before, their judgement is past and over, before the wicked rise. The book of life then, it is now opened for further conviction of damned reprobates, that their mouths may be stopped for ever, as touching all their cavils, contendings, and arguments against God's proceeding in judgement with them. For, believe it, while God is judging them, they will fall to judging him again; but he will be justified in his sayings, and will overcome when he is judged at this day. Yet not by a hasty and angry casting them away, but by a legal and convincing proceeding against them, and overthrowing all their cavils by his manifest and invincible truth. Wherefore, to cut off all that they can say, he will now open the book of life before them, and will shew them what is written therein, both as to election, conversion, and a truly gospel conversation: and will convince them, that they neither are of the number of his elect, neither were they ever regenerate, neither had ever a truly gospel-conversation in the world.

By these three things then, out of this book, thou, who art not saved, must at last be judged, and overcome.

1. Here will be tried, whether thou art within that part of this book, wherein all the elect are recorded: for all the elect are written here, as Christ saith, *Rejoice that your names are written in heaven.* And again, *in thy book* (saith he to his Father) *are all my members written.*

Now then, if thy name be not found either among the prophets, apostles, or the rest of saints, thou must be put by, as one that is cast away, as one polluted, and as an abominable branch. Thy name is wanting in the genealogies and rolls of heaven; thou art not pricked for everlasting life; therefore thou must not be delivered from that foul amazing misery; for there are no souls can, though they would give a thousand worlds, be delivered at the day of God, but such that are found written in this book. Every one of those that are written, though never a one of those that are not written shall in that day be delivered from the wrath to come.

But,

But, O! methinks, with what careful hearts will the damned now begin to look for their names in this book. Those that, when once the long-suffering of God waited on them, made light of all admonition, and slighted the counsel of making their calling and election sure, would now give thousands of treasures, that they could but spy their names, though last and least among the sons of God: But, I say, how will they fail; how will they faint; how will they die and languish in their souls, when they shall, still as they look, see their names wanting. What a pinch will it be to Cain, to see his brother there recorded, and he himself left out! Absalom will now swoon, and be as one that giveth up the ghost, when he shall see David his father, and Solomon his brother, written here, while he withal is written in the earth, among the damned. Thus, I say, will sadness be added to sadness, in the soul of the perishing world, when they fail of finding their names in this part of the book of the life of the Lamb, slain from the foundation of the world.

2. The second part of this book, is that in which is recorded the nature of conversion, of faith, love, &c. And those that have not had the effectual word of God upon them, and the true and saving operation of grace in their hearts, which is indeed the true life which is begun in every Christian, they will be found still not written in this book; for the living, the holy living souls, are they only that are written therein: As the prophet saith, *And he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.* Eternal life is already in this life begun in every soul that shall be saved; as Christ saith, *He that believeth in me, hath everlasting life.* And again, *Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.* And hence they are called the living, that are written in this book. Here then the Lord will open before thee what conversion is, in the true and simple nature of it, which, when thou beholdest, thou wilt then be convinced, that this thou hast mist of; for it must needs be, that when thou beholdest, by the records of heaven, what

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what a change, what a turn, what an alteration the work of regeneration maketh on every soul, and in every heart, where the effectual call, or the call according to his purpose, is, that thou who hast lived a stranger to this or that, hast contented thyself with the notion only, or a formal and feigned profession thereof: I say, it cannot be, but that thou must forthwith fall down, and with grief conclude, that thou hast no share in this part of the book of life neither: the living only are written herein. There is not one dead, carnal, wicked man, recorded here. No, but when the Lord shall at this day make mention of Rahab, of Babylon, of Philistia, and Ethiopia; that is, of all the cursed rabble and crew of the damned; then he will say, that this man was born there, that is amongst them, so hath his name where they have theirs; namely, under the black rod, in the king's black book, where he hath recorded all his enemies and traitors. It shall be said of this man, of this ungodly man, that he was born there: that he lived and died in the state of nature, and so under the curse of God, even as others; for as he said of wicked Coniah, *Write this man childless*; so he saith of every ungodly man, that so departed out of this world, *Write this man graceless*.

Wherefore, I say, among the Babylonians and Philistines, among the unbelieving Moors and Pagans, his name will be found in the day when it will be inquired where every man was born; for God at this day will divide the whole world into these two ranks, the children of the world, and the children of Zion. Wherefore, here is the honour, the privilege, and advantage, that the godly above the wicked will have at the day of their counting, *When the Lord maketh mention of Zion, it shall be then acknowledged, that this and that (good) man was born in her; the Lord shall count (saith the prophet) when he writeth up the people, that this man was born there.*

This man had the work of conversion, of faith, and grace, in his soul. This man is a child of Zion, of the heavenly Jerusalem, which is also written in heaven. Blessed is the people that are in such a case.

But,

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But, poor soul, counters will not go for gold now; for though so long as thou didst judge thyself, by the crooked rule of thy own reason, and fancy, and affection, thou wast pure in thine own eyes, yet now thou must be judged alone, by the words and rule of the Lord Jesus. Which words shall not now, as in times past, be wrested and wrung, both this way and that, to smooth thee up in the hypocrites hope, and carnal confidence; but be thou king, or Keker, be thou who thou wilt, the word of Christ, and that with this interpretation only, *it shall judge thee in the last day.*

Now will sinners begin to cry with loud and bitter cries, Oh, ten thousand worlds for a saving work of grace. Crowns and kingdoms for the least measure of saving faith, and for the love that Christ will say is the love of his own Spirit.

Now they will begin also to see the work of a broken and a contrite spirit, and of walking with God, as living stones in this world. But, alas! these things appear in their hearts, to the damned too late; as also do all things else. This will be but like the repentance of the thief, about whose neck is the halter, and he turning off the ladder; for the unfortunate hap of the damned will be, that the glory of heavenly things will not appear to them, till out of season. Christ must now indeed be shewed to them, as also the true nature of faith, and all grace; but it will be, when the door is shut, and mercy gone: they will pray, and repent most earnestly; but it will be in the time of great waters of the floods of eternal wrath, when they cannot come nigh him.

Well then, tell me sinner, if Christ should now come to judge the world, canst thou abide the trial of the book of life; art thou confident that thy profession, that thy conversion, thy faith, and all other graces thou thinkest thou hast, will prove gold, silver, and precious stones, in this day? Behold, he comes as a refiner's fire, and as fuller's soap: Shalt thou indeed abide the melting and washing of this day? Examine, I say, beforehand, and try thyself unfeignedly; for every one that doth truth, cometh to the light, that their deeds may be made manifest, that they are wrought in God.

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Thou sayest thou art a Christian, that also thou hast repented, dost believe, and love the Lord Jesus; but the question is, whether these things will be found of equal length, heighth, and breadth, with the book of life? or whether, when thou art weighed in the balance, thou wilt yet be found wanting? How if, when thou comest to speak for thyself before God, thou shouldst say Siboleth, instead of Shibolet? that is, though almost, yet not rightly and naturally the language of the Christians.

If thou miss but one letter in thy evidence, thou art gone; for though thou mayest deceive thy own heart with brasse instead of gold, and with tin instead of silver; yet God will not be so put off. You know how confident the foolish virgins were, and yet how they were deceived. They herded with the saints, they went forth from the gross pollutions of the world, they every one had shining lamps, and all went forth to meet the bridegroom, and yet they missed the kingdom. They were not written among the living in Jerusalem; they had not the true, powerful, saving work of conversion, of faith, and grace in their souls; they that are foolish, take thair lamps, but take no oil, no saving grace with them. Thus you see how sinners will be put to it before the judgement-seat from these two parts of this book of life. But,

3. There is yet another part of this book to be opened, and that is, that part of it in which is recorded those noble and christian acts, that they have done since the time of their conversion and turning to Christ. Here I say, is recorded the testimony of the saints against sin and Antichrist: their suffering for the sake of God, their love to the members of Christ, their patience under the cross, and their faithful frequenting the assemblies of the saints, and their encouraging one another to bear up in his ways in the worst of times; even when the proud was called happy, and when they that wrought wickedness, were even set up. As he there saith, *Then they that feared the Lord, spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name.*

For indeed; as truly as any person hath his name found in the first part of this book of life, and his conversion in the second: So there is a third part, in which there is his noble, spiritual, and holy actions recorded, and set down. As it is said by the Spirit, to John, concerning those that suffered martyrdom for the truth of Jesus, *Write, blessed are the dead that die in the Lord; yea, saith the Spirit, that they may rest from their labours, and their works follow them.*

And hence it is, that the labour of the saints, and the book of life, are mentioned together, signifying that the travels and labours, and acts of the godly, are recorded therein.

And hence it is again, that the Lord doth tell Sardis, that those among them that stood it out to the last gasp, in the faith and love of the gospel, should not be blotted out of the book of life; but they, with the work of God on their soul, and their labour for God in this world, should be confessed before his Father, and before his angels.

This part of this book, is in another place called, *The book of the word of the Lord*, because in it, I say, is recorded these famous acts of the saints, against the world, flesh, and the devil.

You find also, how exact the Holy Ghost is, in recording the travels, pains, labour, and goodness of any of the children of Israel, in their journey from Egypt to Canaan, which was a representation of the travels of the saints, from nature to grace, and from grace to glory. King Ahasuerus kept in his library, a book of records, wherein was writ the good service that his subjects did for him at any time, which was a type also of the manner and order of heaven. And as sure as ever Mordecai, when search was made in the rolls, was found there to have done such and such service for the king and his kingdom, so surely will it be found what every saint hath done for God at the day of inquiry. You find in the Old Testament also, still as any of the kings of Judah died, there was surely a record in the book of Chronicles, of their memorable acts and doings for their God, the church, and the commonwealth of Israel, which

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still doth further hold forth unto the children of men, this very thing, that all the kings of the New Testament, which are the saints of God, have all their acts, and what they have done for their God, &c. recorded in the book of Chronicles, in the heavenly Jerusalem.

Now I say, when this part of the book of life shall be opened, what can be found in it, of the good deeds, and heaven-born actions of wicked men? Just nothing; for as it is not to be expected that thorns should bring forth grapes, or that thistles should bear figs; so it cannot be imagined, that ungodly men should have any thing to their commendation recorded in this part of the book of life. What hast thou done, man, for God in this world?

Art thou one of them that hast set thyself against those strong strugglings of pride, lust, covetousness, and secret wickedness, that remain in thy heart, like Job and Paul?

2. And do these strugglings against these things, arise from pure love to the Lord Jesus, or from some legal terrors and conviction for sin?

3. Dost thou, I say, struggle against thy lusts, because thou doest in truth love the sweet, holy, and blessed leadings of the Spirit of the Lord Jesus; its leadings of thee, I say, into his blood and death, for thy justification, and deliverance from wrath to come?

4. What acts of self-denial hast thou done for the name of the Lord Jesus, among the sons of men I say, what house, what friend, what wife, what children, and the like, hast thou lost or left, for the word of God, and the testimony of his truth in the world?

5. Wast thou one of them that did sigh and afflict thyself for the abomination of the times, and that Christ hath marked and recorded for such a one?

6. In a word, Art thou one of them that wouldst not be won, neither by fear, frowns, nor flatteries, to forsake the ways of God, or wrong thy conscience? or art thou one of them that slightest those opportunities, that Satan and this world did often give thee to return to sin in secret. These be the men whose praise is in the gospel; and whose commendable and worthy acts are re-

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 corded before the judge of all the world. Alas, alas! these things are strange things to a carnal and wicked man. Nothing of this hath been done by him in this life; and therefore how can any such be recorded for him in the book of life; wherefore he must needs be shut out of this part also; as David saith, *Let them be blotted out of the book of the living, and not be written with the righteous.*

Thus, I say, the wicked will find nothing for their comfort, either in the first part of this book, where all the names of the elect are, neither will they find any thing in the second part thereof, where is recorded the true nature and operation of effectual conversion of faith or love, or the like; and, I say, neither can any thing be found in this third part, wherein is recorded the worthy acts and memorable deeds of the saints of the Lord Jesus. Thus, when Christ therefore hath opened before them this book of life, and convinced the ungodly at this day out of it, he will then shut it up again, saying, I find nothing herein that will do you good; you are none of my elect; you are the sons of perdition: for as these things will be found clear and full in the book of life, so they will be found effectually wrought in the hearts of the elect; all whose conversation and perseverance shall now be opened before thy eyes, as a witness, I say, of the truth of what thou here seest opened before thee, and also of thy unregenerate estate. Now, thou wilt see what a turn, what a change, and what a clinging to God, to Christ, and his word and ways, there was found in the souls of the saved ones. Here shall be seen also how resolvedly, unfeignedly, and heartily, the true child of God did oppose, resist, and war against his most dearest and darling lusts and corruptions. Now, the saints are hidden ones; but then they shall be manifest: this is the marrow in which the Lord will shew who are his, and who they are that fear the Lord, and who that fear him not. Now you shall see how Abraham left his country; how close good Lot did stick to God in profane and wicked Sodom; how the apostles left all to follow Jesus Christ, and how patiently they took all crosses, afflictions, persecutions, and necessities, for the kingdom

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kingdom of heaven's sake; how they endured burning, starving, stoning, hanging, and a thousand calamities; how they manifested their love to their Lord, his cause and people, in the worst of times, and in the days when they were most rejected, slighted, abused, and abased: *Then shall the King say to them on his right hand, (and that when all the devils and damned sinners stand by), Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, (you are indeed the truly converted souls, as appears by the grace that was in your hearts): For I was an hungred, and you gave me meat; I was thirsty, and you gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and you visited me; and in prison, and you came unto me. You owned me, stood by me, and denied yourselves, to nourish me, and my poor members, in our low, and weak, and most despised condition. This, I say, the world shall see, hear, and be witnesses of, against themselves and their souls for ever: for how can it be but these poor damned sinners should be forced to confess, that they were both Christless and graceless, when they shall find, both in the book of life, and in the hearts of the holy and beloved souls, that which themselves are quite barren of, and greatest strangers to. The saints, by the fruits of regeneration, even in this world, do testify to the world, not only the truth of conversion in themselves, but also that they are yet Christless, and so heavenless, and salvationless, that are not converted. But, alas! while we are here, they will evade this testimony, both of our happiness, by calling our faith phantasy, our communion with God delusion, and the sincere profession of his word before the world hypocrisy, pride, and arrogancy: Yet, I say, when they see us on the right hand of Christ, commingled among the angels of light, and themselves on his left hand, and commingled with the angels of darkness; and, I say, when they shall see our hearts and ways opened before their eyes, and owned by the judge for honest hearts and good ways, and yet the same ways that they hated, slighted, disowned, and contemned; what will they, or what can they say, but thus, We fools,*

fools, counted their lives madness, and their end to be without honour; but how are they numbred with the saints, and owned by God and Christ?

And truly, was it not that the world might, by seeing the turn that is wrought on the godly at their conversion, be convinced of the evil of their ways, or be left without excuse the more in the day of God, (with some other reasons), they should not, I am persuaded, stay so long from heaven as they do, nor undergo so much abuse and hardship as frequently befalls them. God, by the lengthning out the life of his people that are scattered here and there among men in this world, is making work for the day of judgement, and the overthrow of the implacable, for ever and ever, and, as I have said, will by the conversion, life, patience, self-denial, and heavenly-mindedness of his dear children, give them a heavy and most dreadful blow. Now when God hath thus laid open the work of grace, both by the book of life, and the Christian's heart; then, of itself, will fall to the ground their pleading what gifts and abilities they had in this world, they will now see that gifts and grace, are two things; and also, that whosoever is graceless, let their gifts be never so excellent, they must perish and be lost for ever: wherefore all their gifts, they shall be found the workers of iniquity, and shall be so judged and condemned. That is a notable place in the prophecy of Ezekiel, "Thus saith the Lord, (saith he), If the prince (the Prince of life) give a gift to any of his sons, that is, to any that are truly gracious, the inheritance, or the profit that he gets thereby, shall be his sons; that is, for the exercise of his gift, he shall receive a reward; but if he give a gift of his inheritance to one of his servants, (that is not a son), then it shall be his (but) to the year of liberty, after it shall return to the prince," &c. This day of liberty, it is now when the judge is set upon the throne to judgement, even the glorious liberty of the children of God; wherefore then will Christ say to them that stand by, *Take from him the pound, and give it to him that hath ten pounds, this servant must not abide in the house for ever, though with the Son it shall be so.* A man may be used as a
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servant in the church of God, and may receive many gifts, and much knowledge of the things of heaven, and yet at last himself be no more than a very bubble and nothing.

But now, I say, at this day they shall clearly see the difference between gifts and grace, even as clearly as now they that have eyes can see the difference between gifts and ignorance, and very foolishness. This our day doth indeed abound with gifts; many sparkling wits are seen in every corner; men have the word and truth of Christ at their fingers ends; but alas, with many, yea, a great many, there is nought but wits and gifts; they are but words, all their religion lieth in their tongues and heads; the power of what they say and know it is seen in others, not in themselves. These are like the Lord on whom the king of Israel leaned; they shall see the plenty, the blessed plenty that God doth provide, and will bestow upon his church, but they shall not taste thereof.

Before I conclude this matter, observe, that among all the objections and cavils that are made, and will be made, by the ungodly, in the day of the Lord Jesus, they have not one hump about election and reprobation: they murmur not at all that they were not predestined to eternal life) and the reason is, because then they shall see, though now they are blind, that God could in his prerogative royal, without prejudice to them that are damned, chuse and refuse at pleasure; and besides, they at that day shall be convinced, that there was so much reality, and downright willingness in God, in every tender of grace and mercy to the worst of men; and also so much goodness, justness, and reasonableness, in every command of the gospel of grace, which they were so often intreated and beseeched to embrace, that they will be drowned in the conviction of this, that did refuse love, grace, reason, &c. Love, I say, for hatred, grace for sin, and things reasonable, for things unreasonable and vain. Now they shall see they left glory for shame, God for the devil, heaven for hell, light for darkness. Now they shall see, that though they made themselves beasts, yet God made them reasonable creatures, and
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that he did with reason expect that they should have adhered to, and have delighted in, things that are good and according to God: yea, now they shall see, that though God did not determine to bring them to heaven against their hearts and wills, and the love that they had to their sins; yet then they shall be convinced that God was far from infusing any thing into their souls, that should in the least hinder, weaken, obstruct, or lett them in seeking the welfare of their souls. Now men will tattle and prattle at a mad rate, about election and reprobation, and conclude, that because all are not elected, therefore God is to blame that any are damned: but then they will see, that they are not damned because they were not elected, but because they sinned; and also that they sinned, not because God put any weakness into their souls, but because they gave way, and that wilfully, knowingly, and desperately, to Satan and his suggestions; and so turned away from the holy commandment delivered unto them: yea, then they will see, that though God at sometimes did fasten his cords about your heads, and heels, and hands, both by godly education, and smarting convictions; yet you rushed away with violence from all, saying, *Let us break these bonds asunder, and cast their cords from us. God will be justified in his sayings, and clear when he judgeth,* though thy proud ignorance thinks to have, and to multiply cavils against him.

But, secondly, as the whole body of the elect, by the nature of conversion in their hearts, shall witness a non conversion in the hearts of the wicked; and as the ungodly shall fall under the conviction of this cloud of witnesses; so to increase their conviction, there will also be opened before them all the labours of the godly, both ministers and others, and the pains that they have taken, to save, if it had been possible, these damned wretches; and now will it come burning hot upon their souls, how often they were forewarned of this day; now they shall see, that there was never any quarter-sessions, nor general gaol-delivery, more publicly foretold of, than this day. You know that the judges, before they begin their assizes, do give to the country in charge,

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charge, that they take heed to the laws and statutes of the king: Why, rebel, thou shalt be at this day convicted, that every sermon thou hast heard; and that every serious debate thou hast been at about the things of God, and laws of eternity, they were to thee as the judges charge before the assizes and judgement began. Every exhortation of every minister of God, it is as that which Paul gave to Timothy, and commanded him to give in charge to others: *I charge thee before God, and the Lord Jesus Christ, and the elect angels, (saith he), that thou observe these things. And again, I give thee charge in the sight of God, who quickeneth all things, and before Jesus Christ, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukable until the appearing of Jesus Christ; these things give in charge, (saith he) that they may be blameless. This, I say, hast thou heard and seen, and yet thou hast not held fast, but hast cast away the things that thou hast heard, and hast been warned of, alas, God will multiply his witnesses against thee.*

1. Thy own vows and promises shall be a witness against thee, that thou hast, contrary to thy light and knowledge, destroyed thy soul, as Joshua said to the children of Israel, when they said, the Lord should be their God: *Well, (saith he), Ye are witnesses against yourselves, that ye have chosen the Lord to serve him,* that is, if now you turn back again, even this covenant and resolution of yours will in the great day be a witness against you; and they said, *We are witnesses.*

2. Every time you have with your mouth said well of godliness, and yet gone on in wickedness; or every time you have condemned sin in others, and yet have not refrained it yourselves: I say, every such word and conclusion that hath passed out of thy mouth, sinner, it shall be as a witness against thee in the day of God, and the Lord Jesus Christ: As Christ saith, *By thy words thou shalt be justified, and by thy words thou shalt be condemned.* I observe, that talk with who you will, they will with their mouth, say, Serving of God, and loving of

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Christ, and walking in ways of holiness, is best, and best will come of it. I observe again, that men are grossly wicked themselves, will yet, with heavy censures and judgements, condemn drunkenness, lying, covetousness, pride, and whoring, with all manner of abominations, in others; and yet, in the mean time, continue to be neglecters of God, and embracers of sin, and the allurements of the flesh themselves. Why, such souls, every time they speak well of godliness; and continue in their sins, they do pass judgement upon themselves, and provide a witness, even their own mouth, against their own soul, at the judgement seat: *Out of thy own mouth* (saith Christ) *will I judge thee, thou wicked servant*: Thou knewest what I was, and that I loved to see all my servants zealous and active for me, that at my coming I might have received again what I gave thee, with increase; thou oughtest therefore to have been busying thyself in my work, for my glory, and thy own good; but seeing thou hast, against thy own light and mouth, gone contrary, angels, take the *unprofitable servant*, and cast ye him into utter darkness: *There shall be weeping and gnashing of teeth*. He sinned against his light, he shall go to hell against his will.

The very same, I say, will befall all those that have used their mouth to condemn the sins of others, while they themselves live in their sins. Saith God, O thou wicked wretch, thou didst know that sin was bad, thou didst condemn it in others, thou didst also condemn and pass judgement upon them for their sin; thou art therefore inexcusable, O man, whosoever thou art, that has thus judged; for thou that judgest dost the same thing: Wherefore, wherein thou hast judged another, thou hast condemned thyself. I must therefore, saith Christ, look upon thee to be no other but a sinner against thy own mouth, and cannot but judge thee as a despiser of my goodness, and the riches of my forbearance; by which means thou hast *treasured up wrath against this day of wrath, and revelation of the righteous judgement of God*. He that knoweth to do good, and doth it not, to him it is sin. Thus will God, I say, judge and condemn

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demn poor sinners, even from and by themselves, to the fire, that lake of brimstone and fire.

Thirdly, God hath said in his word, That, rather than there shall want witnesses at the day of judgement against the workers of iniquity, the very dust of their city, that shall cleave to his messengers that publish the gospel, shall itself be a witness against them. And so Christ bid his servants say, *Into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth to us, we do wipe off against you, &c. But I say unto you, (saith he to his ministers), it shall be more tolerable for Sodom at the judgement, than for that city.*

It may be, that when thou hearest that the dust of the street (that cleaveth to a minister of the gospel, while thou rejectest his word of salvation) shall be a witness against thee at the day of judgement, thou wilt be apt to laugh, and say, The dust a witness! witnesses will be scarce, where dust is forced to come in to plead against a man. Well, sinner, mock not; God doth use to confound the great and mighty, by things that are not, and that are despised. And how sayst thou? If God had said by a prophet to Pharaoh, but two years before the plague, that he would shortly come against him, with one army of lice, a second army of frogs, and with a third army of locusts, &c. and would destroy his land, dost thou think it had been wisdom in Pharaoh now to have laughed such tidings to scorn? *Is any thing too hard for the Lord? Hath he said it, and shall he not bring it to pass?* You shall see, in the day of judgement, of what force all these things will be as witnesses against the ungodly.

Many more witnesses might I here reckon up; but these at this time shall suffice to be nominated: *for out of the mouth of two or three witnesses every word shall be established; and at the mouth of two or three witnesses shall he that is worthy of death be put to death.*

Thus, then, the books being opened, the laws read, the witnesses heard, and the ungodly convicted, forth

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with the Lord and judge proceeds to execution; and to that end doth pass the sentence of eternal death upon them, saying, *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.* You are now, by the book of the creatures, by the book of God's remembrance, by the book of the law, and by the book of life, adjudged guilty of high-treason against God, and me, and as murderers of your own souls; as these faithful and true witnesses here have testified, every one of them appearing in their most upright testimony against you. Also you never had a saving work of conversion and faith passed upon you; you died in your sins; neither can I find any thing in the last part of this book that will serve your turn; no worthy act is here recorded of you: *When I was an hungred, you gave me no meat; when I was athirsty, you gave me no drink; when I was a stranger, you took me not in; I was naked, but ye cloathed me not; I was sick, and in prison, but ye visited me not.*

I have made a thorough search among the records of the living, and find nothing of you, or of your deeds therein: *Depart from me, ye cursed, &c.*

Thus will these poor ungodly creatures be stripped of all hope and comfort, and therefore must need fall into great sadness and wailing before the judge; yea, crying out, as being loth to let go all for lost: and even as the man that is fallen into the river will catch hold of any thing, when he is struggling for life, though it tend to hold him faster under the water, to drown him; so, I say, while these poor creatures, as they lie struggling and twining under the ireful countenance of the judge, they will bring out yet one more faint and weak groan, and there goes life and all: Their last sigh is this, *Lord, when saw we thee an hungred, and gave thee no meat? or when saw we thee thirsty, and gave thee no drink? When saw we thee a stranger, and took thee not in? or naked, and cloathed thee not? or when wast thou sick, or in prison, and we did not minister unto thee?*

Thus you see how loth the sinner is now to take a nay of life everlasting. He that once would not be persuaded

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ed to close with the Lord Jesus, though one should have persuaded him with tears of blood, behold how fast he now hangs about the Lord! what arguments he frames, with mournful groans! how, with sighs and words, he seeks to gain the time, and to defer the execution! *Lord, open unto us! Lord, Lord, open unto us! Lord thou hast taught in our streets, and we have both taught in thy name, and in thy name have we cast out devils. We have eat and drank in thy presence. And when did we see thee an hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee? O poor hearts, how loth, how unwilling, do they turn away from Christ? how loth are they to partake of the fruit of their ungodly doings? Christ must say, Depart once, and depart twice, before they will depart. When he hath shut the door upon them, yet they knock, and cry, Lord, open unto us: When he hath given them their answer, that he knows them not, yet they plead and mourn: Wherefore he is fain to answer again, I tell you, I know you not whence you are, depart.*

Depart.] O this word depart! How dreadful is it! with what weight will it fall on the head of every condemned sinner? For you must note, that while the ungodly stand thus before the judge, they cannot chuse but have a most famous view, both of the kingdom of heaven, and of the damned wights in hell. Now they see the God of glory, the King of glory, the saints of glory, and the angels of glory, and the kingdom in which they have their eternal abode. Now they also begin to see the worth of Christ, and what it is to be smiled upon by him; from all which they must depart: and, as I say, they shall have the view of this, so they will most famously behold the pit, the bottomless pit; the fire, the brimstone, and the flaming beds, that justice hath prepared for them of old. Their associates also will be very conspicuous and clear before their watry eyes. They will see now, what and which are devils, and who are damned souls. Now their great-grandfather Cain, and all his brood, with Judas and his companions, must be their fellow sifiers in the flames and pangs for ever, O heavy day! O heavy word!

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This word *depart*, therefore, it looketh two ways, and commands the damned to do so too: Depart from heaven, depart to hell; depart from life, depart to death: *Depart from me*. Now the ladder doth turn from under them indeed. The Saviour turns them off, the Saviour throws them down. He hath given him authority to execute judgement also, because he is the Son of man: *Depart from me*. I would come to have done you good; but then you would not: now then, though you would have it never so willingly, yet you shall not.

Depart from me, ye cursed. You lie open to the stroke of justice for your sins, ye forsaken and left of God, ye vessels of wrath, ye despisers of God and goodness. You must now have vengeance feed on you; for you did, when you were in the world, feed on sin, and *treasure up wrath against this day of wrath, and revelation of the righteous judgement of God*.

Depart ye cursed into everlasting fire. Fire is that which of all things is the most insufferable and insupportable. Wherefore by fire is shewed the grievous state of the ungodly, after judgement. Who can eat fire, drink fire, and lie down in the midst of flames of fire? Yet this must the wicked do. Again, not only fire, but everlasting fire. Behold how great a fire a little matter kindleth. A little sin, a little pleasure, a little unjust dealing and doing; what preparation is made for the punishment thereof? And hence it is, that the fire into which the damned fall, is called the lake or sea of fire: *And whosoever, (saith John) was not found written in the book of life, was cast into the lake of fire and brimstone*. Little did the sinner seriously think, that when he was sinning against God, he was making such provision for his poor soul; but now it is too late to repent, his worm must never die, and his fire shall never be quenched. Though the time in which men commit sin is short, yet the time of God's punishing of them for their sin is long.

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ed for the devil and his angels. In that he saith, *prepared for the devil and his angels*, he insinuates a further conviction upon the consciences of the damned. - As if he had said, as for this fire and lake that you must go to, though you thought but little of it, because you were careless, yet I did by times put you in mind of what would be the fruits of sin, even by preparing of this judgement for the devil and his angels. The devil in his creation is far more noble than you; yet when he sinned I spared him not. He sinned also before man, and I, upon his sinning, did cast him down from heaven to hell, and did hang the chains of everlasting darkness upon him, which might, yea, ought to have been a fair item to you to take heed, but you would not. Wherefore, seeing you have sinned as he hath done, and that too after he had both sinned, and was bound over to eternal punishment, the same justice that layeth hold on these more noble creatures must surely seize on you. The world should be convinced of judgement then, because the prince of the world is judged. And that before they came to this condition of hearing the eternal sentence rattle in their ears; but seeing they did not regard it then, they must and shall feel the smart of it now: *Depart from me ye cursed into everlasting fire, prepared for the devil and his angels.*

God would have men learn both what mercy and justice is to them, by his shewing it to others; but if they be sottish and careless in the day of forbearance, they must learn by smarting in the day of rebukes and vengeance. Thus it was with the old world. God gave them one hundred and twenty years warning, by the preparation of Noah, for the flood that should come; but for as much as they then were careless, and would not consider the works of the Lord, nor his threatening them by this preparation, therefore he brought in the flood upon the world of the ungodly, as he doth here the last judgement upon the workers of iniquity, and sweep them all away in their wilful ignorance.

Wherefore I say, the Lord Chief Judge, by these words [*prepared for the devil and his angels*] doth as good

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good as say, this fire into which I now send you, it did of itself, even in the preparation of it (had you considered it) furwarn you of this now is come upon you. Hell fire is no new or unheard of thing; you cannot now plead, that you heard not of it in the world, neither could you with any reason judge, that seeing I prepared it for angels, for noble, powerful, and mighty angels, that you poor dust and ashes should escape the vengeance.

Depart from me ye cursed into everlasting fire, prepared for the devil and his angels. The sentence being thus passed, it remains now, the work being done, that every one goeth to his eternal station. Wherefore, forthwith this mighty company do now, with heavy heart, return again from before the judgement-seat: And that fall hastily, God knoweth, for their proper center is the hell of hell; into which they descend like a stone into a well, or like Pharaoh into the bottom of the Red-sea. For all hope being now taken from them, they must needs fall with violence into the jaws of eternal desperation, which will deal far worse with the souls of men, and make a greater slaughter in their tortured consciences, than the lions in the den with Daniel could possibly do with the men that were cast in among them.

This is that which Paul calleth eternal judgement, because it is that which is last and final. Many are the judgements that God doth execute among the sons of men, some after this manner, and some after that, divers of which continue but for a while, and none of them are eternal: no, the very devils and damned spirits in hell, though theirs is the longest and most terrible of all the judgements of God yet on foot, yet I say, they must pass under another judgement, even this last great and final judgement. *The angels that kept not their first state, but left their own habitation, be hath reserved in everlasting chains under darkness, unto the judgement of the great day.* And so also it is with damned souls; for both Sodom and Gomorrah, with all other, though already in hell in their souls; yet they must (as I have before shewed) all arise to this judgement, which will

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will be their final judgement. Other of the judgements of God, as they have an end, so the end of many of them prove the profit of those on whom they are inflicted, being, I say, God's instruments of conversion to sinners; and so may fitly be compared to those petty judgements among men, as putting in the stocks, whipping, or burning in the hand: Which punishments and judgements, do often prove profitable to those that are punished with them; but eternal judgement is like those more severe judgements among men, as beheading, shooting to death, hanging, drawing and quartering, which soop all, even health, time, and the like, and cut off all opportunity of good, leaving no place for mercy or amendment: *These shall go away into everlasting punishment, &c.* This word, *depart, &c.* is the last word the damned for ever are like to hear. I say, it is the last voice, and therefore will stick longest, and with most power on their slaughtered souls: There is no calling of it back again; it is the very wind up of eternal judgement.

Thus then the judgement being over, the kingdom ceaseth to be any longer in the hand of the man Christ Jesus: For as the judges here among men, when they have gone their circuit, do deliver up their commission to the king; so Christ the Judge doth now deliver up his kingdom to his Father. And now all is swallowed up of eternity. The damned are swallowed up of eternal justice and wrath; the saved, of eternal life and felicity; and the Son also delivereth up, I say, the kingdom to the Father, and subjects himself under him, that did put all things under him, that God may be all in all.

For now is the end come, and not before, even the end of the reign of death itself; for death, and hell, and sinners, and devils, must now together into the lake that burns with fire and brimstone. And now is the end of Christ's reign, as the Son of Man, and the end of the reign of the saints with him in this his kingdom, which he hath received of his Father, for his work sake, which he did for him, and for his elect: *Then cometh the end, (saith Paul), when he shall have delivered up*

The Resurrection of the Dead, and eternal Judgement the kingdom to God the Father: But when shall that be? why, he answers saying, *When he shall have put down all rule, and all authority and power; for he must reign (saith he) until he hath put all his enemies under his feet, (which will not be until the final sentence and judgement be over); for the last enemy that shall be destroyed, is death: For God hath put all things under his feet.* But when he saith all things are put under him it is manifested, he is excepted, that did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject to him, that did put all things under him, that God may be all in all.

All things being now at this pass, to wit, every one being in its proper place, God in his, Christ in his, the saint in his, and the sinner in his; I shall conclude with this brief touch upon both the state of the good and bad after this eternal judgement.

1. The righteous now shall never fear death, the devil, and hell more: And the wicked shall never hope of life.

2. The just shall ever have the victory over these things, but the wicked shall everlastingly be swallowed up of them.

3. The holy shall be in everlasting light, but the sinner in everlasting darkness. Without light, I say, yet in fire ever burning, yet not consumed: always afraid of death and hell, vehemently desiring to be annihilated to nothing. Continually fearing to stay long in hell, and yet certainly sure they shall never come out of it. Ever desiring the saints happiness, and yet always envying their felicity. They would have it because it is easy and comfortable; yet cannot abide to think of it, because they have lost it for ever. Ever loaded with the delight of sin; and yet that is the greatest torture, always desiring to put it out of their mind; and yet assuredly know they must for ever abide the guilt and torment thereof.

4. The saints are always inflamed with the consideration of the grace that once they imbraced; but the wicked most flamingly tormented with the thoughts of rejecting and refusing it.

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5. The just, when they think of their sins they are comforted with the thoughts of their being delivered from them; but the ungodly, when they think of their righteousness, will gnaw themselves, to think that this would not deliver them from hell.

6 When the godly think of hell, it will increase their comfort; but when the wicked think of heaven, it will twinge them like a serpent. Oh, this eternal judgement! what would a damped soul give, that there might be, though after thousands and hundreds of thousands of millions of years, an end put to this eternal judgement. But their misery is, they have sinned against a God that is eternal; they have offended that justice that will never be satisfied; and therefore they must abide the fire that never shall be quenched. Here is judgement, just and sad.

Again, As it will be thus with good and bad in general: so again more particularly, when the wicked are thus adjudged and condemned, and also received of the fiery gulph, then they shall find, that as he that busieth himself to do good, shall have more glory than others; so they that have been more busy and active in sin than others, they shall have more wrath and torment than others. For as doing good abundantly, doth enlarge the heart to receive and hold more glory; so doing evil abundantly, doth enlarge the heart and soul to receive punishment so much the more. And hence it is, that you have such sayings as these. *It shall be more tolerable in the judgement for Sodom, than for others; that is, than for those that had sinned against much greater light and mercy: for these (as he saith in another place) shall receive greater damnation; yea, it standeth to reason, that he who had most light, most conviction, most means of conversion, and that was highest towards heaven, he must needs have the greatest fall, and so sink deepest into the jaws of eternal misery. As one star, that is, as one saint, differeth from another in heaven, so one damned soul shall differ from another in hell. It is so among the devils themselves; they are some worse than others: Beelzebub is the prince, or the cheif of the devils; that is, one that was most glorious in heaven, chief among*

The Resurrection of the Dead, and eternal Judgement
among the reprobate angels before his fall; and there-
fore sinned against the greater light, mercy and good-
ness; and so became the chief for wickedness, and will
also have, as the wages thereof, the chief of torments.
For that will be true of the damned in hell, which he
prayed for against Bablyon: *How much she hath glo-
rified herself, and lived deliciously, so much torment and
sorrow give her.* Can it be imagined, that Judas should
have more torment, who betrayed the Prince of life,
and Saviour of the world, than others who never came
near his wickedness by ten thousand degrees? He that
knows his master's will, and prepared not himself, neither
did according to his will, shall be beaten with many stripes.
With many more stripes than others, that through igno-
rance did commit sin worthy of many stripes. But what
should I thus discourse of the degrees of the torments
of the damned souls in hell? For he that suffers least,
will the waters of a full cup be wroung out to him. The
least measure of wrath, it will be the wrath of God, e-
ternal and fiery wrath, insupportable wrath, it will lay
the soul in the gulph of that second death, which will
for ever have the mastery over the poor damned perish-
ing sinner. *And death and hell were cast into the lake of
fire: which is the second death. And whosoever was not
found in the book of life, was cast into the lake of fire.*

The END of VOLUME SEVENTH.

